May The England Devines - Assembly

CONFESSION FAITH

Together with

The LARGER and SHORTER

CATECHISMS.

Composed by the Reverend

Assembly of DIVINES

Sitting at WESTMINSTER,

Presented to both

Houses of Parliament.

Again Published with the Scriptures at large, and the Emphasis of the Scriptures in a different Character.

Together with the Directory, and all other Additions that

have been hitherto Printed.

THE FIFTH EDITION.

Deut. 6. 6, 7. And these Words which I command thee this Day, shall be in thy heart. And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thy House, and when thou walkest by the Way, and when thou liest down, and when thou risest up.

LONDON,

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TO THE

CHRISTIAN READER,

Especially Heads of FAMILIES.

S we cannot but with grief of Soul, lament those multitudes of Errors, Blasphemies, and all kinds of Prophaneness, which have in this last Age like a Mighty Deluge overflown this Nation, fo among feveral other Sins which have helped to open the Floodgates of all these Impieties, we cannot but esteem the disule of Family-Instruction one of the greatest. The two great Pillars upon which the Kingdom of Satan is erected, and by which it is upheld, are Ignorance and Error: The first Step of our Manumilfion from this Spiritual Thraldom confilts, in having our Eyes opened, and being turned from Darkness to Light; how much the ferious Endeavours of Godly Parents and Masters, might contribute to an early seasoning the tender Years of such as are under their Inspection, is abundantly evident, not only from their special Influence upon them, in respect of their Authority over them, Interest in them, continual Presence with them, and frequent Opportunities of being helpful to them; but also from the fad Effects which by woful Experience, we find to be the Fruit of the Omission of this Duty. 'Twere easy to set before you a Cloud of Witnesses, the Language of whose Practice hath been not only an eminent Commendation of this Duty, but also a serious Exhortation to it. As Abel though Dead, yet Speaks by his Example to us for our Imitation of his Faith, &c. So do the Examples of Abraham, and Joshua, of the Parents of Solomon, of the Grand-mother, and Mother of Timothy, the Mother of Augustine, whose Care was as well to Nurse up the Souls, as the Bodies of their little Ones, and as their Pains herein was great, fo was their fuccess no way unanswerable.

We should scarce imagin it, any better than an Impertinency in this Noon-day of the Gospel, either to inform or perswade in a Duty so expressy commanded, so frequently urged, so highly encouraged, and so eminently owned by the Lord in all Ages with his Blessing; but that our sad Experience tells us, this Duty is not more needful than 'tis of late neglected. For the restoring of this Duty to its due Observance, give us leave to suggest this double

Advice.

The first concerns Heads of Families in respect of themselves, That as the Lord hath set them in place above the rest of their Family, they would labour in all Wisdom and Spiritual Understanding to be above them also. 'Tis an uncomely sight to behold Men in Years Babes in Knowledge; and how unmeet are they to A 2

instruct others who need themselves to be taught, which be the first Principles of the Oracles of God. Knowledge is an Accomplishment so definable, that the Devils themselves knew not a more taking Bait by which to tempt our first Parents, than by the Fruit of the Tree of Knowledge : fo Shall you be as Gods, knowing good and evil. When Solomon had that Fayour hewed x Kings 3. him of the Lord, that he was made his own Chooler 5, 9. what to ask, he know no greater Metcy to beg than The Understanding is the Guide and Pilot of the whole Wisdom. Man, that Faculty which fits at the Stern of the Soul : but as the most expert Guide may mistake in the dark; so may the Una Prov. 20. 2. derstanding when it wants the Light of Knowledge; Boh. 4. 18. Without Knowledge the Mind cannot be good, nor the Lite Hof. 4. 6. good, nor the Eternal Condition fate, My People are destroyed for lack of Knowledge. 'Tis ordinary in Scripture to let Profanenels and all kind of Miscarriages upon the score of Ignorance. Diseases in the Body have many times their Rise from Distempers in the Head, and Exorbitances in Practice from Eurors in Judgment, and indeed in every Sin there is something both of Ignorance and Error at the bottom; for did Sinners truly know what they do in finning, we might fay of every fin what the Aposile speaks concerning that great sin, Had they known him, they would not have crucify'd the Lord of Glary; did they truly know that every fin is a provoking the Lord to Jealouse, a proclaiming War against Heaven, a crucifying the Lord Tefus afrest, a treasuring up Whath unto themselves against the Day of Wrath, and that if ever they be pardoned, it must be at no lower a Rate than the Price of his Blood, it were scarce possible but fin instead of alluring, should affright, and instead of tempting, scare. 'Tis one of the arch Devices and principal Methods of Satan to deceive Men into fin; thus he prevailed against our first Parents, not as a Lion, but as a Serpent, acting his Enmity under a Pretence of Eriendship. and tempting them to Evil under an appearance of Good, and thus hath he all along carried on his Defigns of Darknels by transforming himself into an Angel of Light, making poor deceived Men in love with their Miseries, and hug their own Destruction. A most fovereign Antidote against all kind of Errors, is to be Grounded and Settled in the Faith : Perfons unfixed in the true Religion, are very receptive of a Falle, and they who are nothing in Spiritual Knowledge, are easily made any thing. Clouds without Water are driven to and fro with every wind, and Ships without Balast liable to the Violence of every Tempelt. But yet the Knowledge we efpecially commend, is not a Brain knowledge, a meer Speculation, this may be in the worst of Men, nay in the worst of Creatures, the Devils themselves, and that in such an Eminency, as the best of Saints cannot attain to, in this Life of Imperfection; but an inward, a favoury, an Heart-knowledge, fuch as was in that Martyr, who though the could not dispute for Christ, could die for him. This is that spiritual sense and feeling of divine Truths the Apostle Beaks of, Heb. 5. 14. Having your Senfes exercifed, &c.

But alas, we may fay of most Mens Religion, what Learned River speaks concerning the Errors of the Fathers, They were not fo much their own Errors as the Errors of the Times mberein they lived. Thus do most Men take up their Religion upon no better an Account than Turks and Papiffs take up theirs, because 'tis the Religion of the Times and Places wherein they live, and what they take up thus flightly, they lay down as eafily. Whereas an inward Tafte and Relish of the Things of God. is an excellent Preservative to keep us settled in the most unsettled Times. Corrupt and unfavoury Principles have great Advantage upon us, above those that are spiritual and found, the former being fuitable to corrupt Nature, the latter contrary; the former fpringing up of themseles, the latter brought forth not without a painful Industry. The Ground needs no other Midwifery in bringing forth Weeds, than only the Neglect of the Husbandman's Hand to pluck them up : The Air needs no other cause of darkness, than the Absence of the Sun, nor Water of coldness, than its Distance from the Fire, because these are the genuin Products of Nature. Were it to well with the Soul (as some of the Philosophers have vainly imagined) to come into the World as an Abrafa Tabada, a meer Blank or piece of white Paper, on which neither any thing writeten not any blots, it would then be equally receptive of Good and Evil, and no more averle to the one than to the other; but how much worle its Condition indeed is, were Scriptuse flent, every Man's Experience does evidently manifest. For who is there that knows any thing of his own heart, and knows not thus much, that the Suggestions of Satan have to easy and free Admittance into our Hearts, that our utmost Watchfulnels is too little to Guard us from them; whereas, the Morions of God's Spirit are fo unacceptable to us, that our utmost Diligence is too little to get our Hearts open to entertain them : Let therefore the Excellency, Necessity Difficulty of True Wildom, fir up Endeavours in you, somewhat proportionable to such an Accomplishment Above all get. ting, get Under standing, and search for Wisdam as for hidden Prov. 4. Treasures; it much concerns you in respect of your selves,

Our lecond Advice concerns Heads of Families, in respect of their Families; whatever hath been said already, the it concerns every private Christian that hath a soul to look after, yet upon a double Account it concerns Parents and Masters, as having themselves and others to look after. Some there are who because of their Ignorance cannot, others because of their Sluggishness will not mind this Duty. To the former we propound the method of Josma, who first began with himself, and then is careful of his Family; to the latter we shall only hint, what a dreadful Meeting those Parents and Masters must have at that great Day with their Children and Servants, when all that were under their Inspection, shall not only accuse them, but charge their eternal Miscarrying upon their Score. Never did any Age of the Church enjoy such choice, Helps as this of ours. Every Age of the Gospel hath had its

Creeds.

Creeds, Confessions, Catechisms, and such Breviaries and Models of Divinity, as have been singularly useful. Such Forms of sound words (however in these days decry'd) have been of use in the Church ever since God himself wrote the Decalogue as a Summary of things to be done; and Christ taught us that Prayer of his, as

Dr. Tuckney a Directory what to ask. Concerning the ulefulnels in his sermon of fuch Compendiary Systems, so much hath been said already by a Learned Divine of this Age, as is sufficient to satisfy all who are not resolved to remain unsatisfied.

Concerning the particular Excellency of these ensuing Treatises, we judge it unneedful to mention those eminent Testimonies which have been given them from Persons of known Worth in respect of their sudgments, Learning, and Integrity, both at Home and Abroad, because themselves speak so much their own Praise; Gold stands not in need of Varnish, nor Diamonds of Painting; give us leave only to tell you that we cannot but account it an emiment Mercy to enjoy fuch Helps as these are: 'Tis ordinary in thele Days for Men to speak evil of Things they know not, but if any are possessed with mean Thoughts of these Treatiles, we shall only give the same Counsel to them that Philip gives Nathaniel, Come and fee. 'Tis no small Advantage the Reader now hath, by the Addition of Scriptures at Large, whereby with little pains he may more profit, because with every Truth he may behold its Scripture-foundation. And indeed confidering what a Babel of Opinions, what a strange Confusion of Tongues there is this day, among them who profess they speak the Language of Canaan, there is no intelligent Person but will conclude that advice of the Prophet, especially suited to such an Age as this, Ifa. 8. 20. To the Law and to the Testimony, if they speak not according to this word, 'tis because there is no light in them. If the Reverend and Learned Compofers of these ensuing Treatises, were willing to take the pains of annexing Scripture-proofs to every Truth, that the Faith of People might not be built upon the Dictates of Men, but the Authority of God : So some confiderable Pains hath now been further taken in Transcribing those Scriptures, partly to prevent that grand Inconvenience (which all former Impreflions (except the Latin) have abounded with, to the great perplexing and disheartning of the Reader) the Misquotations of Scripture, the meanest Reader being able by having the Words at large, to rectify whatever Mistake may be in the Printer in citing the particular place; partly to prevent the Trouble of turning to every Proof, (which could not bur be very great) partly to help the Memories of fuch who are willing to take the Pains of turning to every Proof, but are unable to retain what they read, and partly that this may ferve as a Bible Common Place, the feveral Paffages of Scripture which are scattered up and down in the Word, being in this Book, reduced to their proper Head, and thereby giving light each to other. The Advantages (you see) in this Defign are many and great. The way to Spiritual Knowledge is hereby made more easy, and the Ignorance of this Age

more inexculable.

If therefore there be any spark in you of Love to God, be not content that any of yours should be ignorant of him whom you fo much admire, or any Haters of him whom you so much love. If there be any Compassion to the Souls of them who are under your Care, if any regard of your being found Faithful in the Day of Christ, if any respect to future Generations, labour to sow these Seeds of Knowledge which may grow up in After-times. you may be Faithful herein, is the earnest Prayer of

Henry Wilkinson D. D. A. M. P. Roger Drake William Taylor Samuel Annelley Thomas Gouge Charles Ofspring Arthur Jackson John Cross Samuel Clark

John Fuller James Nalton Thomas Goodwin Matthew Pool William Bates John Loder Francis Raworth William Cooper William Jenkin Thomas Manton Samuel Slater Thomas Jacomb William Whitaker George Griffiths

Edward Perkins Ralph Venning Jeremiah Burwel Joseph Church Haf. Bridges Samuel Smith Samuel Rowles John Glascock Leo. Cooke John Sheffeild Matthew Haviland William Blackmore [

Richard Kentish Alexander Pringle William Wickins Thomas Wation John Jackson John Seabrooke ohn Peachie James Jollife Obadiah Lee

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A Grave and Serious Advice of the Minifters of the Kirk of SCOTLAND,

TO

Masters of Families, that they may Govern according to the Word of GOD.

Besides the Publick Worship in Congregations, mercifully established in this Land in great Purity; it is expedient and necessary, that Secret Worship of each Person alone, and Private Worship of Pamilies, be Pressed and set up; that with National Reformation, the Profession and Power of Godlines both Person

nel and Domestick, be advanced.

I. And First for Secret Worship: It is most necessary, that every one apart and by themselves be given to Prayer and Meditation, the unspeakable Benefit whereof is best known to them who are exercised therein: This being the Mean whereby in a special way Communion with God is intertained, and right Preparation for all other Duties obtained; and therefore it becometh not only Pastors within their several Charges to press Persons of all Sorts to perform this Duty Morning and Evening, and at other Occasions, but also it is incumbent to the Head of every Family, to have a Care that both themselves and all with-

in their Charge, be daily diligent herein,

II. The ordinary Duties comprehended under the Exercise of Piety, which should be in Families when they are convened to that effect, are these: First, Prayer and Praises performed, with a special Reference as well to the Publick Condition of the Kirk of God and this Kingdom, as to the present Case of the Family, and every Member thereof. Next, Reading of Scriptures, with Catechizing in a plain way, that the Understandings of the Simpler may be the better enabled to profit under the Publick Ordinances, and they made more capable to understand the Scriptures when they are read; together with Godly Conferences, tending to the Edification of all the Members in the most Holy Faith; as also, Admonition and Rebuke upon just Reasons from those who have Authority in the Family.

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IH. As the Charge and Office of interpreting the Holy Scripture is a Part of the Ministerial Calling, which none (howforver otherwise qualified) should take upon him in any place, but he that is daily called thereunto by God and his Kirk. So in every Family where there is any that can read, the Holy Scriptures should be read ordinarily to the Family; and it is commendable, that thereafter they Confer, and by way of Conference make fome good Use of what hath been read and heard. As for Example, If any fin be reproved in the Word read, Ule may be made thereof, to make all the Family Circumspect and Watchful against the same; or if any Judgment be threatned, or mentioned to have been inflicted in that Portion of Scripture which is read, Use may be made to make all the Family fear, lest the same or a worse Judgment befal them, unless they be-ware of the Sin that procured it. And finally, If any Duty be required, or Comfort held forth in a Promise, Use may be made to stir up themselves to employ Christ for Strength to enable them for doing the Commanded Duty, and to apply the Offered Comfort: In all which, the Matter of the Family is to have the chief Hand, and any Member of the Family may propone a Question or Doubt for Resolution.

IV. The Head of the Family is to take care that none of the Family withdraw himself from any part of Family-Worship. And feeing the ordinary Performance of all the Parts of Family-Worship belongeth properly to the Head of the Family, the Minister is to stir up such as are lazy, and train up such as are weak to a fitness for these Exercises; it being alwise free to Persons of Quality, to entertain one approved by the Presbytery for performing Family Exercise: And in other Families where the Head of the Family is unfit, that another constantly residing in the Family, approved by the Minister and Session may be employed in that Service, wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by Divine Providence be brought to any Family, it is requifite, that at no time he Conveen a Part of the Family for Worship, secluding the rest; except in fingular Cases specially concerning these Parties which (in Christian Prudence) need not, or ought not to be imparted

to others.

V. Let no Idler who hath no particular Calling, or Vagrant Person under Pretence of a Calling, be suffered to person Worship in Families to or for the same; seeing Persons tainted with Errors, or aiming at Division, may be ready (after the manner) to creep into Houses, and lead Captive silly and unstable Souls.

VI. At Family-worship a special Care is to be had, that each Family keep by themselves; neither requiring, inviting, nor admitting Persons from divers Families, unless it be those who are Lodged within them, or at Meal, or otherwise with them upon some Lawful Occasion.

VII. Whatsoever hath been the Effects and Fruits of Meetings of Persons of divers Families in Times of Corruption or Trouble, (in which Cases many things are commendable, which otherwise are not tolerable,) yet when God hath blessed us with Peace and Purity of the Gospel, such Meetings of Persons of divers Families, (except in the Cases mentioned in these Directions) are to be disapproved, as tending to the Hinderance of the Religious Exercise of each Family by it self, to the Prejudice of the publick Ministery, to the renting of the Families of particular Congregations, and (in progress of time) of the whole Kirk: Besides many Offences which may come thereby to the hardning of

the Hearts of Carnal Men, and Grief of the Godly.

VIII. On the Lord's Day, after every one of the Family apart, and the whole Family together have fought the Lord, (in whole Hands the Preparations of Mens Hearts are) to fit them for the Publick Worship, and to Bless to them the Publick Ordinances, the Master of the Family ought to take care, that all within his Charge repair to the Publick Worship, that he and they may join with the rest of the Congregation; and, the Publick Worship being finished, after Prayer he should take an Account what they have heard; and thereafter to spend the rest of the time which they may spare, in Catechizing, and in Spiritual Conferences upon the Word of God: Or elfe (going apart) they ought to apply themselves to Reading, Meditation, and Secret Prayer, that they may confirm and increase their Communion with God; that so the Profit which they found in Publick Ordinances may be cherished and promoved, and they more edified unto Eternal Life.

IX. So many as can conceive Prayer, ought to make use of that Gift of God; albeit those who are Rude and Weaker may begin at a Set Form of Prayer; but so, as they be not sluggish in stirring up in themselves (according to their daily Necessities) the Spirit of Prayer, which is given to all the Children of God in some Measure, to which essent, they ought to be the more fervent, frequent in Secret Prayer to God for enabling their Hearts to conceive, and their Tongues to express convenient Desires to God for their Family; and in the mean time, for their greater Encouragement, let these Materials of Prayer be meditated upon,

and made use of as followeth.

Let them confess to God how unworthy they are to come in His Presence, and how unfit to worship His Majesty; and therefore earnestly ask of God the Spirit of Prayer.

They are to confess their Sins and the Sins of the Family, accufing, judging, and condemning themselves for them, till they

bring their Souls to some Measure of true Humiliation.

They are to pour out their Souls to God, in the Name of Christ, by the Spirit, for forgiveness of Sins, for Grace to repent, to believe, and to live Soberly, Righteously, and Godly, and that they may serve God, with joy and delight walking before Him.

They

They are to give Thanks to God for his many Mercies to His People, and to themselves, and especially for His Love in

Christ, and for the Light of the Gospel.

They are to pray for such particular Benefits, Spiritual and Temporal, as they fland in need of for the time (whether it be Morning or Evening) as Health or Sickness, Prosperity or Advertity.

They ought to pray for the Kirk of Christ in general, for all the Reformed Kirks, and for this Kirk in particular, and for all that luffer for the Name of Christ, for all our Superiors, and their Children, for the Magistrates, Ministers, and whole Body of the Congregation whereof they are Members, as well for their Neighbours absent in their Lawful Affairs, as for those that are at Home.

The Prayer may be closed with an earnest Defire, that God may be Glorified in the coming of the Kingdom of his Son, and in the doing of his Will; and with Affurance that themselves are accepted, and what they have asked according to his Will

shall be done.

X. These Exercises ought to be performed in great sincerity. without delay, laying afide all Exercises of Worldly Business or Hindrances, notwithstanding the Mockings of Atheists, and profane Men; in respect of the great Mercies of God to this Land, and of his severe Correction, wherewith lately he hath exercised us: And to this effect, Persons of Eminency (and all Elders of the Kirk) not only ought to fir up themselves and their Families to Diligence herein, but also to concur effectually, that in all other Families, where they have Power and Charge, the faid Exercises be conscionably performed.

XI. Besides the ordinary Duties in Families, which are above-mentioned, extraordinary Duties both of Humiliation and Thanksgiving, are to be carefully performed in Families, when the Lord by extraordinary Occasions (private or publick) calleth

for them.

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XII. Seeing the Word of God requireth, That we should confider one another to provoke unto Love and Good Works; therefore at all times, and specially in this time, wherein Profaneness abounds, and Mockers walking after their own Lusts, think it strange, that others run not with them to the same Excess of Riot. Every Member of this Kirk ought to stir up themselves, and one another to the Duties of Mutual Edification, by Instruction, Admonition, Rebuke, exhorting one another to manifest the Grace of God, in denying Ungodliness and Worldly Lusts, and in living Godly, Soberly, and Righteously in this present World, by comforting the Feeble-minded, and Praying with or for one another; which Duties respectively are to be performed upon special Occasions offered by Divine Providence; as namely, when under any Calamity, groß or great Difficulty, Counsel or Comfort is fought; or when an Offender is to be reclaimed by private

Admonition; and if that be not effectual, by joining one or two more in the Admonition, according to the Rule of Christ, That in the mouth of two or three Witnesses every Word may be

established.

XIII. And because it is not given to every one to speak a Word in season to a wearied or distressed Conscience, it is expedient, that a Person (in that case) finding no Ease after the use of ordinary Means private and publick, have their Address to their own Pastor, or some Experienced Christian: But if the Person troubled in Conscience be of that Condition, or of that Sex, that Discretion, Modesty, or fear of Scandal, requireth a Godly, Grave, and secret Friend to be present with them in their said

Address, it is expedient that such a Friend be present.

XIV. When Persons of divers Families are brought together by Divine Providence, being abroad upon their particular Vocations, or any necessary Occasions, as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the Duties of Prayer and Thanksgiving, but take care that the same be performed by such as the Company shall judge fittest; and that they likewise take heed that no corrupt Communication proceed out of their Mouth, but that which is good to the Use of Edifying, that it may minister Grace to the Hearers.

The Drift and Scope of all these Directions, is no other but that upon the one part, the power and practice of Godliness among all the Ministers and Members of this Kirk, according to their several Places and Vocations, may be cherished and advanced, and all Impiety and mocking of Religious Exercises suppressed: And upon the other part, That under the Name and Pretext of Religious Exercises, no such Meetings or Practices be allowed, as are apt to breed Error, Scandal, Schism, Contempt or Misregard of the publick Ordinances and Ministers, or Neglect of the Duties of particular Callings, or such other Evils as are the Works not of the Spirit, but of the Flesh, and are contrary to Truth and Peace.

A. KER.

Live of the Law Islands

Christian Reader,

Cannot suppose thee to be such a Stranger in England, as to be ignorant of the general Complaint concerning the Decay of the Power of Godliness, and more especially of the great Corruption of Youth; wherever thou goest thou wilt hear Men crying out of bad Children and bad Servants; whereas indeed the Source of the Mischief must be sought a little higher; 'tis bad Parents, and bad Masters, that make bad Children, and bad Servants, and we cannot blame so much their Untowardness, as our own Negli-

gence in their Education.

The Devil hath a great Spight at the Kingdom of Christ, and he knoweth no fuch compendious way to crush it in the Egg; as by the Perversion of Youth, and supplanting Family-Duties; be strikesh at all Duties, those which are Publick in the Affemblies of the Saints, but these are too well guarded by the solemn Injunctions, and dying Charge of Jesus Christ, as that he should ever hope totally to subvert and undermine them; but at Family-Duties he striketh with the more Success, because the Intitution is not so solemn, and the Practice not fo seriously and conscientiously regarded as it should be, and the Omission is not so liable to Notice and Publick Censure: Religion was first batched in Families, and there the Devil feeketh to crush it ? the Families of the Patriarchs were all the Churches God bad in the World for the time, and therefore (I suppose) when Cain went out from Adam's Family, he is faid to go out from the Face of the Lord, Gen. 4. 16. Now the Devil knoweth that this is a Blow at the Root, and a ready way to prevent the Succession of Churches; if he can subvert Families, other Societies and Communities will not long flourist and sublift with any Power and Vigour; for there is the Stock from whence they are supplied both for the Present and the Future.

For the Present, a Family is the Seminary of Church and State, and if Children be not well Principled, there all miscarrieth; a Fault in the First Concoction is not mended in the Second, if Youth be bred ill in the Family, they prove ill in Church and Common-wealth, there is the first Making or Marring, and the Presage of their suture Lives to be thence taken, Prov. 20. 11. By Family-Discipline, Officers are trained up for the Church, I Tim. 3. 4. One that ruleth well his own House, Esc. and there are Men bred up in Subjection and Obedience. Tis noted Acts 21. 5. that the Disciples brought Paul on his way with their Wives and Children, their Children probably are mentioned to intimate, that their Parents would by their

own Example and affectionate Farewel to Paul, breed them up in a

way of Reverence and Respect to the Pastors of the Church.

For the Future, 'ris comfortable certainly to fee a thriving Nurfery of young Plants, and to have Hopes that God shall have a people to serve Him when we are dead and gone; the people of God comforted themselves in that, Psal. 102. 28. The Children of thy Servants shall continue, Esc.

Upon all these Considerations, how careful should Ministers and Parents he to train up Young Ones, whilst they are yet pliable, and like Wax, capable of any form and impression, in the Knowledge and Fear of God; and betimes to instil the Principles of our most Holy Faith, as they are drawn into a short Sum in Catechisms; and so altogether laid in the View of Conscience; surely these Seeds of Truth planted in the Field of Memory, if they work nothing else, will at least be a great Check and Bridle to them, and, as the casting in of cold Water doth stay the boyling of the Pot, somewhat allay the Fervours of Youth-

I had upon Intreaty resolved to recommend to thee with the greatest Earnestness the Work of Catechising, and as a meet Help, the Use-fulness of this Book as thus Printed with the Scriptures at large: But meeting with a private Letter of a very Learned and Godly Divine, wherein that Work is excellently done to my hands, I shall make

bold to transcribe a part of it, and offer it to Publick View.

ful Lusts and Passions.

The Author having bewailed the great Distractions, Corruptions, and Divisions that are in the Church, he thus represents the Cause and Cure: Among others, a principal Cause of these Michiefs is the great and common Neglect of the Governours of Families, in the Discharge of that Duty which they owe to God for the Souls that are under their Charge, especially in Teaching them the Doctrine of Christianity. Families are Societies that must be fanctified to God as well as Churches. And the Governours of them have as truly a Charge of the Souls that are therein, as Pastors have of the Churches. But alas, how little is this confidered or regarded! But while negligent Ministers are (delervedly) cast out of their Places, the negligent Masters of Families take themselves to be almost blameless. They offer their Children to God in Baptism, and there they promise to teach them the Doctrine of the Golpel, and bring them up in the Nurture of the Lord; but they easily promise, and easily break it; and educate their Children for the World and the Flesh, and they have renounced these, and dedicated them to God. Covenant-breaking with God, and betraying the Souls of their Children to the Devil, must lye heavy on them here or hereafter. They beget Children, and keep Families, meerly for the World and the Flesh; but little consider what a Charge is committed to them, and what it is to bring up a Child for God, and govern a Family as a fanctified Society. O how sweetly and successively would the work of God go on, if we would but all join together in our several Places to promote it! Men need not then

run without fending to be Preachers: But they might find that part of the Work that belongeth to them to be enough for them. and to be the best that they can be imployed in. Especially Women should be careful of this Duty, because as they are most about their Children, and have early and frequent Opportunities to infruct them, fo this is the principal Service they can do to God in this World; being restrained from more Publick Work. And doubtless many an excellent Magistrate hath been sent into the Common-wealth, and many an excellent Pastor into the Church. and many a precious Saint to Heaven, through the happy Preparations of a Holy Education, perhaps by a Woman that thought her felf useless and unserviceable to the Church. Would Parents but begin betimes, and labour to affect the Hearts of their Children with the great Matters of Everlasting Life, and to acquaint them with the Substance of the Doctrine of Christ, and when they find in them the Knowledge and Love of Christ, would bring them then to the Passors of the Church to be tried, confirmed and admitted to the further Privileges of the Church, what happy well-ordered Churches might we have? Then one Pastor need not be put to do the work of two or three hundred or thousand Governours of Families; even to teach their Children those Principles which they should have taught them long before: Nor should we be put to preach to so many miserable ignorant Souls, that be not prepared by Education to understand us: Nor should we have need to shut out so many from Holy Communion upon the account of Ignorance, that yet have not the Grace to feel it and lament it, nor the Wit and Patience to wait in a Learning State, till they are ready to be Fellow-Citizens with the Saints, and of the Houshold of God. But now they come to us with aged Self-conceitedness, being past Children. and yet worse than Children still; having the Ignorance of Children, but being over-grown the Teachableness of Children; and think themselves wise, yea wise enough to quarrel with the wifest of their Teachers, because they have lived long enough to have been wife, and the Evidence of their Knowledge is their aged Ignorance: And they are readier to fly in our Faces for Church-Privileges, than to learn of us, and obey our Instructions till they are prepared for them that they may do them good; like snappish Currs that will snap us by the Fingers for their Meat, and fnatch it out of our Hands, and not like Children, that Itay till we give it them. Parents have so used them to be unruly, that Ministers have to deal but with too few but the unruly. And it is for want of this laying the Foundation well at first, that Professors themselves are so ignorant as most are, and that so many, especially of the Younger fort, do swallow down almost any Error that is offered them, and follow any Sect of Dividers that will entice them, so it be but done with Earnestness and Plausibility. For alas, though by the Grace of God, their Hearts may be changed in an hour, (when ever they understand

but the Estentials of the Faith) yet their Understandings must have time and diligence to furnish them with such Knowledge as must stablish them, and fortify them against Deceits. Upon these and many the like Considerations, we should entreat all Christian Families, to take more pains in this necessary Work; and to get better acquainted with the substance of Christianity. And to that end (taking along some moving Treatises to awake the Heart) I know not what Work should be fitter for their Use, than that compiled by the Assembly at Westminster. A Synod of as Godly, Judicious Divines, (notwithstanding all the bitter words which they have received from discontented and self-conceited Men) I verily think, as ever England faw. Though they had the Unhappinels to be employed in calamitous times, when the Noise of Wars did stop Mens Ears, and the Licentionsness of Wars did fet every wanton Tongue and Pen at liberty to reproach them, and the Profesution and Event of those Wars, did exaspesate partial discontented Men, to dishonour themselves by seeking to dishonour them: I dare fay, if in the Days of Old, when Councils were in Power and Account, they had but fuch a Council of Bishops, as this of Presbyters was, the Fame of it for Learning and Holiness, and all Ministerial Abilities, would with very great Honour have been transmitted to Pofterity.

I do therefore desire, that all Masters of Families would first study well this Work themselves; and then teach it their Children and Servants, according to their several Capacities. And if they once understand these Grounds of Religion, they will be able to read other Books more understandingly, and hear Sermons more profitably, and confer more judiciously, and hold fast the Doctrine of Christ more firmly, than ever you are like to do, by any other Course. First, let them read and learn the Shorter Catechism, and next the Larger, and lattly read the Confession

of Faith.

Thus far he; whose Name I shall conceal (though the Excellency of the Matter, and present Stile, will easily discover him) because I have published it without his Privity, and Consent, though I hope, not against his Liking and Approbation. I shall add no more, but that I am

Thy Servant

In the Lord's Work,

THOMAS MANTON,

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TO

The Right Honourable the Lords and Commons Assembled in PARLIAMENT,

The humble Advice of the Assembly of Divines now, by Authority of Parliament, sitting at Westminster,

Concerning a

Confession of Faith.

C H A P. 1.

Of the Holy Scripture.

A Lthough the Light of Nature, and the Works of Creation and Providence do so far manifest the Goodness, Wildom, and Power of God, as to leave Men unexcusable (a); yet are they not sufficient to give that Knowledge of God and of His Will, which is necessary unto Salvation (b). Therefore it pleased the Lord, at sundry times, and in

(a) Rom. 2. v. 14. For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves. v. 15. Which shew the work of the Law written in their hearts, their Conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another, Rom. 1. v. 19. Because that which may be known of God is manifest in them, for God hath shewed is unto them. v. 20. For the invisible things of him, from the Creation of the World, are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, so that they are without excuse. Plal. 19. v. 1. The Heavens declare the Glory of God, and the Firmament sheweth his handy work. V. 2. Day unto day uttereth speech, and night unto night sheweth knowledge. V. 3. There is no speech nor language, where their voice is not heard. Rom. 1. 32. Who knowing the Judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Rom. 2. 1. Therefore thou art inexcusable, O man, whosoever thou art that sjudgest; for wherein thou judgest another, thou condemnest thy self; for thou that judgest does the same things. (b) 1 Cor. 1. 21. For

in divers manners, to reveal himself, and to declare that His Will unto His Church (c); and afterwards for the better Preserving and Propagating of the Truth, and for the more sure Establishment and Comfort of the Church against the Corruption of the Flesh, and the Malice of Satan and of the World, to commit the same wholly unto Writing (d): which maketh the Holy Scripture to be most necessary (e); those former ways of God's revealing His Will unto His People, being now ceased (f).

after that in the Wisdom of God, the World by wisdom knew not God, it pleased' God by the foolishness of Preaching to fave them that believe, 1 Cor. 2. v. 13. Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing Spiritual things with Spiritual. V. 14. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are fpiritually discerned. (c) Heb. 1. 1. God who at sundry times, and in divers manners spake in times past unto the Fathers by the Prophets. (d) Prev. 22. v. 19. That thy trust may be in the Lord, I have made known to thee this day, even to thee. V. 20. Have not I written to thee excellent things in Counfels and Knowledge, V. 21. That I might make thee know the certainty of the words of Truth, that thou mightest answer the words of Truth to them that send to thee, Luke 1. v. 3. It seemed good to me also having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus. V. 4. That thou mightest know the certainty of those things, wherein thou hast been instructed. Rom. 13. 4. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Matth. 4. v. 4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the Mouth of God. V. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. V. 10. Then saith Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Isa. 8. v. 19. And when they shall say unto you, Seek unto them that have Familiar Spirits, and unto Wizards that peep, and that mutter, should not a People feek unto their Ged, for the living to the dead? V. 20. To the Law, and to the Testimony, It they speak not according to this Word, it is because there is no Light in them. (e) 2 Tim. 3. 15. And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvazion, through Faith which is in Christ Jesus. 2 Peter 1. 19. We have also a more sure word of Prophecy, whereunto we do well that ye take heed, as to a Light that shineth in a dark place, until the day dawn, and the day-star arise in your Hearts. (f) Heb. 1. v. 1. God who at sundry times, and in divers manners spake in times past unto the Fathers by the Prophets. V. 2. Hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things. hy days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the Worlds. (8)

II. Under the Name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the Old Testament.

Genesis. Exodus. Leviticus. Numbers. Deuteronomy. Folhua. Judges. Ruth. I. Samuel.

II. Samuel

II. Samuel. Proverbs. Amos. Obadiah. I. Kings. Ecclefiaftes. II. Kings. The Song of Songs. Jonah. I. Chronicles. Isaiah. Micab. II. Chronicles. Nahum. Feremiah. Lamentations, Habakkuk. Ezra. Nehemiah, Ezekiel. Zephaniah. Esther. Daniel. Haggai. 70b. Hofea, Zechariah. Foel. Pfalms. Malachi.

Of the New Testament.

Matthew. Galatians. The Epistle to the Mark. Ephefians. Hebrews. The Epistle of James. The first and second Philippians. Luke. Coloffians. Fohn. The falonians I. Epistles of Peter. The Acts of the Theffalonians II, Apostles. The first, second, and Paul's Epiftle to the third Epiftles of To Timothy I. Romans. To Timothy II. John. Corinthians I. To Titus. The Epistle of Jude. Corinthians II. To Philemon. The Revelation,

All which are given by Inspiration of God, to be the Rule of Faith and Life (g).

(g) Luke 16. v. 29. Abraham saith unto him, They have Mosts and the Prophets, let them hear them. V. 31. And he said unto him, If they hear not Mosts and the Prophets, neither will they be persuaded, though one role from the dead. Eph. 2. 20. And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone. Rev. 22. v. 18. For I testity, unto every man that heareth the Words of the Prophety of this Book, It any Man shall add unto these things, God shall add unto him the Plagues that are written in this Book. V. 19. And if any Man shall take away from the Words of the Book of this Prophety, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book. 2 Tim. 3. 16. All Scripture is given by Inspiration of God, and is prositable for Dodrine, for Reproof, for Correction, for Instruction in Righteonspass.

III. The Books commonly called Apocrypha, not being of Divine Inspiration, are no part of the Canon of the Scripture; and therefore are of no Authority in the Church of God, nor to be any otherwise approved, or made use of, than other Humane Writings (b).

IV. The

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(h) Like 24. V. 27. And beginning at Mose and all the Prophets, he expounded unto them in all the Scripcures, the things concerning himielf. V. 44. And he said unto them, These are the Words which I spake unto you, while I was yet with you, that all things must be suffilled which are written in the Law of Moses, and in the Property, and in the Pfalms concerning me. Rom. 3. 2. Much every

way, chiefly because unto them were committed the Oracles of God. 2 Pet. 1.21. For the Prophecy came not in old time by the will of Man, but Holy Men of God spake as they were moved by the Holy Ghost.

IV. The Authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any Man, or Church; but wholly upon God (who is Truth it self) the Author thereof; and therefore it is to be received, because it is the Word of God (i).

(i) 2 Pet. 1. v. 19. We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the day dawn; and the day-star arise in your Hearts. V. 21. For the Prophecy came not in old time by the will of Man, but Holy Men of God spake as they were moved by the Holy Ghost. 2 Tim. 3: 16. All Scripture is given by inspiration of God, and is prostable for Doctrine, for Reproof, for Correction, for Instruction in Righteoutness. 1 John 5. 9. If we receive the Witness of Men, the Witness of God which he hath testisted of His Son. 1 Thes. 2: 13. For this cause also thank we God without ceasing, because when ye received the word of Cod, which ye heard of us, ye received it not as the word of Men, (but as it is in Truth) the word of God, which effectually worketh also in you that believe.

V. We may be moved and induced by the Testimony of the Church, to an high and reverent Esteem of the Holy Scripture (k). And the Heavenlines of the Matter, the Esticacy of the Doctrine, the Majesty of the Stile, the Consent of all the Parts, the Scope of the whole (which is to give all Glory to God,) the full Discovery it makes of the only way of Man's Salvation, the many other incomparable Excellencies, and the intire Perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding our full Persiwasion and Assurance of the infallible Truth, and Divine Authority thereof, is from the inward Work of the Holy Spirit, bearing Witness by, and with the Word in our Hearts (1).

VI. The

⁽k) 1 Tim. 3. 15. But if I carry long that thou may'ft know how thou oughteft to behave thy self in the House of God, which is the Church of the living God, the Pillar and Ground of the Truth. (1) I John 2. v. 20. But ye have an Unition from the Holy one, and ye know all things. v. 27. But the amining which ye have received of him abideth in you, and ye need not that any Man teach you; but as the same anointing teacheth you of all things, and is Truth, and is no lie, and even as it hath taught you, ye shall abide in him. John 16. v. 13. Howbeit when he the Spirit of Truth is come, he will guide you into all Truth, for he shall not speak of himself, but whatsoever he shall bear, that shill he speak, and he will show you things to come. v. 14. He shall glorify me, for he shall receive of mine, and shall show it hat you. I Cor. 2. v. 10. But God hath revealed them to us by his Spirit, for the Spirit starcheth all things, yea the deep things of God. V. 11. For what Man knoweth the things of a Man, save the Spirit of Man which is in him? even so the things of God knoweth no Man, but the Spirit of God. V. 12. Now we have received, not the Spirit of the World.

World, but the Spirit which is of God, that we might know the things that are freely given to us of God. If aich 59. 21. As for me, this is my Covenant with them, faith the Lord, My Spirit that is upon thee, and my Words which I have put in thy Mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed, nor out of the mouth of thy seed, saith the Lord, from henceforth and for ever.

VI. The whole Council of God concerning all things necessary for his own Glory, Man's Salvation, Faith and Life, is either expresly set down in Scripture, or by good and necessary Consequence may be deduced from Scripture: Unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or Traditions of Men (m). Nevertheless we acknowledge the inward Illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word (n): And that there are some Circumstances concerning the Worship of God, and Government of the Church, common to Human Actions and Societies, which are to be ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are alwise to be observed (o).

(m) 2 Tim. 3. v. 15. And that from a Child thou haft known the Holy Scripettres, which are able to make thee wife unto Salvation through Faith, which is in Christ Jesus. V. 16. All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, tor Instruction in Righteoufness. V. 17. That the Man of God may be perfect, throughly furnished unto all good Works. Gal. 1. v. 8. But though we or an Angel from Heaven Preach any other Goffel unto you, than that which we have preached unto you, let him be accurfed. V. 9. As we said before, so say I now again; If any Man Preach any other Goffel unto you, than that ye have received, let him be accurled. 2 Thef. 2. 2. That ye be not foon snaken in mind, or be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the day of Christ is at hand. (n) John 6. 45. It is written in the Prophers, and they snall be all taught of God, every Man therefore that hath heard, and hath learned of the Father cometh unto me. 1 Cor. 2. v. 9. But as it is written, Eje hath not feen, nor Eir beard, neither have entered into the Heart of Man, the things which God hath prepared for them that love him. V. 10. But God hath revealed them unto us by his Spirit, for the Spirit fearcheth all things, yea the deep things of God. V. 11. For what Man knoweth the things of a Man, fave the Spirit of Man which is in him? even to the things of God knoweth no Man, but the Spirit of God. V. 12. Now we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God. (0) 1 Cor. 11. v. 13. Judge in your selves, is is comely that a Woman pray unto God uncovered ? V. 14. Doth not even Nature it felf teach you, that if a Man hath long Hair, it is a Dame unto him. 1 Cor. 14. v. 26. How is it then Brethren, when you come together every one of you hath a Pfalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation? Let all things be done unto edifying. V. 40. Let all things be done decently and in order.

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VII. All things in Scripture are not alike plain in themfelves, nor alike clear unto all (p): yet those things which

⁽p) a Per. 3. 16. As also in all his Epistles speaking in them of these things,

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are necessary to be known, believed, and observed for Salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the Learned, but the Unlearned, in a due use of the ordinary Means, may attain unto a sufficient understanding of them (q).

in which are somethings hard to be understood, which they that are unlearned and emstable wrest, as they do also the other Scriptures, unto their own destruction. (9) Plain 119. v. 105. Thy Word is a Lamp unto my Feet, and a Light unto my Path. V. 130. The entrance of thy Words giveth Light, it giveth Understanding was the Simple.

VIII, The Old Testament in Hebrew (which was the Native Language of the People of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the Nations) being immediately inspired by God, and by his singular Care and Providence kept pure in all Ages, are therefore Authentical (r); To as in all Controversies of Religion, the Church is finally to appeal unto them (1). But because these Original Tongues are not known to all the People of God, who have Right unto, and Interest in the Scriptures, and are commanded in the fear of God, to read and fearch them (1), therefore they are to be Translated into the vul-gar Language of every Nation unto which they come (u), that the Word of God dwelling plentifully in all, they may Worship him in an acceptable manner (w); and through Patience and Comfort of the Scriptures may have hope (x).

IX. The

⁽r) Matth. 5. 18. For verily I say unto you, till Heaven and Earth pass, one Jot, or one Tittle shall in no wise pass from the Law, till all be suffilled. (f) Isaiah 8. 20. To the Law, and to the Testimony, If they speak not according to this Word, it is because there is no Light in them. Als 15. 15. And to this agree the Words of the Prophets, as it is written. John 5. v. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. V. 46. For had ye believed Moses, ye would have believed me, for he wrote of me. (t) John 5. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me. (u) 1 Cor. 14. v. 6. Now Brethren, It I come unto you speaking with Tongues, what shall I prosit you except I shall speak to you either by Revelation, or by Knowledge, or by Proph sying, or by Doctrine? V. 9. So likewise you, except you utter by the Tongue werds easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. V. 11. Therefore, if I know not the meaning of the Voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. V. 12. Even so ye, forasmuch as much as ye are zealons of Spiritual Gifes, seek that ye may excel to the edifying of the Church. V. 24. But if all Prophery, and there come in one that believes not, or one unlearned, he is all Prophery, and there come in one that believes not, or one unlearned, he is all Prophery, and there come in one that believes not, or one unlearned, he is all Prophery, and there come in one that believes not, or one unlearned, he is all Prophery, and there come in one that believes not, or one unlearned, he is all Prophery, and there come in one that believes not, or one unlearned, he is all Prophery, and there come in one that believes not, or one unlearned, he is all Prophery, and there come in one that believes into some some in the Church 1 and let him speak to himself and to God. (w) Col. 3. 16. Let the Word

15. 4. For what soever things were written aforetime, were written for our Learning, that we through Parience and Comfort of the Scriptures might have Hope.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it felf; and therefore when there is a Question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other Places that speak more clearly (y).

(9) 2 Pet, 1. v. 20. Knowing this first, that no Prophecy of the Scripture, is of any private Interpretation. V. 21. For the Prophecy came not in old time by the will of Man, but holy Men of God spake as they were moved by the Holy Ghost. Als 15. v. 15. And to this agree the Words of the Prophets, as it is written. V. 16. After this I will return, and will build again the Tabernacle of David which is fallen down, and I will build again the Ruins thereof, and I will fet it up.

X. The Supreme Judge, by which all Controversies of Religion are to be determined, and all Decrees of Councils, Opinions of Ancient Writers, Doctrines of Men, and Private Spirits are to be examined; and in whose Sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture (z).

(2) Mat. 22. v. 29. Jesus answered and said unto them, Ye do err not knowing the Scriptures, nor the Power of God. V. 31. But as touching the Resurrection of the dead, have you not read that which was spoken to you by God, saying. Ephel. 2. 20. And are built upon the Foundation of the Prophets and Apolles, Jesus Christ himself being the chief Corner-stone. Ats 28. 25. And when they agreed not among themselves, they departed after that Paul had spoke one word, well spake the Holy Ghost by Esaiss the Prophet unto our Fathers.

CHAP. II.

Of God, and of the Holy Trinity.

There is but One only (a), Living and True God (b); who is Infinite in Beeing and Perfection (c), a most Pure

(a) Deut. 6. 4. Hear, O Israel, the Lord our God is one Lord. 1 Cor. 8. v. 4. As concerning therefore the Eating of those things that are offered in Sacrifice unto Idols, we know that an Idol is nothing in the World, and that there is none other but One. V. 6. But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ by whom are all things, and we by him. (b) 1 Thest. 1. 9. For they themselves shew of us what marmer of entring in we had unto you, and how ye turned to God from Idols, to serve the living and true God. Fer. 10. 10. But the Lord is the true God, he is the living God, and an everlasting King. (c) Job 11. v. 7. Canst thou by searching find out God, earst thou find out it: Aimighty unto Persection? V. 8. It is as high as Heaven, what canst thou do, deeper than Hell, what canst thou know? V. 9. The Measure thereof is longer than the Earth, and broader than the Sea. Feb. 26: 14. Lo these are Parts of his Ways, but how little a Portion is heard of him.

Pure Spirit (d), Invisible (e), without Body, Parts (f), or Passions (g), Immutable (b), Immense (i), Eternal (k), Incomprehensible (l), Almighty (m), most Wise (n), most Holy (o), most Free (p), most Absolute (q), working all things according to the Counsel of his own immutable and most righteous Will (r), for his own Glery (f), most Leving (t), Gracious, Merciful, Long-suffering, abundant in Goodnels and Truth, forgiving Iniquity, Transgression and Sin (u), the

but the Thunder of his Power who can understand ? (d) John 4. 24. God is a Spirit, and they that Worship him, must Worship him in Spirit and in Truth. Tim. 1. 17. Now unto the King Eternal, Immortal, Invisible, the only wife God, be Honour and Glory for ever and ever, Anen. (f) Deut. 4. v. 15. Take ye therefore good heed unto your selves, for ye saw no manner of Similitude on the day that the Lord spake unto you in Horeb, out of the midst of the Fire. V. 16. Left ye corrupt your selves, and make you a graven Image, the similistude of any Figure, the likeness of Male or Female. John 4. 24. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth. Luke 24. 39. Behold my Hands and my Feet, that it is I my felf, handle me and fee; For a Spirit hath not Flesh and Bones as ye see me have. (g) Atts 14. V. 11. And when the People saw what Paul had done, they lift up their Voices, saying in the Speech of Lycaonia, The gods are come down to us in the likeness of Men. V. 15. And faying, Sirs, why do ye these things ? We also are Men of like Paffiens with you, and Preach unto you, that ye should turn from these Vanities unto the living God, which made Heaven and Earth, and the Sea, and all Things that are therein, (b) Jam. 1. 17. Every good Gift, and every perfect Gift, is from above, and cometh down from the Father of Lights, with whom is no variablenes, nor shadow of turning. Mal. 3. 6. For I am the Lord, I change not, therefore ye Sons of Jacob are not confamed. (i) I Kings 8. 27. But will God indeed dwell on the Barth? Behold the Heaven, and Heaven of Heavens cannot contain thee, how much less this House that I have builded? Fer. 23. v 23. Am I a God at hand, saith the Lord, and not a God afar off? V. 24. Can any hide himself in secret places, that I shall not see him, faith the Lord, Do not I fill Heaven and Earth? faith the Lord. (k) Pfalm 90. 2. Before the Mountains were brought forth, or ever thou hadft formed the Earth and the World, even from everlasting to everlasting thou are God. I Tim. 1. 17. Now unto the King eternal, immortal, invitible, the only wise God, be Holour and Glory for ever and ever, Amen. (4) Psalm 145. 3. Great is the Lord, and greatly to be praised, and his Greatless is unsearchable. m) Gen. 17. 1. And when Abraham was ninety Years old and nine, the Lord appeared to Abraham, and faid unto him, I am the Almighty God, walk before me, and be thou perfect. Rev. 4. 8. And the four Beafts had each of them fix Wings about him, and they were full of Eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (n) Rom. 16, 27. To God only wise be Glory through Jesus Christ for ever, Amen. (o) Isa. 6. 3. And one cried unto another and said, Holy, holy, holy, is the Lord of Hosts, the whole Earth is tull of his Glory. Rev. 4. 8. See Letter m immediately foregoing. (p) Psalm 115. 3. But our God is in the Heavens, he hash done whatfoever be pleaseth. (9) Exed. 3. 14. And God said unto Moses, I am that I am, and he said, thus shalt thou say unto the Children of Israel, I am hath sent me unto you. (r) Eph. 1. 11. In whom also we have obtained an Inheritance, being predestinated according to the purpose of him, who worketh all things after the Counsel of his own Will. (f) Prov. 16. 4. The Lord hath made all things for him-felf, yea even the wicked for the day of Evil. Rom. 11. 36. For of him and through him, and to him are all things, to whom be Glory for ever and ever, Amen. (1) 1 John 4. v. 8. He that loveth not, knoweth not God, for God is leve. V. 16. And the have known and believed the Love that God hath to us; God is Love, and he that dwelleth in Love, dwelleth in God, and God in him. (u) Exod. 34. v 6. And

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the Rewarder of them that diligently feek him (*); and withal most Just and Terrible in his Judgments (x), hating all Sin (y), and who will by no means clear the Guilty (z).

the Lord passed by before him and Proclaimed, The Lord, the Lord God, meriful and gracious, long-suffering and abundant in goodness and cruth. V 7. Keeping mercy for thousands, forgiving iniquity, and transcression, and sin, and that will by no means clear the guilty, visiting the iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third, and to the fourth Generation.

(w) Heb. 11. 6. But without Faith it is impossible to please him, for he that comen to God nust believe that he is, and that he is a Rewarder of them that diligently seek him. (x) Nehm. 9. v. 32. Now therefore our God, the Great, the Mighty, and the Terrible God, who keepest Covenant and Metcy, let not all the Trouble seem little before thee that hath come upon us, on our Kings, on our Princes, and on our Priests, and on our Prophets, and on our Fathers, and on all thy People, since the time of the Kings of Asyria, unto this day. V. 33. Howbeit than are just in all that is brought upon us, for thou hast done right, but we have done wickedly. (y) Pfalm 5. v. 5. The Foolish shall not stand in thy sight, thou hatest all workers of Iniquity. V. 6. Thou shalt destroy them that speak leafing, the Lord will abhor the bloody and deceifful Man. (2) Nabum 1. v. 2. God is scalous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take Vengeance on his Adversaries, and he reserveth Wrath for his Enemies. V. 3. The Lord is show to Anger, and great in Power, and will not acquit the wicked, the Lord shath his way in the Whirl-wind, and in the Storm, and the Clouds are the Dust of his Feet. Evod. 34. 7. Keeping Mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty, visiting the iniquity of the Fathers upon the Children, and upon the Children, unto the third and sourth Generation.

II. God hath all Life (a), Glory (b), Goodness (c), Blessedness (d), in, and of himself; and is alone in, and unto himself All-sufficient, not standing in need of any Creatures which he hath made (c), not deriving any Glory from them (f), but only manifesting his own Glory, in, by, unto, and upon them: He is the alone Fountain of all Beeing, of whom, through whom, and to whom are all things (g), and hath most Sovereign Dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth

⁽a) John 5. 26. For as the Father hath Life in himself, so hath he given to the Son to have Life in himself. (b) Al. 7-2. And he said, Men, Brethren and Fathers, hearken: The God of Glory appeared unto our Father Abraham, when he was in Mesopotamia before he dwelt in Charran. (c) Psalm 119. 68. Thou are good and dost good, teach me thy Statutes. (d) 1 Tim. 6. 15. Which in his times he shall shew who is the bissed and only Potentate, the King of kings, and Lord of lords. Rom. 9. 5. Whose are the Pathers, and of whom as concerning the Flesh Christ came, who is over all, God blessed for ever, Amen. (e) Als 17. v. 24. God that made the World, and all things therein, seeing that he is Lord of Heaven and Barth, dwelleth not in Temples made with hands. V. 25. Neither is worshipped with Mens hands, as though he needed any thing, seeing he giveth to all Life and Breath and all things. (f) Job 22. v. 2. Can a Man be prostable unto God, as he that is Wise may be prostable unto himself? V. 3. Is it any pleasure to the Almighty that thou art Righteous; or is sain to him that thou makest thy Ways perfect? (f) Rom. 11. 36. For of him, and through him, and to him are all things, to whom be Glory for ever,

pleaseth (b). In his sight all things are open and manifest (i), his Knowledge is infinite, infallible, and independent upon the Creature (k), so as nothing is to him contingent or uncertain (l). He is most holy in all his Counsels, in all his Works, and in all his Commands (m). To him is due from Angels and Men, and every other Creature, whatsoever Worship, Service, or Obedience he is pleased to require of them (n).

Amen. (b) Revel. 4. II. Thou art worthy, O Lord, to acceive Glory and Honour, and Power, for thou hast created all things, and for thy pleasure they are and were created. I Tim. 6. IS. See letter d immediately foregoing. Daniel 4. V. 25. That they shall drive thee from Men, and thy Dwelling shall be wish the Bealts of the Pleld, and they shall make thee eat Grass as Oxen, and they shall wer thee with the Dew of Heaven, and seven Times shall pass over thee; till thou know that the most High ruleth in the Kingdom of Men, and giveth it to whomsever he will. V. 35. And all the Inhabitants of the Earth are reputed as nothing, and be doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth, and none can stay his hand, or say unto him, What dost thou? (i) Heb. 4. Is. Neither is there any Creature that is not manifest in his sight, but all things are naked and open unto the Eyes of him with whom we have to do. (k) Rem. II. V. 33. O the depth of the Riches, both of the Wisdom and Knowledge of God, how unscarchable are his Judgments, and his Ways past sinding out? V. 34. For who hath known the Mind of the Lard, or who hath been his Counsilor? Psalm 147. 5. Great is our Lord and of great Power, his understanding is infinite. (1) Als 15. 18. Known unto God are all his Works from the beginning of the World. Ezek. II. S. And the Spirit of the Lord tell upon me, and said unto me, speak, Thus said the Lord, Thus have ye said, O House of Israel, for I know the things that come into your Mind every one of them. (m) Psalm 145. 17. The Lord is righteous in all his Ways, and holy in all his Works. Rom. 7. 12. Wherefore the Law is holy, and the Commandment holy, and just, and good. (n) Rev. S. v. 12. Saying with a loud Voice, Worthy is the Lamb that was slain, to receive Power and Richer, and Wisdom and Strength, and Honeur and Glery, and Blessing. V. 13. And every Creature which is in Heaven, and on the Earth, and under the Earth, and lover the sare in the Sea, and all that are in them heard it, sayi

III. In the Unity of the God-Head there be Three Persons, of one Substance, Power and Eternity; God the Father, God the Son, and God the Holy Ghost (o). The Father is of none, neither begotten nor proceeding: The Son is eternally begotten of the Father (p): The Holy Ghost

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⁽e) 1 John 5. 7. For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoft, and these three are one. Mas. 3. v. 16. And Jesus when he was Baptized, went up streight way out of the Water, and lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. V-17. And lo, a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleased. Mas. 28. 19. Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, of the San, and of the Holy Ghost. 2 Cor. 13. 14. The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all, Amen. (p) John 1. v, 14. And the Word was made Flesh, and dwelt among us, and we beheld, his Glory, the Glory as of the only Begotten of the Father, full

Ghost eternally proceeding from the Father and the Son (4).

of Grace and Truth. V. 18. No Man hath feen God at any time, the only begotten son which is in the Bosom of the Father, he hath declared him. (4)
John 15. 26. But when the Comforter is come, whom I will fend unto
you from the Father, even the Spirit of Truth, which proceeded from the
Father, he shall testify of me. Gal. 4. 6. And because ye are Sons,
God hathsen forth the Spirit of his Son into your Hearts, crying, Abba Father.

CHAP. III.

Of God's Eternal Decree.

O D from all Eternity, did, by the most Wise and Holy Counsel of His own Will, freely and unchangedably Ordain whatsoever comes to pass (a), yet so, as thereby neither is God the Author of Sin (b), nor is Violence offered to the Will of the Creatures, nor is the Liberty or Contingency of Second Causes taken away, but rather established (c).

(a) Eph. 1. 11. In whom also we have obtained an Inheritance, being predefinated according to the purpose of him who worketh all things after the Counsel of His own Will. Rom. 11. 33. O the depth of the Riches both of the Wisdom and Knowledge of God, how unsearchable are His Judgments, and His Ways past finding out? Heb. 6. 17. Wherein God willing more abundantly to she unto the Heirs of Promise, the Immutability of His Counsel, consistent it by an Oath. Rom. 9. v. 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Verse 18. Therefore he bath mercy on whom he will have mercy, and whom he will he hardneth. (b) James 1. v. 13. Let no Man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any Man. V. 17. Every good gift, and every persect gift is from above, and cometh down from the Fasher of lights, with whom is no variableness, neither shadow of turning. I John 1. 5. This then is the message which we have heard of him, and declare unto you, that God is Light, and in him is no Darkness at all. (c) Als 2. 23. Him being delivered by the determinate Counsel and Pore-knowledge of God, ye have taken, and by wicked hands have crucisied and slain. Matth. 17. 12. And I say unto you, That Eliu is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of Man suffer of them. Als 4. v. 27. For of a truthagainst that Holy Child Jesus, whom thou hast anointed, both Harod and Ponzius Pilaze, with the Geutiles, and the People of siret were gathered together. V. 28. For to do whatsoever thy Hand and thy Counsel determined before to be done. John 19. 11. Jesus answered, Thou coulds have no power at all against me, except it were given thee from above, therefore he that delivered me unto thee hath the greater Sin. Prov. 16. 33. The Lot is cast into the lap, but the whole disposing thereof is of the Lord.

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ll, us, II. Although God knows what soever may, or cau come to pass upon all supposed Conditions (d), yet hath he not de-

⁽¹⁾ Alls 15. 18. Known unto God are all His Works from the beginning of the

decreed any thing because he foresaw it as future, or as that which would come to pass upon such Conditions (a).

the World. I Sam. 23. V. 11. Will the Men of Keilah deliver me up into his Hands? will Saul come down as thy Servant hath heard? O Lord God of Israel, I befeech thee tell thy Servant. And the Lord said, He will come down. V. 12. Then said David, Will the Men of Keilah deliver me and my Men into the hand of Saul? And the Lord said, They will deliver thee up. Matth. 11. V. 21. Wo unto thee Charazin, wo unto thee Bethlaida, for if the mighty Works which were done in you had been done in Tyre and Sidon, they would have repented long ago in Szek-cloth and Ashes. V. 23. And thou Capernaum which are exalted unto Heaven, shalt be brought down to Hell: for if the mighty Works which have been done in thee had been done in Sodom, it would have remained until this day. (e) Rom. 9. V. 11. For the Children being not yet born, neither having done any good or evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth. V. 13. As it is written, Jacob have I loved, but Esau have I hated. V. 16. So then, it is not of him that willeth, nor of him that tunneth, but of God that sheweth Mercy. V. 18. Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardeneth.

III. By the Decree of God, for the Manifestation of his Glory, some Men and Angels (f) are predestinated unto everlasting Life, and others fore-ordained to everlasting Death (g).

(f) 1 Tim. 5. 21. I charge thee before God and the Lord Jesus Christ, and the Elect Angels, that thou observe these things, without preserving one before another, doing nothing by partiality. Mat. 25. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels. (g) Rom. 9. v. 22. What if God willing to shew his Wrath, and to make his Power known, endured with much long-suffering the Vessels of Wrath sixted to destruction? V. 23. And that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory. Eph. 1. v. 5. Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good pleasure of his Will. V. 6. To the praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved. Prov. 16. 4 The Lord hath made all things for himself, yea even the wicked for the day of evil.

IV. These Angels and Men thus predestinated and foreordained, are particularly and unchangeably designed, and their Number is so certain and definite, that it cannot be either increased or diminished (b).

(b) 2 Tim. 2. 19. Nevertheless the Foundation of God standeth sure, having this Scal, The Lord knoweth them that are his. And let every one that nameth the Name of Christ depart from iniquity. John 13. 18. I speak not of you all, I know whom I have chosen, but that the Scripture may be fulfilled, he that cateth bread with me, hath list up his heel against me.

V. Those of Mankind that are predessinated unto Life, God before the Foundation of the World was laid, according to his eternal and immutable Purpose, and the secret Counsel and good Pleasure of his Will, hath chosen in Christ

Christ unto everlassing Glory (i), out of his meer free Grace and Love, without any Fore-fight of Faith or good Works, or Perseverance in either of them, or any other thing in the Creature, as Conditions, or Causes moving him thereunto (k), and all to the Praise of his glorious Grace (1).

(i) Eph. 1. v. 4. According as he hath chosen us in him before the Foundation of the World, that we should be holy and without blame before him in love. V. 9. Having made known unto us the Mystery of his Will, according to his good Pleasure which he had purposed in himself. V. 11. In whom also we have obtained an Inheritance, being predestinated according to the Purpose of him, who worketh all things after the Counsel of his Will. Rom. 8. 30. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also gloristed. 2 Tim. 1. 9. Who hath saved us, and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus, before the World began. 1 Thes. 5. 9. For God hath not appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ. (k) Rom. 9. v. 21. See letter e immediately foregoing. Eph. 1. 4, 9. See letter i immediately foregoing. (1) Eph. 1. v. 6. To the praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved. V. 12. That we should be to the praise of his Glory, who first trusted in Christ.

VI. As God hath appointed the Elect unto Glory, so hath he, by the eternal and most free Purpose of his Will, fore-ordained all the Means thereunto (m). Wherefore they who are elected, being fallen in Adam, are redeemed by Christ (n), are effectually called unto Faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified (o), and kept by his Power through Faith unto Salvation (p). Neither are any other redeemed by Christ, effectually called.

(m) 1 Pet. 1. 2. Elect according to the fore-knowledge of God the Pather, through fanctification of the Spirit unto Obedienes and Sprinkling of the Blood of Jelus Christ. Eph. 1. v. 4. According as he hash chosen us in him before the Foundation of the World, that we should be hely and without blame before him in love. V. 5. Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will. Eph. 2. 10. For we are his Workmanship created in Christ Jesus unto good Works, which God hash before ordained that we should walk in them. 2 Thes. 2. 13. But we are bound to give Thanks alway to God for you Brethren beloved of the Lord, because God nath from the Beginning chosen you to Salvation through sanctification of the Spirit and belief of the Truth. (n) 1 Thes. 5. v. 9. For God hash not appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ. V. 10. Who died for us, that whether we wake or sleep, we should live together with him. Titus 2. 14. Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People zealous of good Works. (a) Rom. 8. 30. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. Eph. 1. 5. Having predestinated us unto the Adoption of Children by Jesus Christ unto himself, according to the good Pleasure of his Will. 2 Thes. 2. 13. But we are bound to give Thanks alway to God for you Brethren beloved of the Lord, because God hath from the beginning chosen you to Salvation through sanctification of the Spirit, and belief of the Truth. (p) 1 Peter 1. 5. Who are kept by the Power of God through Faith unto Salvation, ready to be revealed in the last

called, justified, adopted, fanctified, and faved, but the Elect only (q).

time. (9) John 17. 9. I pray for them, I pray not for the World, but for them which thou haft given me, for they are thine. Rom. 8. 28. And we know all things work together for good to them that love God, to them that are the Called according to his Purpole. Refer the Reader to the End of the Chapter. John 6. v. 64. But there are some of you that believe not, for Jesus knew from the beginning who they were that believed not, and who should betray him. V. 65. And he taid, Therefore said I unto you, that no Man can come unto me, except it were given unto him of my Father. John 10. 26. But ye believe not, because ye are not of my Sheep, as I said unto you. John 8. 47. He that is of God, heareth God's Words, ye therefore hear them not, because ye are not of God. 1 John 2. 19. They went out from us, but they were not of us: for it they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us.

VII. The rest of Mankind God was pleased, according to the unsearchable Counsel of his own Will, whereby he extendeth, or with-holdeth Mercy, as he pleaseth, for the Glory of his Sovereign Power over his Creatures, to pass by, and to ordain them to Dishonour and Wrath for their Sin, to the Praise of his glorious Justice (r).

(r) Mat. 11. v. 25. At that time Jesus answered and said, I thank thee, O Father Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes. V. 26. Even so Father, for so it seemed good in thy sight. Rom. 9. v. 17. For the Scripture saith unto Pharaoh, Even for this same Purpose have I raised thee up, that I might show my Power in thee, and that my Name might be declared throughout all the Earth. V. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. V. 21. Hath not the Potter power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour? Verse 22. What if God willing to show his Wrath, and to make his Power known, endured with much long-suffering, the Vessels of Wrath fitted to Destruction? 2 Tim. 2. v. 19. Nevertheless the Poundation of God standeth sure, having this Seal, The Lord knoweth them that are his. And, let every one that Nameth the Name of Christ depart from insquity. V. 20. But in a great House, there are not only Vessels of Gold and Silver, but also of Wood and Earth, and some to Honour, and some to Dishonour. Jude y. 4. For there are certain Men crept in unawares, who were before of old ordained to this Condemnation, ungodly Men, turning the Grace of our God into lastiviousness, and denying the only Lord God, and our Lord Jesus Christ. 1 Pet. 2. 8. And a Stone of Stumbling, and a Rock of Ossence, even to them which Stumble at the Word, being disobedient, whereunto also they were appointed.

VIII. The Doctrine of this high Mystery of Predestination is to be handled with special Prudence and Care (f), that Men attending the Will of God revealed in his Word, and yielding Obedience thereunto, may, from the certainty of their effectual Vocation, be assured of their eternal Election

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⁽¹⁾ Rom. 9. 20. Nay but, O Man, who art thou that replieft against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Rom. 11. 33. O the depth of the Riches both of the Wisdom and knowledge of God, how unsearchable are his Judgments, and his ways past finding out? Deut. 29. 29.

on (1). So shall this Doctrine afford Matter of Praise, Reverence, and Admiration of God (11), and of Humility. Diligence, and abundant Consolation to all that fincerely obey the Gospel (11).

The secret things belong sante the Lord our God, but those things which are revealed belong sante as and to our Children for ever, that we may do all the words of this Law. (1) 2 Pet. 1. 10. Wherefore the rather, Brethren, give all Diligence to make your Calling and Election sure, for if ye do these things, ye shall never fall. (11) Eph. 1. 6. To the praise of the glory of his Grace, wherein he hath made us accepted in the Beloved. Romans 11. 33. See letter f immediately toregoing. (11) Romans 11. v. 5. Even so then at this present time also there is a Remnant according to the Election of Grace. V. 6. And if by Grace, then it is no more of Works, otherwise Grace is no more Grace: But if it be of Works, then it is mo more Grace, otherwise Work is no more Work. V. 20. Well, because of Unbelief they were broken off, and thou standest by Faith, be not high minded, but sear. 2 Peter 1. 10. See letter 2 immediately foregoing. Romans 8. 33. Who shall lay any thing to the charge of God's Elect? it is God that justifieth. Luke 10. 20. Notwithstanding in this rejoice, not that the Spirits are subject unto you, but rather rejoice because your Names are written in Heaven.

CHAP. IV.

Of Creation.

I T pleased God, the Father, Son, and Holy Ghost (a), for the Manifestation of the Glory of his eternal Power, Wisdom, and Goodness (b), in the Beginning, to Create, or make of Nothing the World, and all things therein, whether visible or invisible, in the space of fix days, and all very good, (c).

(a) Heb. 1. 2. Hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the Worlds. John 1. v. 2. The same was in the beginning with God. V. 3. All things were made by him, and without him was not any thing made, that was made. Gen. 1. 2. And the Earth was without Form and Void, and Darkness was upon the Face of the Deep: And the Spirit of God moved upon the Face of the Waters. Job 26.

13. By his Spirit he hath garnished the Heavens, his Hand hath formed the crooked Serpent. Job 33. 4. The Spirit of God hath made me, and the Breath of the Almighty hath given me Lite. (b) Rom. 1. 20. For the invisible things of him, from the Creation of the World, are clearly seen, being understood by the things that are made, even his eternal Power and God-Head, so that they are without Excuse, Jer. 10. 12. He hath made the Earth by his Power, he hath established the World by his Wisdom, and hath stretched out the Heavens by his Discretion. Pfalm 104. 24. O Lord, how manifold are thy Works? In Wisdom hast thou made them all, the Earth is sull of thy Riches. Pfalm 33. v. 5. He loveth Righteoulness and Judgment, the Earth is sull of the Goodness of the Lord. V. 6. By the word of the Lord were the Heavens made, and all the Hosts of them by the Breath of his Mouth. (c) See the whole first Chapter of Genesis. Heb. 11. 3. Through Faith we understand, that the Worlds were framed by the Word of God, so that things which are seen, were not made of things which do appear. Col. 1. 16. Por by him were all things created that are in Heaven, that are in Earth.

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visible and invisible, whether they be Thrones of Dominions, or Principalities or Powers, all things were created by him and for him. Alls 17. 24. God that made the World, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with hands.

II. After God had made all other Creatures, he Created Man, Male and Female (d), with Reasonable and Immortal Souls (e), endued with Knowledge, Righteousness, and true Holinels, after his own Image (f), having the Law of God written in their Hearts (g), and Power to fulfil it (b): and yet under a possibility of Transgressing, being left to the Liberty of their own Will, which was subject unto Change (i). Beside this Law written in their Hearts, they received a Command, not to eat of the Tree of the Knowledge of Good and Evil, which while they kepr, they were happy in their Communion with God (k), and had Dominion over the Creatures (1).

(d) Genesis 1. 27. So God created Man in his own Image, in the Image of God ereated he him, Male and Female created he them. (e) Genesis 2. 7. And the Lord God formed Man of the Duft of the Ground, and breathed in his Noftrils the Breath of Life ; and Man became a Living Soul. Ecclef. 12. 7. Then shall the Dust return to the Earth as it was, and the Spirit shall return unto God, who gave it. Luke 23. 43. Jefus faid unto him, Verily I fay unto thee, to day shalt thou be with me in Paradise. Mat. 10. 28. And feat not them which kill the Body, but are not able to kill the Soul, but rather fear him which is able to destroy both Soul and Body in Hell. (f) Genesis 1. 26. And God said, Let us make Man in our Image, after our Likeness, and let them have Dominion over the Fish of the Sea, and over the Powl of the Air, over the Cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth. Coloffithe Image of him that Created him. Ephefians 4, 24. And that ye put on that new Man which after God is created in Righteouinels and true Holinels. (2) Rom. 2. v. 14. For when the Gentiles which have not the Law, do by Nature the things contained in the Law, thefe having not the Law, are a Law unto themfelves. Y.15. Which shew the Work of the Law written in their Hearts, their Consciences also bearing Witness, and their Thoughts the mean while accusing, or else excusing one another. (b) Ecd. 7. 29. Lo, this only have I found, that God hath made Man upriche, but they have fought out many Inventions. (i) Genefis 3. 6. And when the Woman faw that the Tree was good for Food, and that it was pleafane to the Eyes, and a Tree to be defired to make one wife, the took of the Fruit thereof and did Ear, and gave also to her Husband with her, and he did eat. Eccl. 7. 29. See letter h immediately foregoing. (k) Genesis 2. 17. But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die. Genesis 3. v. 8. And they heard the Voice of the Lord God walking in the Garden in the cool of the day, and Adam and his Wife hid themselves from the Presence of the Lord God amongst the Trees of the Garden. V. 9. And the Lord God called unto Adam, and faid unto him, Where are thou? V. 10. And he faid, I heard thy Voice in the Garden and I was afraid, because I was naked, and I hid my felf. Verle 11. And he faid, Who told thee that thou wast naked? hast thou eaten of the Tree whereof I commanded thee that thou shouldst not eat? V. 25. Therefore the Lord God fent him forth from the Garden of Eden, to Till the Ground from whence he was taken. (1) Genesis 1. verse 26. And God said, Let us make Man in our own Image, after our Likeness, and let them have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping thing that creepeth upon the Farth. Verse 28. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the Earth, and subdue it; and have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living thing that moveth upon the Earth.

CHAP. V.

Of Providence.

OD, the great Creator of all things, doth uphold (a), direct, dispose, and govern all Creatures, Actions, and things (b), from the Greatest even to the Least (c), by his most wise and holy Providence (d); according to his infallible Fore-knowledge (c), and the free and immutable Counsel of his own Will (f), to the Praise of the Glory of his Wildom, Power, Justice, Goodness, and Mercy (g).

(a) Hebrews 1. 3. Who being the Brightness of his Glory, and the express Image of his Person, and upholding all things by the word of his Power, when he had by himself purged our Sins, sat down on the right hand of the Majesty on high. (b) Daniel 4. verse 34. And at the end of the days, I Nebuchadnezzar lite up mine Eyes unto Heaven, and mine Understanding returned unto me, and I blesfed the most High, and I praised and honoured him that liveth for ever, whose Dominion is an everlasting Dominion, and his Kingdom is from Generation to Generation. Verse 35. And all the Inhabitants of the Earth are reputed as nothing: and he doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth, and none can stay his Hand, or say unto him, what dost thou? Psalm 135. 6. Whatsoever the Lord pleased, that he did in Heaven and in Earth, and in the Seas, and all deep Places. Als 17. verse 25. Neither is worshipped with Mens hands, as though he needed any thing, seeing he giveth unto all Lise, and Breath, and all things. Verse 26. And hath made of one Blood all Nations of Men for to dwell on all the Face of the Earth, and hath determined the Times before accordingly and the Power of their Hallings. determined the Times before appointed, and the Bounds of their Habitation. Verse 28. For in him we live and move and have our Beeing, as certain also of your own Poets have said, For we are also his Off-spring. Job 38, 39, 40, 41 Chapters. (c) Marthew 10. verse 19. Are not two Sparrows sold for a Farthing? and one of them shall not fall on the Ground without your Father. Verse 30. But the very hairs of your Head are all numbered. Verse 31. Fear ye not therefore, ye are of more value than many Sparrows. (a) Proverbs 15. 3. The eyes of the Lord are in every place, beholding the Evil and the Good. Palm 104. 24. O Lord, how manifold are thy Works? in Wisdom hast thou made them all, the Earth is full of thy Riches. Pfalm 145. 17. The Lord is Righteous in all his Ways, and holy in all his Works. (e) Als 15. 18. Known unto God are all his Works from the beginning of the World. Pfalm 94. verse 8. Understand, O ye brutish among the People; and ye Fools, when will ye be wise? Verse 9. He that planted the Ear, shall he not hear, he that formed the Eye, shall he not fee? Verse 10. He that chastiseth the Headen, shall not he correct? he that teacheth Man Knowledge, shall he not know? Verse 11. The Lord heavesth the Thoughts of Man, that they are Vanity. (f) Robelians 1. 11. In knoweth the Thoughts of Man, that they are Vanity. (f) Ephesians 1. 11. In whom also we have obtained an Inheritance, being predestinated according to the Purpose of him who workerh all things after the Counsel of his own Will. Pfalm 33. Verse 10. The Lord bringeth the Counsel of the Heathen to nought, he maketh the Devices of the People of none effect. Verse 11. The Counsel of the Lord standeth for ever, the Thoughts of his Heart to all Generations. (g) Isaich 63. 14. As a Beaft goeth down into the Valley, the Spirit of the Lord caufed him to rest : so didst thou lead thy People to make thy felf a glorious Name.

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Ephefians 3. 10. To the intent that now unto the Principalities and Powers in Heavenly places might be known by the Church the manifold Wildom of God. Romans 9. 17. For the Scripture faith unto Pharaeh, Even for this same Purpose have I raised thee up, that I might show my Power in thee, and that my Name might be declared throughout all the Earth. Genesis 45. 7. And God sent me before you to preserve you a Posterity in the Earth, and to save your Lives by a great Deliverance. Psalm 145. 7. They shall abundantly utter the Memory of thy great Goodness, and shall sing of thy Rightcousness.

II. Although in relation to the Fore-knowledge and Decree of God, the First Cause, all things come to pass immutably and infallibly (b): yet by the same Providence he ordereth them to fall out, according to the Nature of Second Causes, either necessarily, freely, or contingently (1).

(b) Ats 2. 23. Him being delivered by the determinate Counsel and Foreknowledge of God, ye have taken, and by wicked hands have crucified and flain. (i) Genesis 8. 22. While the Earth remaineth, Seed-time and Harvest, and Cold and Heat, and Summer and Winter, and Day and Night, shall not cease. Feremiah 31. 35. Thus faith the Lord which giveth the Sun for a Light by Day, and the Ordinances of the Moon, and of the Stars for a Light by Night, which divideth the Sea, when the Waves thereof roar, the Lord of Hosts is his Name. Exodus 21. 13. And if a Man lye not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee. Deut. 19. 5. As when a Man goeth intoo the Wood with his Neighbour to hew Wood, and his hand fetcheth a Stroke with the Ax to cut down the Tree, and the Head flip eth from the Helve and lighteth upon his Neighbour, that he die, he shall fice into one of those Cities, and live. 1 Kings 22. verse 28. And Micaiah said, If thou return at all in Peace, the Lord hath not spoken by me. And he said, Hearken, O People, every one of you. Verse 34. And a certain Man drew a Bow at a Venture, and smote the King of Israel between the Joints of the Harness, wherefore he faid unto the Driver of his Chariot, turn thy Hand, and carry me out of the Hoft, for I am wounded. Ifaiah 10. verse 6. I will send him against an Hy-pocritical Nation, and against the People of my Wrath will I give him a Charge to take the Spoil, and to take the Prey, and to tread them down like the Mire of the Streets. Verse 7. Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off Nations not a few.

III. God in his ordinary Providence maketh use of Means (k), yet is free to work without (1),

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(k) Als 27. verse 31. Paul said to the Centurion and to the Soldiers, Except these abide in the Ship, ye cannot be saved. Verse 44. And the rest, some on Boards, and some on broken pieces of the Ship; and so it came to pass that they escaped all safe to Land. Isainh 55. verse 10. For as the Rain cometh down, and the Snow from Heaven and returneth not thither, but watereth the Earth, and maketh it bring forth and bud, that it may give Seed to the Sower, and Bread to the Eater. Verse 11. So shall my Word be that goeth forth out of my Mouth: It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Hosea 2. verse 21. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the Heavens, and they shall hear the Earth. Verse 22. And the Earth shall hear the Corn, and the Wine, and the Oil, and they shall hear Jezreel. (1) Hosea 1. 7. But I will have mercy upon the House of Judah, and will save them by the Lord their God, and will not save them by Bow, nor by Sword, nor by Battle, by Morses, nor by Horsemen. Matthey 4. 4. But he answered and said, it is writ-

above (m), and against them at his Pleasure (n).

ten, Man shall not live by Bread alone, but by every Word that proceedesh out of the Mouth of God. Job 34. 10. Therefore hearken unto me, ye Men of Understanding, far be it from God that he should do wickedness, and from the Almighty, that he should commit iniquity. (m) Romani 4: verse 19. And being not weak in Faith, he considered not his own Body now dead, when he was an hundred Years old, neither yet the deadness of Sarah's Womb. Verse 20. He staggered not at the Promise of God through Unbelief, but was strong in Faith, giving Glory to God. Verse 21. And being sully perswaded, that what he had promised, he was able also to perform. (n) 2 Kings 6. 6. And the Man of God said, Where sell it? and he shewed him the Place: and he cut down a stick and cast it in thither, and the Iron did swim. Daniel 3. 27. And the Princes, Governours, and Captains, and the King's Counsellers being gathered together saw these Men upon whose Bodies the Fire had no Power, nor was an hair of their Head singed, neither were their Coats changed, nor the smell of Fire had passed on them.

IV. The Almighty Power, unsearchable Wisdom, and infinite Goodness of God so far manifest themselves in his Providence, that it extendeth it self even to the first Fall, and all other Sins of Angels and Men (0), and that not by a bare Permission (p), but such as hath joined with it, a most wise and powerful Bounding (q), and otherwise ordering and governing of them, in a manifold Dispensation to his own

(0) Romans 11. verse 32. For God hath concluded them all in unbelief, that he might have mercy upon all. Verse 33. O the Depths of the Riches both of the Wisdom and Knowledge of God, how unsearchable are his Judgments, and his ways past finding out? Verse 34. For who hath known the Mind of the Lord, or who hath been his Counseller? 2 Samuel 24. 1. And again the Anger of the Lord was kindled against Israel, and he moved David against them to say, Go Number Israel and Judah. 1 Chronicles 21. 1. And Satan stood up egainst Israel, and provoked David to Number Israel. 1 Kings 22. verse 22. And the Lord faid unto him, Wherewith ? And he faid, I will go forth, and I will be a lying Spirit in the Mouth of all his Prophets. And he said, Thou shalt per-fwade him and prevail also; go forth, and do so. Verse 23. Now therefore behold the Lord hath put a lying Spirit in the Mouth of all these thy Prophets, and the Lord hath spoken evil concerning thee. 1 Chronicles 10. verse 4. Then said Saul to his Armour-bearer, draw thy Sword and thrust me through therewith, lest these Uncircumcifed come and abuse me but his Armour-bearer would not, for he was fore afraid, so Saul took a Sword and fell upon it. Verse 13. So Saul died for his Transgression which he committed against the Lord, even against the Word of the Lord which he kept not, and also for asking Counsel of one that had a Familiar Spirit, to enquire of it. Verse 14. And enquired not of the Lord, therefore he flew him, and turned the Kingdom anto David the Son of Jeffe. 2 Samuel 16. 10. And the King faid, What have I to do with you, ye Sons of Zeruiah? to let him curle, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so ? All 2. 23. Him being delivered by the determinate Counsel and Fore-knowledge of God, ye have taken, and with wicked hands have crucified and flain. Ats 4. verse 27. For of a truth against the holy Child Jesus whom thou hast anointed, both Hered and Pontius Pilate with the Gentiles, and the People of Ifrael were gathered together. Verle 28. For to do whatsoever thy Hand and thy Counsel determined before to be done. (P) Ats 14. 16. Who in times past suffered all Nations to walk in their own ways. (9) Pfalm 76. 10. Surely the Wrath of Man shall praise thee, the remainder of Wrath shale thou restrain. 2 Kings 19. 28. Because thy Rage against

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own holy Ends (r): Yet so, as the Sinfulness thereof proceedeth only from the Creature, and not from God, who being most Holy and Righteous, neither is, nor can be the Author or Approver of Sin (1).

me, and thy Tumult is come up into mine Ears, therefore I will put my Hook in thy Noic, and my Bridle in thy Lips, and I will turn thee back by the way which thou camelt. (r) Genesis 50. 20. But as for you, ye thought Evil against me, but God meant it unto Good, to bring to pass as it is this day, to save much People alive. Isaid 10. verse 6. I will tend him against an Hypocritical Nation, and against the People of my Wrath will I give him a Charge to take the Spoil, and to take the Prey, and to tread them down like the Mire of the Streets. Verse 7. Howbeit he meaneth not so, neither doth his Heart think so, but it is in his Heart to destroy and cut off Nations not a sew. Verse 12. Wherefore it shall come to pass, that when the Lord hath performed his whole Work upon Mount Zion, and on Ferusalem, I will punish the Fruit of the stout Heart of the King of Asyria, and the Glory of his high Looks. (f) James 1. verse 13. Let no Man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any Man. Verse 14. But every Man is tempted when he is drawn away of his own Lust, and enticed. Verse 17. Every good Gist and every persect Gist is from above, and cometh down from the Pather of Lights, with whom there is no variableness, nor shadow of turning. I John 2. 16. For all that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Lite, is not of the Father, but is of the World. Psilm 50. 21. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thy self: but I will reprove thee, and iet them in order before thine Eyes.

V. The most Wise, Righteous, and Gracious God doth oftentimes leave for a Season his own Children to manifold Temptations, and the Corruptions of their own Hearts, to chastise them for their former Sins, or to discover unto them the hidden Strength of Corruption, and Deceitfulness of their Hearts, that they may be humbled (1); and to raise them to a more close and constant Dependance for their Support upon himself, and to make them more Watchful against all future Occasions of Sin, and for sundry other just and holy Ends (u).

(1) 2 Chronicles 32. verse 25. But Hezekiah rendred not again according to the Bencht done unto him: for his Heart was lifted up, therefore there was Wrath apon him; and upon Judah and Jerusalem. Verse 26. Notwithstanding Hezekiah humbled himself for the Pride of his Heart (both he and the Inhabitants of Jerusalem) is that the Wrath of the Lord came not upon them in the Days of Hezekiah. Verse 31. Howbeit, in the Business of the Embassadors of the Princes of Babylon, who sent unto him to enquire of the Wonder that was done in the Land, God left him to try him, that he might know all that was in his Heart. 2 Samuel 24. 1. And again the Anger of the Lord was kindled against Israel 3 and he moved David against them to say, Go Number. Israel and Judah. (u) 2 Cor. 12. verse 7. And lest I should be exalted above measure, through the abundance of the Revelations, there was given to me a Thorn in the Flesh, the Messenger of Satan to busset the Lord thrice, that it might depart from me. Verse 2. And he said unto me, My Grace is sufficient for thee, for my Strength is made persect in Weakness. Most gladly therefore will I glory in mine Instrmities, that the Power of Christ may rest upon me. Psalm 73. throughout. Psalm 79. Verse 1. to the 12. I cried unto God with my Voice, even unto God with my

my Voice, and he gave ear unto me. Verse 10. And I said, This is my Insirmaty, but I will remember the Years of the Right-hand of the most High. Verse 12. I will meditate also of all thy Works, and talk of all thy Doings. See Mark 14. from the 66. v. to the end, with John 21. verse 13. So when they had Dined, Jesus saith to Simon Peter, Simon Son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, again the second time, Simon, Son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my Sheep. Verse 17. He said unto him the third time, Simon, Son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my Sheep.

VI. As for those wicked and ungodly Men, whom God as a Righteous Judge, for former Sins doth blind and harden (w), from them he not only with-holdeth his Grace, whereby they might have been enlightned in their Understandings, and wrought upon in their Hearts (x): but sometimes also withdraweth the Gifts which they had (y), and exposeth them to such Objects as their Corruption makes Occasion of Sin (z): and withal, gives them over to their own Luss, the Temptations of the World, and the Power of Satan (a): whereby it comes to pass, that they

(w) Romans 1. verse 24. Wherefore God also gave them up to uncleanness through the Lusts of their own Hearts, to dishonour their own Bodies between themselves. Verse 26. For this Cause God gave them up unto vile Affections, for even their Women did change the Natural use into that which is against Nature. Verse 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate Mind, to do those things which are not convenient. Romans 11. verse 7. What then? If read hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded. Verse 8. According as it is written, God hath given them the Spirit of Stumber, Eyes that they should not see, Ears that they should not hear unto this day. (2) Deut. 29. 4. Yet the Lord hath not given you an Isleart to perceive, and Eyes to see, and Ears to hear, unto this day. (7) Matthew 13. 12. For whosever hath, to him shall be given, and he shall have more abundance: but whosever hath not, from him shall be taken away even that he shall have abundance, but from him that hath not, shall be given, and he shall have abundance; but from him that hath not, shall be taken away, even that which he hath. (2) Deut. 2. 30. But Sibon King of Helbon would not let us pass by him; for the Lord thy God hardned his Spirit, and made his Heart obtinate, that he might deliver him into thy hand, as appeareth this day. 2 Kings 8. verse 12. And Hazael said, Why weepeth my Lord? And he answered, Because I know the Evil that thou wilt do unto the Children of Israel: their strong Holds wilt thou set on fire, and their young Men wilt thou slay with the Sword, and wilt dash their Children, and rip up their Women with Child. Verse 13. And Hazael said, But what is thy servant a Dog, that he should do this great thing? And Elista answered, The Lord hath showed me that thou shall be king over Syria. (a) Pfalm 81. verse 11. But my People would not hearken to my Voice, and Israel would none of me. Verse 12. So I gave them up unto their o

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they harden themselves, even under those Means, which God userh for the softning of others (b).

her all might be damned, who believed not the Truth, but had pleasure in Unrightconincis. (6) Exodus 7. 3. And I will harden Pharaoh's Heart, and multiply my Signs and my Wonders in the Land of Egype. Exedus 8. verse 15. But when Pharash faw there was respite, be hardned his Heart, and hearkned not untime also, neither would he let the People go. 2 Cor. 2. verse 15. For we are unto God a sweet savent of Christ, in them that are saved, and in them that perish. Verse 16. To the one we are the savour of death unto death, and to the other, the savour of life unto lise: And who is sufficient for these things? Isaiah 8. 1. And he shall be for a Santhiary: but for a Scone of stumbling, and for a Rock of offence to both the Houses of Israel; for a Gin and for a Snare to the Inbabitants of Jerusalem. I Peter 2. verse 7. Unto you therefore which believe he is precious, but unto them which be disobedient, the Stone which the Builders disal-dewed, the same is made the Head of the Corner. Verse 8. And a Stone of stumbling, and a Rock of offence to them which stumble at the Word, being disobedient, Thereunto alfo they were appointed. Isaiah 6. verse 9. And he faid, Go and tell this People, Hear ye indeed, but understand not, and fee indeed, but perceive not. Verse 10. Make the Heart of this People far, and make their Ears heavy, and shut their Eyes, left they fee with their Eyes, and hear with their Ears, and underfind with their Heart, and convert and be healed. Als 28. verse 26. Saying, Go unto this People, and fay, Hearing ye shall hear, and shall not understand, feeing ye shall fee, and not perceive. Verse 27. For the Heart of this People is waxed gross, and their Ears are dull of hearing, and their Eyes have they closed, lest they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and should be converted, and I should heal

VII. As the Providence of God doth in general reach to all Creatures; so after a more special manner, it taketh care of his Church, and disposeth all things to the good thereof (c).

canse we trust in the Living God, who is the Saviour of all Men, especially of them that believe. Amos 9. verse 8. Behold the Eyes of the Lord God are upon the sinful Kingdom, and I will destroy it from off the Pace of the Earth, saving that I will not utterly destroy the House of Jacob, saith the Lord. Verse 9. For lo, I will command, and I will sit the House of Israel among all Nations, like as Corn is streed in a Sive, yet shall not the least Grain tall upon the Earth. Komeas 8. 28. And we know that all things work together for good, to them which love God, to them which are the Called according to his Purpose. Isaiah 43. verse 3. For I am the Lord thy God, the holy one of Israel thy Saviour, I gave Egypt for thy Ransom, Ethiopia and Seba for thee. Verse 4. Since thou wast precious in my sight, thou hast been Honourable, and I have loved thee, therefore will I give Men for thee, and People for thy Life. Verse 5. Fear nor, for I am with thee, I will bring thy Seed from the East, and gather thee from the West. Verse 14. Thus saith the Lord your Redeemer, the holy One of Israel, For your sake, I have sent to Babylon and have brought down all their Nobles and the Chaldeans, whose Cry is in the Ships.

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CHAP. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

UR first Parents being seduced by the Subtilty and Temptation of Satan, sinned in eating the forbidden Fruit (a). This their Sin, God was pleased, according to his wife and holy Counsel, to permit, having purposed to order it to his own Glory (b).

(a) Genesis 3. 13. And the Lord God said unto the Woman, What is this that thou hast done? And the Woman said, The Serpent beguiled me, and I did eat. 2 Corinchians 11. 3. But I fear lest by any means, as the Serpent beguiled Ene through his Subtilty, so your Minds should be corrupted from the Simplicity that is in Christ. (b) Romans 11. 32. For God hath concluded them all in unbelief, that he might have mercy upon all.

II. By this Sin they fell from their Original Righteousness and Communion with God (c), and so became dead in Sin (d), and wholly defiled in all the Faculties and Parts of Soul and Eody (e).

(c) Genesis 3. verse 6. And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise, she took of the Fruit thereof and did eat, and gave also unto her Husband with her, and he did eat. Verse 7. And the Eyes of them both were opened, and they knew that they were naked, and they sewed Fig-leaves together, and made themselves Aprons. Verse 8. And they heard the Voice of the Lord God, walking in the Garden, in the cool of the day: And Adam and his Wise his themselves from the Presence of the Lord God, amongst the Trees of the Garden. Eccl. 7. 29. Lo, this only have I found, that God hath made Man upright; but they have sought out many Inventions. Romans 3. 23. For all have sirened and come short of the Glory of God. (d) Genesis 2. 17. But of the Tree of the Knowledge of Good and Evil; thou shalt not eat of it; for in the day those eatest thereof, thou shalt surely die. Ephesians 2. 1. And you hath he quickened, who were dead in Trespasses and Sins. (e) Titus 1. 15. Unto the Pare all things are pure, but unto them that are desiled and unbelieving is nothing pure, but even their Mind and Concience u desiled. Genesis 6. 5. And God saw that the wickedness of Man was great in the Earth, and that every imagination of the Thoughts of his Heart, was only evil continually. Fer. 17. 9. The Heart is deceived above all things, and desperately wicked, who can know it? Romans 3. verse 10. As it is written, There is none righteous, no not one. Verse 11. There is none that understandeth, there is none that seeksth after God. Verse 12. They are all gone out of the way, they are together become unprofitable, there is none that deth good, no not one. Verse 13. Their Throat is an open Sepulchre, with cheir Ingues they have used Deceit, the Poison of Asps is under their Lips. Verse 14. Whose Mouth is full of eursing and bisterness. Verse 15. Their Feet are swift to bod Blood. Verse 16. Desiration and Misery are in their Ways. Verse 17. And the way of Peace have

III. They being the Root of all Mankind, the Guilt of this Sin was imputed (f), and the same Death in Sin and cor-

⁽f) Genefis 1. verse 27. So God created Man in his own Image, in the Image

corrupted Nature, conveyed to all their Posterity, descend-

de God created he him, Male and Female created he them. Verse 28. And God besseled rhem, and God said unto them, Be fruitful, and multiply, and replensh the Earth, and subdue it, and have Dominion over the Fish of the Sea; and over the Powl of the Air, and over every living thing that moveth upon the Earth. Gen. 2. verse 16. And the Lord God egmmanded the Man; saying, Of every Tree of the Garden thou mayest freely eat. Verse 17. But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou salt surely die. Ast 17. 26. And hath made of one Blood all Nations of Man, for to dwell on all the Pace of the Earth, and hath determined the Times before appointed, and the Bounds of their Habitation. Romans 5. verse 12. Wherefore as by one Man Sin entered into the World; and Death by Sin, and so Death passed upon all Men, for that all have sinsed. Verse 15. But. not as the Offence, so also is the stree off God, and the Gist by Grace, which is by one Man Jesus Christ, hath abounded unto many. Verse 16. And not as it was by one that such more the Grace of God, and the Gist by Grace, which is by one Man Jesus Christ, hath abounded unto many. Verse 16. And not as it was by one that such so, is the Gist, for the Judgment was by one to Condemnation, but the free Gist is of many Offences unto Justification. Verse 17. For if by one Man's Offence Gist is of many Offences unto Justification. Verse 17. For if by one Man's Offence Sund of the Gist of Righteousness, shall reign in Life by one, sesue Christ. Verse 18. Therefore as by the Offence of one Judgment came upon all Men to Condemnation, even so by the Righteousness, shall reign in Life by one less Christ. Verse 18. Therefore as by the Obedience of One, shall many be made Righteous. I Cor. 15. verse 21. For since by Man came Death, by Man came also the Resurrection of the Dead. Verse 22. For as in Adam all die, even so in Christ, shall all be made alive. Verse 45. And so it is written, The First Man Adam was made a liv

IV. From this original Corruption whereby we are utterly indisposed, disabled, and made opposite to all Good (h), and wholly inclined to all Evil (i), do proceed all actual Transgressions (k).

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(b) Romans 5. 6. For when we were yet without strength, in due time Christ died for the Ungodly. Romans 8. 7. Because the carnal Mind is Enmisy against God; for it is not subject to the Law of God, neither indeed can be. Romans 7. 18. For I know, that in me (that is in my Flesh) dwelleth no good thing; for to will be present with me, but how to perform that which is good, I find not. Col. 1. 21. And you that were sometime alienated and Enemies in your Mind by wicked Works, yet now hath he reconciled. (i) Geness 6. 5. And God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart, was only evil continually. Geness 8. 21. And the Lord smelled a sweet Savour, and the Lord said in his Heart, I will not again curse the Ground any more for Man's sake. For the Imagination of Man's Heart is evil from his Youth. Neither will I again smite any more, every living thing as I have done. Romans 3. verse 10. As it is written, there is none righteous, no not one. Verse 11. There is none that understandeth, there is none that seeketh after God. V.
12. They are all gone out of the way, they are together become unprositable, there is none that doth good, no not one. (k) James 1. verse 14. But every Man

is tempted, when he is drawn away of his dwn Lust, and enticed. Verse it.
Then when Lust hath conceived, it bringeth forth Sin 3 and Sin when it is sinished, bringeth forth Death. Ephesians 2. verse 2. Wherein in time past, ye walka
ed according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. V.
3. Among whom also we all had our Convertation in times past, in the Lusts of
our Flesh, fulfilling the Desires of the Flesh, and of the Mind, and wete by Nature the Children of Wrath, even as others. Matthew 15. 19. For out of the
Heart proceed evil Thoughts, Murders, Adultéries, Fornications, Thess, Palsewitness, Blasphemies.

V. This Corruption of Nature during this Life, doth remain in those that are Regenerated (1); and although it be through Christ pardoned and mortified, yet both it self, and all the Motions thereof are truly and properly Sin (m).

(1) i John i. verse 8. If we say that we have no fin, we deceive our selves, and the Truth is not in us. Verse 10. If we say that we have not finned, we make him a Lyar, and his Word is not in us. Romans 7. verse 14. For we know that the Law is Spiritual: but I am Carnal, fold under Sin. Verse 17. Now then, it is no more I that do it, but Sin that dwelleth in me. Verse 18. For I know that in me (that is, in my Flesh) dwelleth no good thing ; for to will is present with me, but how to perform that which is good, I find not. Verse 23. But I see as nother Law in my Members, warring against the Law of my Mind, and brings ing me into Captivity to the Law of Sin, which is in my Members. James 3. 24 For in many things we offend all. If any Man offend not in words the fame is a perfect Man, and able also to bridle the whole Body. Proberbs 20. 9. Who can fay, I have made my Heart clean, I am pure from my Sin. Ecclef. 7. 20. For there is not a just Man upon Earth, that doth good and finneth not. (m) Romans 7. verse 5. For when we were in the Flesh, the Motions of Sli which were by the Law, did work in our Members, to bring forth Fruit unto Death. Verse 7. What shall we say then? Is the Law sin? God forbid, Nay I had not known Sin, but by the Law : for I had not known Luft, except the Law had faid, Thou shale not cover. Verse 8. But Sin taking Occasion by the Commandment, wrought in me all manner of Concupifcence; for without the Law fin was dead. Verse 23. I thank God through Jesus Christ our Lord; so then with the Mind I my felf ferve the Law of God, but with the Flesh, the Law of Sin. Gas latians 5. 17. For the Flesh lusteth against the Spirit, and the Spirit against the Flesh : and these are contrary the one to the other : so that ye cannot do the things that ye would.

VI. Every Sin, both Original and Actual, being a Tranfgression of the righteous Law of God, and contrary thereunto (n), doth in its own Nature, bring Guilt upon the Sinner (o), whereby he is bound over to the Wrath of God (p),

(n) I John 3. 4. Whosoever committeen Sin, Transgresseth also the Law, for Sin is the Transgression of the Law. (o) Romans 2. 13. Which shew the Work of the Law written in their Hearts, their Conscience also bearing Witness, and their Thoughts the mean while accusing or else excusing one another. Romans 3. verse 9. What then? are we better than they? No, in no wise, for we have before proved both Jews and Gentiles, that they are all under Sin. Verse 19. Now we know, that what things soever the Law saith, it saith to them who are under the Law, that every Mouth may be stopped, and all the World may become guilty before God. (p) Ephesians 2. 3. Among whom also we had our Conversation in times past, in the Lusts of our Flesh, fulfilling the Desires of the Flesh, and of the Mind,

and Curse of the Law (q), and so made subject to Death (r), with all Miseries Spiritual (f), Temporal (t), and Eternal (u).

and were by Nature the Children of Wrath, even as others. (9) Galatians 3.

10. For as many as are of the Works of the Law are under the Curie; for it is written, Curied is every one that continueth not in all things which are written in the Book of the Law, to do them. (r) Romans 6. 23. For the Wages of Sin is Death: but the Gift of God is eternal Life through Jeius Christ our Lord. (f) Ephessans 4. 18. Having the Understanding darkned, being alienated from the Life of God, through the Ignorance that is in them, because of the blindness of their Hearts. (t) Romans 3. 20. For the Creature was made subject to Vanity, not willingly, but by reason of him who hath subjected the same in Hope. Lam 3. 39. Wherefore doth 2 living Man complain, a Man for the Punishment of his Sins? (u) Matthew 25. 41. Then shall he say also to them on the Leit hand, Depart from me, ye Cursed, into Everlasting Fire, prepared for the Devil and his Angels. 2 Thes. 1. 9. Who shall be punished with Everlasting Destruction, from the Presence of the Lord, and from the Glory of his Powers.

CHAP. VII.

Of God's Covenant with Man.

THE Distance between God and the Creature is so great, that although reasonable Creatures do owe Obedience unto him as their Creator, yet they could never have any Fruition of him as their Blessedness and Reward, but by some voluntary Condescension on God's Part, which he hath been pleased to express by way of Covenant (a).

(a) Ifaiah 40. verse 13. Who hath directed the Spirit of the Lord? or being his Counsellor, hath taught him? Verse 14. With whom took he Counsel? who instructed him, and taught him in the Paths of Judgment, and taught him Knowledge, and shewed to him the Way of Understanding? Verse 15. Behold, the Nations are as a drop of a Bucket, and are counted as the small Dust of the Ballance: Behold he takesh up the Isles as a very little thing. Verse 15. Lebanon is not sufficient to burn, nor the Beasts thereof sufficient for a Burnt offering. Verse 16. All Nations before him are as nothing, and they are counted to him less than nothing, and vanity. Job 9. verse 32. For he is not a Man, as I am: that I should answer him, and we should come together in Judgment. Verse 33. Neither is there any Days-man betwixt us, that might lay his Hand upon us both. I Samuel 2. 25. If one Man sin against another, the Judge shall judge him; but it a Man sin against the Lord, who shall intreat for him? Psam 113. verse 5. Who is like unto the Lord our God, who dwelleth on high? Verse 6. Who humbleth himself to behold the things that are in Heaven, and in the Earth. Psalm 100. verse 2. Serve the Lord with gladness, come before his Presence with singing. Verse 3. Know ye that the Lord he is God, it is he that hath made us, and not we our selves; we are his People, and the Sheep of his Pasture. Job 22. Verse 3. Can a Man be prositable unto God, as he that is wise may be prositable unto himself? Verse 3. Is it any pleasure to the Almighty that thou art righteous? Or is it gain to him, that thou makest thy mighty that thou art righteous? Or is it gain to him, that thou makest

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ways perfect? 36 35. verse 7. If thou be righteous, what givest thou him, or what receiveth he of thine hand? Verse 8. Thy Wickedness may hurt a Man as thou art, and thy Righteousness may profit the Son of Man. Luke 17. 10. So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable Servants, we have done that which was our Duty to do. Als 17. verse 24. God that made the World and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with hands. Verse 25. Neither is worshipped with Mens hands, as though he needed any thing, seeing he giveth to all Life and Breath, and all things.

II. The first Covenant made with Man, was a Covenant of Works (b), wherein Life was promised to Adam; and in him to his Posterity (c), upon Condition of perfect and personal Obedience (d).

(b) Galatians 3. 12. And the Law is not of Paith, but the Man that doth them shall live in them. (c) Romans 10. 5. For Moses describes the Righteous-ness which is of the Law, that the Man which doth these things, shall live by them. Romans 5. 12. to 20. See page 45. toregoing, Chap. 6. letter f. (d) Genesis 2. 17. But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt sitely die. Gal. 3. 10. For as many as are of the Works of the Law, are under the Curse, for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.

III. Man by his Fall having made himself uncapable of Life by that Covenant, the Lord was pleased to make a second (e), commonly called the Covenant of Grace: wherein he freely offereth unto Sinners Life and Salvation by Jesus Christ, requiring of them Faith in him, that they may be saved (f), and promising to give unto all those that are ordained unto Life his Holy Spirit, to make them willing, and able to believe (g).

(e) Galatians 3. 21. Is the Law then against the Promises of God? God for-bid: for it there had been a Law given, which could have given Life, verily Righteousness should have been by the Law. Rom. 8. 3. For what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh. Romans 3. v. 20. Therefore by the Deeds of the Law, there shall no Flesh be justified in his fight, for by the Law is the Knowledge of Sin. Verfe 21. But now the Righteoufnes of God, wishout the Law, is manifested, being witnessed by the Law and the Prophets. Genesis 3. 15. And I will put Enmity between thee and the Woman, and between thy Seed and her Seed, it shall bruise thy Head, and thou shalt bruise his Heel. Isaiah 42. 6. I the Lord have called thee in righteouinels, and will hold thine hand, and will keep thee, and give thee for a Covenant of the People, for 2 Light of the Gentiles. (f) Mark 16. verse 15. And he said unto them, Go ye into all the World, and Preach the Goffel to every Creature. Verse 16. He that believeth and is baptized, shall be faved : but he that believeth not, shall be damned. John 3. 16. For God fo loved the World, that he gave his only begotten Son, that whofoever believeth in him thould not perift, but have everlafting Life. Romans 10. verse 6. But the Righteoushofs which is of Paiels speaketh on this wife Say not in thy Heart, Who shall ascend into Heaven, that is to bring Christ down from above. Verle 9. That if thou shalt confess with thy Mouth the Lord Jelus, and shalt believe in thine Heart, that God hath railed him from the dead, thou shalt be faved. Gal. 3. 11. But that no Man is justified by the Law in the fight of God, it is evident, for the Just shall live by Faith. (g) Exekiel 36. verle 26. A new Heart also will I give you, and a new Spirit will I put within you,

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and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh. Verse 27. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them. John 6. verse 44. No Man can come unto me, except the Father which hath sent me draw him, and I will raise him up at the last Day. Verse 45. It is written in the Prophets, And they shall be all taught of God, every Man therefore that hath heard and hath learned of the Father, cometh unto me.

IV. This Covenant of Grace is frequently set forth in the Scripture by the Name of a Testament, in reference to the Death of Jesus Christ the Testator, and to the Everlasting Inheritance, with all things belonging to it, therein bequeathed (b).

(h) Hebrews 9. verse 15. For this Cause he is the Mediator of the New Testament, that by means of his Death for the Redemption of the Transgressions that were under the First Testament, they which are Called might receive the Promise of Eternal Inheritance. Verse 16. For where a Testament is, there must also of pecessive be the death of the Testator. Verse 17. For a Testament is of Force after Men are dead, otherwise it is of no strength at all whilst the Testator liveth. Hebrews 7. 22. By so much was Jesus made a Survey of a better Testament. Luke 22. 20. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you. I Cor. 11. 25. After the same manner also he took the Cup, when he had Supped, saying, This Cup is the New Testament in my Blood, this do ye as oit as ye drink it in remembrance of me.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel (i): Under the Law it was administred by Promises, Propheses, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the People of the Jews, all Fore-signifying Christ to come (k), which were for that time, sufficient and efficacious through the operation of the Spirit, to instruct and build up the Elect in Faith in the Promised Messiah (1), by whom they had full Remission

(i) 2 Cor. 3. verfe 6. Who also hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life. Verse q. But if the Ministration of Death written and engraven in Stones was glorious, to that the Children of Ifrael could not stedfastly behold the Face of Moles for the Glory of his Countenance, which Glory was to be done away, Yerle 8. How shall not the Ministration of the Spirit be rather Glorious? Verse 9. For if the Ministration of Condemnation be Glory, much more doth the Mipistration of Righteousness exceed in Glory. (k) See the 8, 9, 10. Chapters of the Hebrews, Romans 4. 11. And he received the Sign of Circumcision, a Seal of the Righteoulnels of the Paith which he had yet being uncircumcifed, that he might be the Pather of all them that believe, though they be not circumcifed, that Righteousness might be imputed unto them also. Col. 2. verse 11. In whom also ye are circumcised with the Circumcision made with hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ. Verse 12. Buried with him in Baptism, wherein also we are risen with him, through the Faith of the Operation of God, who hath railed him from the dead. 1 Cor. 5. y. Purge out therefore the old Leaven, that ye may be a new Lump, as ye are unleavened. For even Christ the Passover is sagrificed for us. (1) 1 Cor. 10. yerfe I. Moreover, Brethren, I would not that ye should be ignorant, how that

of Sins, and eternal Salvation: and is called the Old Testament (m).

all our Pathers were under the Cloud, and all passed through the Sea. Verse 3. And were all baptized unto Moses in the Cloud, and in the Sea. Verse 3. And did all eat the same Spiritual Meat. Verse 4. And did all drink the same Spiritual Drink, for they drank of the Spiritual Rock that followed them, and that Rock was Christ. Heb. 11. 13. These all died in Faith, not having received the Promises, but having seen them afar off, and were perswaded of them, and embraced them, and consessed that they were strangers and Pilgrims on the Earth. John 8. 56. Your Father Abraham rejoiced to see my Day, and he saw it, and was glad. (m) Galarians 3. verse 7. Know ye therefore, that they which are of Faith, the same are the Children of Abraham. Verse 8. And the Scripture fore-seeing that God would justify the Heathen through Faith, Preached before the Gospel unto Abraham, saying, In thee shall all Nations be blessed. Verse 9. So then, they which be of Paith, are blessed with Faithful Abraham. Verse 14. That the Blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the Promise of the Spirit through Faith.

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VI. Under the Gospel, when Christ the Substance (n), was exhibited, the Ordinances in which this Covenant is dispensed, are the Preaching of the Word, and the Administration of the Sacraments, of Baptism, and the Lord's Supper (o). Which though fewer in Number, and administred with more Simplicity, and less outward Glory: yet in them it is held forth in more Fulness, Evidence, and Spiritual Efficacy (p), to all Nations, both Jews and

(n) Coloffians 2. 17. Which are a Shadow of things to come, but the Body is of Christ. (e) Matthew 28. verle 19. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoft. Verse 20. Teaching them to observe all things whatsoever I have commanded you : And lo, I am with you alway, even unto the end of the World, Amen. 1 Cor. 11. verse 23. For I have received of the Lord that which also I have delivered unto you, that the Lord Jesus Christ, the same Night in which he was betrayed, took Bread. Verle 24. And when he had given Thanks, he brake it, and faid, Take, eat, this is my Body, which is broken for you : this do in remembrance of me. Verse 25. After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood: this do ye, as oft as ye drink it, in remembrance of me. (p) Hebrews 12. verse 22. But ye are come unto Mount Sion, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable Company of Angels. Verse 23, To the General Assembly and Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of Just Men made Perfect, Verse 24. And to Jesus the Mediator of the New Covenant, and to the Blood of Sprinkling, that speaketh better things than that of Abel. Verse 25. See that ye refule not him that speaketh, for if they escaped not who refused him that spake on Earth; much more shall not we escape, if we turn away from him that speaketh from Heaven. Verse 26. Whose Voice then shook the Earth, but now he hath promised, saying, Yet once more I shake not the Earth only, but also the Heavens. Verse 27. And this word, Yet once more, fignifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain. Jeremiah 31. verse 33. But this shall be the Covenant that I will make with the House of Israel after those days, saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they shall be my People. Verse 34. And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, and Gentiles (4); and is called the New Testament (7). There are not therefore two Covenants of Grace, differing in Substance, but one and the same, under various Dispensations (1).

Know the Lord : for they shall all know me, from the least of them to the ereatest of them, faith the Lord : for I will forgive their Iniquities, and I will remember their Sin no more. (9) Matthew 28. 19. See letter o immediately foregoing. Ephesians 2. verse 15. Having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himself of twain, one new Man, so making Peace. Verse 16. And that he might recongile both unto God in one Body by the Crofs, having flain the Enmity thereby. Verle 17. And came and preached Peace to you that were afar off, and to them that were nigh. Verse 18. For through him we both have an Access by one Spirit unto the Father. 19. Now therefore ye are no more strangers and Foreigners, but Fellow-citizens with the Saints, and of the Houshold of God. (1) Lake 22. 20. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you. (f) Galatians 3. verse 14. That the Bleffing of Abraham might come upon the Gentilesthrough Jesus Christ, that we might receive the Promise of the Spirit through Faith. Verie 16. Now to Abraham and his Seed were the Promises made; he saith not, And to Seeds, as of many, but as of one, and to thy Seed, which is Christ. All 15. 11. But we believe, that through the Grace of our Lord Jefus Chrift, we shall be faved, even as they. Romans 3. verse 21. But now the Righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets. Verse 22. Even the Righteoulness of God which is by Faith of Jesus Christ, unto all, and upon all them that believe, for there is no difference. Verse 23. For all have sed, and come short of the Glory of God. V. 30. Seeing it is one God which shall justify the Circumcision by Faith, and Uncircumcision through Faith. Pfalm 32. 1. Bleffed is he whose Transgression is forgiven, and whose Sin is covered. Romans 4. verse 3. For what saith the Scripture? Abraham believed God, and it was counted unto him for Righteousness. Verse 6. Even as David also describeth the Alessedness of the Man unto whom God imputeth Righteousness without Works. Verse 16. Therefore it is of Faith, that it might be by Grace, to the end the Promise might be sure, to all the Seed, not to that only which is of the Law, but to that also which is of the Faith of Abraham, who is the Father of us all. Verse 17. As it is written, I have made thee a Father of many Nations, before him whom he believed, even God, who quickneth the dead, and calleth those things which be not, as though they were. Verse 23. Now it was not written for his fake alone, that it was imputed to him. Verse 24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Hebrews 13. 8. Jesus Christ, the same yesterday, and to day, and for ever.

CHAP. VIII.

Of Christ the Mediator.

I T pleased God, in his eternal Purpose, to choose and ordain the LORD JESUS, his only begotten Son, to be the Mediator between God and Man (a);

(a) Isaiah 42. r. Behold my Servant whom I uphold, mine Elect, in whom my Soul delighteth, I have put my Spirit upon him, he shall bring forth Judgment.

the Prophet (b), Priest (c), and King (d), the Head and Saviour of his Church (e), the Heir of all things (f), and Judge of the World (g): Unto whom he did from all Eternity give a People, to be his Seed (b), and to be by him in time Redeemed, Called, Justified, Sanctified, and Gloristed (i).

ment to the Gentiles. I Peter 1. verse 19. But with the precious Blood of Christ as of a Lamb without blemift, and without spot. Verse 20. Who verily was fore-ordained before the Foundation of the World, but was manifest in these last Times for you. John 3. 16. For God fo loved the World, that he gave his only begotten Son, that who oever believeth in him, should not perill, but have everlasting Life. 1 Timothy 2. 5. For there is one God and one Mediator between God and Men, the Man Christ Jesus. (b) Ats 3. 22. For Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me, him shall ye hear in all things, whatsoever he shall say unto you. (c) Hebrews 5. verse 5. So also Christ Glorified not himself, to be made an high Priest, but he that said unto him, Thou art my Son, to day have I begotten thee. Verse 6. As he saith also in another place, Thou are a Priest for ever, after the order of Melchisedeck. (d) Pfalm 2. 6. Yet have I set my King upon my holy Hill of Sion. Luke 1. 33. And he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end. (c) Eph. 5. 23. For the Husband is the Head of the Wise; even so Christ is the Head of the Church, and he is the Saviour of the Body. (f) Heb. 1. 2. Hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the Worlds. (g) Alts 17. 31. Because he hath appointed a Day, in the which he will judge the World in Rightcousness, by the Man whom he hath ordained, whereof he hath given Assurance unto all Men, in that he hath raised him from the dead. (h) John 17. 6. I have manifested thy Name unto the Men which they have kept thy word. Pfalm 22, 30. A Seed shall forve him, it shall be accounted to the Lord for a Generation. If aich 53. 10. Yet it pleased the Lord to bruise him, he hath put him to Grief, when thou shalt make his Soul an Offering for Sin, he shall fee his Seed, he shall prolong his days, and the Pleasure of the Lord shall prosper in his hands. (i) I Tim. 2. 6. Who gave himself a Ransom for all, to be restified in due rime. Isaiah 55. verse 4. Behold, I have given him for a Witness to the People, a Leader and Commander to the People. V. 5. Behold, thou stalt call a Nation that thou knowest not, and Nations that know not thee fall run unto thee, because of the Lord thy God, and for the Holy One of Ifrael, for he hath Glorified thee. I Corinthians 1. 30. But of him are ye in Chrife Jelus, who of God is made unto us Wisdom, and Rightcousness, and Santification, and Redemption.

II. The Son of God, the Second Person in the Trinity, being Very and Eternal God, of one Substance, and equal with the Father, did, when the Fulness of Time was come, take upon him Man's Nature (k), with all the Essential Pro-

⁽k) John 1. verse 1. In the Beginning was the Word, and the Word was with God, and the Word was God. Verse 14. And the Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth. 1 John 5. 20. And we know that the Son of God is come, and hath given us an Understanding, that we may know him that he is true, and we are in him that is true, even in his Son Jesus Christ, this is the true God, and eternal Life. Phil. 2. 6. Who being in the Form of God, thought it no Robbery to be equal with God. Galatians 4. 4. But when the Fulues of Time was come, God sent forth his Son made of a Woman, made under the

Properties, and common Infirmities thereof, yet, without Sin (1): being conceived by the Power of the Holy Ghost in the Womb of the Virgin Mary, of her Substance (m). So that, Two Whole, Perfect and Distinct Natures, the Godhead and the Man-hood, were inseparably joined together in One Person, without Conversion, Composition, or Consusion (n). Which Person is Very God, and Very Man, yet One Christ, the only Mediator between God and Man (o).

Law. (1) Hebrews 2. verse 14. Foralmuch then as the Children are Partakers of Flesh and Blood, he also himself rook Part of the same, that through Death he might destroy him that had the Power of Death, that is, the Devil. Verse 16. For verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham. Verle 17. Wherefore in all things is behoved him to be made like unto his Brethren, that he might be a Merciful and Faithful High Priest in things pertaining to God, to make Reconciliation for the Sins of the People. Hebrews 4. 15. For we have not an High Priest who cannot be touched with the feeling of our Infirmities, but was in all Points tempted like as we are, yet without fin. (m) Luke 1. verse 27. To a Virgin, espoused to a Man whose Name was Joseph, of the House of David, and the Virgin's Name was Mary. Verse 31. And behold thou shalt Conceive in thy 10omb, and bring forth a Son, and shalt call his Name Jesus. Verse 35. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, therefore also that holy Thing which shall be born of thee, shall be called the Son of God. Galazian; 4. 4. See letter k immediately foregoing. (n) Luke 31. 35. See the foregoing Verse. Coloffian; 2. 9. For in him dwelleth all the Fulness of the Godhead Bodily. Romans 9. 5. Whose are the Fathers, and of whom, as concerning the Flesh, God came, who is over all, Christ blessed for ever, Amen. 1 Peter 3. 18. For Christ also hath once suffered for Sin, the Just for the Unjust, that he might bring us to God, being put to death in the Plesh, but quickned by the Spirit. I Timothy 3. 16. And without Controversy, great is the Mystery of Godlinels, God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory. (e) Romans 1. verse 3. Concerning his Son Jesus Christ our Lord, which was made of the Seed of David, according to the Flesh. Verse 4. Declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead. 1 Timothy 2. 5. For there is one God, and one Mediator between God and Men, the Man Christ Jesus.

III. The Lord Jesus in his Humane Nature thus united to the Divine, was Sanctified and Anointed with the Holy Spirit above Measure (p), having in him all the Treasures of Wisdom and Knowledge (q), in whom it pleased the Father that all Fulness should dwell (r); to the end, that being Holy, Harmless, Undefiled, and full of Grace and Truth (f), he might be thorowly furnished to execute the

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⁽p) Pfalm 45. 7. Thou lovest Righteousness, and hatest Wickedness, therefore God thy God hath Anointed thee with the Oil of Gladness above thy Fellows. John 3. 34. For he whom God hath sent speaketh the Words of God, for God giveth not the Spirit by Measure unto him. (q) Colossians 2. 3. In whom are hid all the Treasures of Wisdom and Knowledge. (r) Colossians 1. 19. For it pleased the Father, that in him should all Fulness Dwell. (f) Hebrews 7. 26. For such an High Priest became us, who was Holy, Harmless, Undefiled, separate from Sin-

the Office of a Mediator and Surety (1): Which Office he took not unto himself, but was thereunto called by his Father (u), who put all Power and Judgment into his Hand, and gave him Commandment to execute the same (v).

mers, and made higher than the Heavens. John 1. 14. And the Word wiss made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, sull of Grace and Truth. (1) Ali 10. 38. How God Anointed Jesus of Nazateth, with the Holy Ghost, and with Power, who went about doing Good, healing all that were oppressed of the Devils, for God was with him. Hebrews 12. 24. And to Jesus the Mediator of the New Covernant, and to the Blood of Sprinkling that speaketh better things than that of Abel. Hebrews 7. 22. By so much was Jesus made a Surety of a better Testament. (n) Heb. 5. verse 2. And no Man taketh this Honour unto himself, but he that was called of God, as was Aaren. Verse 5. So also Christ Gloristed not himself, to be made an High Pflest, but he that said unto him, Thou art my Son, to day have I begotten thee. (w) John 3. Verse 22. For the Father judgath no Man, but hath committed all Judgment auto the Son. Verse 27. And hath given him Authority to execute Judgment also, because he is the Son of Man. Mat. 28. 18. And Jesus came and spake unto them, faying, All Power is given anno me, in Heaven and in Earth. Als 2. 35. Therefore let all the House of Israel know assuredly, that God hath made the same Jesus whom ye have Crucified, both Lord and Christ.

IV. This Office, the Lord Jesus did most willingly undertake (x); which that he might discharge, he was made under the Law (1), and did perfectly fulfil it (x), endured most grievous Torments immediately in his Soul (a), and most

(x) Pfalm 40. verse 7. Then faid I, Lo, I come : in the Volume of thy Book it is written of me. Verle 3. I delight to do thy Will, O my God, year thy Law is within my Hears. Hebrews 10. verle 5. Wherefore when he cometh into the World, he faith, Sacrifice and Offering thou wouldest not, but a Body wast thou repared me. Verse 6. In Burnt-offerings and Sacrifices for Sin, thou hast had no pleasure. Verse 7. Then said I, Lo, I come, in the Volume of thy Book it is written of me, to do thy Will, O God. Verse 8. Above, when he said, Sacrifices and Offering, and Burnt-offerings, and Offering for Sin, thou wouldest not, nei-ther hadst pleasure therein, which are offered by the Law. Verse 9. Then said he, Lo, I come to do sky Will, (O God,) he taketh away the First, that he may establish the Second. Verse 10. By the which Will we are sanctified through the Offering of the Body of Jesus Christ once for all. John 10. 18. No Man taketh it from me, but I lay is down of my felf, I have Power to lay is down, and I have Power to take it up again; this Commandment have I received of my Factor. Philippians 2. 8. And being found in Fashion as a Man, he humbled himfelf, and became obedient unto Death, even the Death of the Crofs. (3) Galazians 4. 4. But when the Fulnels of the Tink was come, God fent forth his Son, made of a Woman, made under the Law. (2) Matthew 3. 15. And Jefus answering, faid unto him, Suffer it to be fo now, for thus it becomes it to fulfit all Righteroufness, then he suffered him. Mat. 3. 17. Think not that I am come to destroy the Law, or the Prophets, I am not come to destroy, but to fulfil. (a) Matthew 26. verse 37. And he took with him Peter, and the two Sons of Zebadee, and began to be forcowful and very heavy. Verse 38. Then saich he unto them, My Soul is exceeding forrowful, even unto Death, tarry ye here and watch with me. Luke 22. 44. And being in an Ageny, he Prayed more earnestly, and his Sweat was as it were great Drops of Blood, falling down to the Ground. Matthew 27. 46. And about the ninth Hour, Jefus cried with a land Voice, faying,

most painful Sufferings in his Body (b): was Crucified, and Died (c): was Buried, and remained under the Power of Death: yet saw no Corruption (d). On the third Day he arose from the Dead (e), with the same Body in which he suffered (f), with which also he ascended into Heaven, and there sitteth at the Right Hand of his Father (g), making Intercession (b), and shall return to Judge Men and Angels, at the End of the World (i).

Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsa-ken me. (b) Matthew 26. and 27. Chapters. (c) Philippians 2. 8. See the last Scripture in x immediately foregoing. (d) Ats 2. verse 23. Him being deli-vered by the Determinate Counsel and Fore-knowledge of God, ye have taken, and by wicked Hards, have erucified and hain. Verse 24. Whom God hath rai-fed up, having loosed the Pains of Death, because it was not possible that he should be holden of it. Verse 27. Because thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption. Alls 13. 37. But he whom God raised again, saw no Corruption. Romans 6. 9. Knowing that Christ being raised from the dead, dieth no more, Death hath no more Dominion over him. (e) I Constitute with the second of the secon rinthians 15. verse 3. For I delivered unto you first of all that which I also received, how that Christ died for our Sins according to the Scriptures. Verle 4. And that he was buried, and that he rose again the third Day, according to the Scriptures. Verse 5. And that he was seen of Cephas, then of the Twelve. (f) John 20. verse 25. The other Disciples therefore said unto him, We have seen the Lord, but he said unto him, Except I shall see in his Hands the print of the Nails, and put my Finger into the print of the Nails, and thrust my Hand into his Side, I will not believe. Verse 27. Then said he to Thomas, Reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and shruft is into my Side, and be not Faithless, but believing. (g) Mark 16. 19. So then after the Lord had spoken unto them, he was received up into Heaven, and sate on the Right Hand of God. (b) Romans 8, 34. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the Right Hand of God, who also maketh Intercession for us. Hebrews 9, 24. For Christ is not entered into the Holy Places made with hands, which are the Figures of the True, but into Heaven it self, now to appear in the Presence of God for us. Hebrews 7. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them. (i) Romani 14. verse 9. For to this End Christ both died and rofe, and revived, that he might be Lord both of the Dead and Living. Verle 10. But why dost thou judge thy Brother ? or why doft thou fet thy Brother at naught ? we shall all fland before the Judgment Seat of Christ. Ats 1. 11. Which also said, ye Men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven. Alls 10. 42. And he commanded us to Preach unto the People, and to testify that it was he, which was ordained of God, to be the Judge of the Quick and Dead. Matthew 13. verle 40. As therefore the Tares are gathered and burnt in the Fire, fo shall it be in the End of this World. Verse 41. The Son of Man shall fend forth his Angels, and they shall gather out of his Kingdom all things shat offend, and them which do iniquity. Verse 42. And shall cast them into a Furnace of Fire, there shall be iwailing and gnashing of Teeth. Juce 6. And the Angels which kept not their first Estate, but left their own Habitation, he hath reserved in everlasting Chains under Darkness, unto the Judgment of the Great Day. 2 Peter 2. 4. For if God spared not the Angels that finned, but cast them down into Hell, and delivered them into Chains of Darkness, to be referved unto Judgment.

V. The Lord Jesus by his perfect Obedience and Sacrifice of himself, which he, through the Eternal Spirit once offered

fered up unto God, hath fully fatisfied the Justice of his Father (k); and purchased, not only Reconciliation, but an Everlasting Inheritance in the Kingdom of Heaven for all those whom the Father hath given unto him (1).

(k) Romans 5. 19. For as by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteaus. Hebrews 9. verse 14. How much more shall the Blood of Christ who through the eternal Spirit offered himself without spot to God, purge the Conscience from Dead Works to ferve the Living God? Verse 16. For where a Testament is, there must also of necessity be the Death of the Testator. Hebrews 10. 14. For by one Offering he hath perfested for ever them that are santissed. Ephesians 5. 2. And walk in Love, as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God, for a fiveet finelling Savour. Rom. 3. verse 25. Whom God. hath let forth to be a Propitiation through Paith in his Blood, to declare his Righteousness for the Remission of Sins that are past through the Forbearance of God. Verse 26. To declare, I say, at this time his Rightcousness that he mighe be just, and the Justifier of him that believeth in Jesus. (1) Daniel 9. verse 24. Seventy Weeks are determined upon thy People, upon thy Holy City, to finish the Transgression, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in Everlasting Righteousness, and to seal up the Vision and Prophecy, and to Anoint the Most Holy. Verse 26. And after Threescore and Two Weeks shall Messiah be cut off, but not for himself : and the People of the Prince that shall come shall destroy the City, and the Sanctuary, and the End thereof shill be with a Flood, and unto the end of the War Desolations are determined. Coloffians 1. verle 19. For it pleased the Father, that in him should all Fulness dwell. Verse 20. And having made Peace through the Blood of his Cross, by him to Reconcile all things unto himself; by him, I say, whether they be things in Earth, or things in Heaven. Ephesian: 1. verse 11. In whom also we have obtained an Inheritance, being Predestinated according to the Purpose of him who worketh all things after the Counsel of his own Will. Verse 14. Which is the Earnest of our Inheritance, until the Redemption of the purchaled Possession, unto the Praise of his Glory. John 17. 2. As thou hast given him Power over all Flesh, that he should give Eternal Life to as many as thou hast given him. Hebrews 9. verse 12. Neither by the Blood of Goats and Calves, but by his own Blood he entered in once into the Holy Place, having obtained Exernal Redemption for us. Verie 15. And for this Cause he is the Mediator of the New Testament, that by means of Death, for the Redemption of the Transgressions that were under the First Testament, they which are called might receive the Promise of Eternal Inheritance.

VI. Although the Work of Redemption was not actually wrought by Christ till after his Incarnation, yet the Vertue, Efficacy, and Benefits thereof were Communicated unto the Elect in all Ages successively from the Beginning of the World, in and by those Promises, Types and Sacrifices, wherein he was Revealed, and Signified to be the Seed of the Woman, which should bruise the Serpent's Head: And the Lamb slain from the Beginning of the World; being Yeslerday, and to Day the same, and for Ever (m).

(m) Galatians 4 verse 4. But when the Fulness of the Time was come, God sent forth his Son made of a Woman, made under the Law. Verse 5. To Redeem them that were under the Law, that we might receive the Adoption of Sons. Genesis 3. 15. And I will put Enmity between thee and the Woman, and between thy Seed and her Seed, It shall bruise thy Head, and thou shalt bruise Its Heel.

Revel. 13. 8. And all that dwell upon the Earth shall worship him, whose Names are not written in the Book of Life of the Lamb slain from the Foundation of the World. Hebrews 13. 8. Jesus Christ, the same Testerday, and to Day, and sweet.

VII, Christ, in the Work of Mediation, afterh according to Both Natures, by Each Nature doing that which is proper to it self (n): yet by reason of the Unity of the Person, that which is proper to One Nature, is sometimes in Scripture attributed to the Person denominated by the Other Nature (o).

(n) Hebrews 9. 74, See letter k Scripeure the Second. 1 Peter 3. 7. For Christ also hath once suffered for Sins; the Just for the Unjust, that he might bring us to God, being put to death in the Flesh, but quickned by the Spirit. (c) Ats 20. 28. Take heed therefore unto your selves, and to all the Flock over the which the Holy Ghost hath made you Overseers, to Beed the Church of God, which he hath purchased with his own Blood. John 3. 13. And no Man hath ascended up to Heaven but he that came down from Heaven, even the Son of Man, which is in Heaven. 1 John 3. 16. Hereby perceive we the Love of God, because he laid down his Life for us, and we ought to lay down our Lives for the Brethren.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply, and communicate the same (p), making Intercession for them (q), and revealing unto them, in, and by the Word, the Mysteries of Salvation (r), effectually Perswading them by his Spirit, to Believe and Obey, and Governing their Hearts, by his Word and Spirit (f), overcoming all their Enemies by

(p) John 6. verle 37. All that the Father giveth me, fall come to me, and him that cometh to me, I will in no wife cast out. Verse 39. And this is the Pather's Will which hath cent me, that of all which he hath given me, I should lost no-thing, but should raise it up again at the Last Day. John 10. verse 15. As the Father knoweth me, even so know I the Father, and I lay down my Lite for the Sheep, Verle 16. And other Sheep I have which are not of this Fold, them also I must bring, and they shall hear my Voice, and there shall he one Fold, and one Shepherd. (9) 1 John 2. Verse 1. My little Children, these things I write unto you, that ye fin not, and if any Man fin, we have an Advocace with the Father, Jesus Christ the Righteous. Verse 2. And he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World. Romans 8. 34. Who is he that condemneth? It is Christ that died, year rather that is risen again, who is even at the Right Hand of God, who also maketh Interceffion far 14. (r) John 15. veric 13. Greater Love hath no Man than this, that Man lay down his Life for his Friends. Verse 15. Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth, but I have called you Friends, for all things that I have heard of my Father, I have made known unto you. Ephefians 1. Verse 7. In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace. Verte 8. Wherein he hath abounded towards us, in all Wisdom and Prudence. Verse 9. Having made known unto us the Mystery of his Will, according to his good Pleasure which he had purposed in himsels. John 17. 6. I have manifested thy Name unto the Man which thou gavest me out of the World, thine they were thou gavest them me, and they have kept thy Word. (1) John 14. 16. And I will Pray the Father, and he shall give you another Conferer, that he may abide with you for ever. Hebrews 12. 2. Secking unto Jefus, the Author and Finifer of our Frith, who for Wife, as are most confonant to his Wonderful and Unsearchable Dispensation (t).

the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of God. 2 Corinthians 4, 13. We having the same Spirit of Faith, according as it is written, I believe, and therefore have I spoken, we also believe, and therefore speak. Romans 8. Verse 9. But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any Man have not the Spirit of Christ, he is none of his. Verse 14. For as many as are led by the Spirit of God, they are the Sons of God. Romans 15. Verse 18. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by Word. Verse 19. Through mighty Signs and Wonders, by the Power of the Spirit of God, so that from Josusalem, and round about to Ilbritum, I have fully Preached the Gospel of Christ. John 17. 17. Sansify them through thy Truth, thy Word is Truth. (1) Pfalm 170. 1. The Lord said unto my Lord, Sit thou at my Right Hand, till I make thine Enemies thy Footfool. I Corinthians 15. Verse 25. He must Reign till he bath put all Enemies under his Peet. Verse 26. The last Enemy that shall be destroyed, is Death. Malachy 4. verse 2. But unto you that tene my Name, shall the Son of Rightconsness artie, with Healing in his Wings, and you shall go forth, and grow as Calves of the Stass. Verse 2. And ye shall tread down the Wicked, for they shall be Ashes under the Soles of thy Feet, in the Day that I shall do this, saith the Lord of Hosts. Cuossan openly, triumphing over them in is.

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OD hath indued the Will of Man with that Natural Liberty, that is neither forced, nor by any absolute Necessary of Nature determined to do Good or Evil (a).

(a) Matthew 17. 12. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whosfeever they lifted: likewise also shall the Son of Man suffer of them. James 1. 14. But every Man is tempted when he is drawn away of his own Lust, and inticed. Deut. 30. 19. I call Heaven and Earth to Record this day against you, that I have set before you Lite and Death, Bleffing and Cursing, therefore cheefs Life, that both thou and thy Seed may live.

II. Man, in his State of Innocency, had Freedom and Power, to Will, and to do that which is Good, and Wellpleafing to God (b); but yet Mutably, so that he might Fall from it (c).

(b) Eed. 7. 29. Lo, this only have I found, that God hath made Man upright, but they have lought out many Inventions. Genefit 1. 26. And God faid, Let us make Man in our Image, after our Likenels, and let him have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth.

(c) Gen. 2. veric 16. And the Lord God commanded the Man, saying, Of every Tree in the Garden thou mayest freely cat. Veric 17. But of the Tree of the Know.

Knowledge of Good and Evil, thou shale not eat, for in the day that thou extent thereof, thou shalt surely die. Genesis 3. 6. And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and 2 Tree to be desired to make one Wise, she took of the Fruit thereof, and did eat, and gave also unto her Husband with her, and he did eat.

III. Man, by his Fall into a State of Sin, hath wholly lost all Ability of Will to any Spiritual Good accompanying Salvation (d): so as, a Natural Man, being altogether averse from that Good (e), and dead in Sin (f), is not able, by his own Strength, to Convert himself, or to prepare himself thereunto (g).

(d) Romans 5. 6. For when we were yet without Strength, in due time Christ hed for the Ungodly. Romans 8, 7. Because the Carnal Mind is Enmity against God, for it is not subject to the Law of God, neither indeed can be. John 15. 5. I am the Vine, ye are the Branches, he that abideth in me, and I in him, the fame bringeth forth much Pruit, for without me ye can do nothing. (e) Romans. 3. verse 10. As it is written, There is none Righteous, no not one. Verse 12. They are all gone out of the Way, they are together become unprofitable, there is none that doth good, no not one. (f) Ephelians 2. Verse 1. And you hath he quickned, who were dead in Trespasses and Sius. Verse 5. Even when we were dead in Sins, hath quickned us together with Christ, by Grace ye are saved. Col. 2. 13. And you being dead in your Sins, and the Uncircumcission of your Flesh, bath he quickned together with him, having forgiven you all Trespates. (g) John 6. verse 44. No Man can come to me, except the Father which hath fent me draw him, and I will raise him up at the Last Day. Verse 65. And he said, Therefore said I unto you, that no Man can come unto me, except it were given unto him of my Father. Ephesians 2. verse 2. Wherein in times past, we walked according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. Verse 3. Among whom also we all had our Conversation in times paft, in the Luft of our Flesh, fulfilling the Desires of the Flesh, and of the Mind. and were by Nature the Children of Wrath, as others. Verse 4. But God who is Rich in Mercy, for his great Love wherewith he loved us. Verse 5. Even when we were dead in Sins, hath quickned us together with Christ, by Grace ye are laved. I Cor. 2. 14. But the Natural Man receiveth not the things of the Spirit of God, for they are Foolishness unto him, neither can he know them, because they are Spiricually discerned. Time 3. verse 3. For we our selves also were sometimes Foolish, Disobedient, Deceived, serving divers Lusts and Pleafures, living in Malice and Envy, Hateful, and hating one another. Verfe 4. But after that the Kindness, and Love of God our Saviour toward Manappeared. Verse 5. Not by Works of Righteousness which we have done, but according to his Merey he faved us, by the washing of Regeneration, and renewing of the Holy Ghoft.

IV. When God Converts a Sinner, and translates him into the State of Grace, he freeth him from his Natural Bondage under Sin (b); and by his Grace alone, enables him freely to will, and to do that which is Spiritually Good (i); yet so, as that by reason of his Remaining Cor-

(b) Col. 1. 13. Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son. John 8. verse 34. Jesus answered them, Verily, verily, I say unto you, whosoever committeth Sin, is the Servant of Sin. Verse 36. If the Son therefore shall make you free, ye shall be free indeed. (i) Phil. 2. 13. For it is God that worketh in you both to will and to do, of his good Pleasure. Romans 6. verse 18. Being then made free from Sin, ye became the Servants of Rightcousness, Verse 22. But now being made free from

ruption, he doth not, Perfectly, nor only, will that which is Good, but doth also will that which is Evil (k).

from Sin, and become Servants of God, ye have your Fruit unto Holines, and the End, Everlasting Life. (k) Galasians 5. 17. For the Flesh Insterh against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. Romans 7. verse 15. For that which I do, I allow not, for what I would, that do I not, but what I hate, that do I. Verse 18. For I know, that in me, that is, in my Flesh, dwellech no good thing; for to will is present with me, but how to perform that which is good, I find not. Verse 19. For the good that I would, I do not, but the evil which I would not, that I do. Verse 21. I find then a Law, that when I would do good, evil is present with me. Verse 23. But I see another Law in my Members warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.

V. The Will of Man is made perfectly, and immutably Free to do Good alone, in the State of Glory only (1).

(1) Ephefians 4. 13. Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a Perfect Man, unto the Measure of the Scatter of the Fulness of Christ. Hebrews 12. 23. To the General Assembly and Church of the First-born, which are written in Heaven, and to God the Judge of All, and to the Spirits of Just Men made Perfect. 1 John 3. 2. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, for we shall see him as he is. Jude 24. Now unto him that is able to keep you from Falling, and to present you Faultless before the Presence of his Glory, with exceeding Joy.

CHAP. X.

Of Effectual Calling.

A L L those whom God hath Predestinated unto Life, and those only, he is pleased in his Appointed and Accepted Time, effectually to Call (a), by his Word and Spirit (b), out of that State of Sin and Death, in which they are by Nature, to Grace and Salvation by Jesus Christ

(a) Romans 8. 30. Moreover, whom he did Predestinate, them he also Called, and whom he Called, them he also Justified, and whom he Justified, them he also Glorisied. Romans 11. 7. What then? Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded. Ephesians 1. verse 10. That in the Dispensation of the Fulness of Times, he might gather together in one all things in Christ, both which are in Heaven, and which are in the Earth, even in him. Verse 11. In whom also we have obtained an Inheritance, being Predestinated according to the Purpose of him, who worketh all things after the Counsel of his own Will. (b) 2 Thes. 2. verse 13. We are bound to give Thanks alway to God for you, Brethren, Beloved of the Lord; because God hath from the Beginning chosen you to Salvation through Sanctification of the Spirit, and Belief of the Truth. Verse 14. Whereunto he called you by our Gospel, to the obtaining of the Glory of the Lord Jesus Christ. 2 Cor. 3. verse 3. For as much as ye are manifestly declared to be the Epistle of Christ, Ministred by us, written not with Ink, but with the Spirit of the Living God: not in Tables of Stone, but in Fleshly Tables of the Heart. Verse 6. Who also made us able Ministers of the New Testament, not of the Letter, but of the

Christ (c); Enlightning their Minds, Spiritually and Savingly to understand the Things of God (d); taking away their Heart of Stone, and giving unto them an Heart of Flesh (c); renewing their Wills, and by his Almighty Power, Determining them to that which is Good (f), and effectually drawing them to Jesus Christ (g): yet so, as they come most freely, being made willing by his Grace (b).

Spirit, for the Letter killeth, but the Spirit giveth Life. (c) Romans 8. 3. For Law of the Spirit of Life in Christ Jesus, bath made me tree from the Law of Sin and Death. Bpb. 2. verse z. And you hath he quickned, who were dead in Trespasses and Sins. Verse 2. Wherein in Times past ye walked, according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. Verse 3. Among whom also we all had our Conversation in Times past, in the Lusts of our Flesh, fulfilling the Defires of the Flesh, and of the Mind, and were by Nature the Chil-dren of Wrath, even as others. Verse 4. But God who is rich in Mercy, for his great Love wherewith he loved us. Verse 5. Even when we were dead in Sins, hath quickned us cogether with Christ (by Grace ye are saved.) 2 Timothy 1. verse 9. Who hath saved us, and called us with an hely Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus before the World began. Verse 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished Death, and hath brought Life and Immortality to light through the Gospel. (d) Ats 26. 18. To open their Eyes, and to turn them from Darkness to Light, and from the Power of Saran unto God, that they may receive Forgiveness of Sins, and Inheritance amongst them which are Sandified by Faith that is in me. I Corinehians 2. verse to. But God hath revealed them unto us by his Spirit, for the Spirit fearcheth all things, yea, the deep things of God. Verse 12. Now we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to as of God. Ephefians 1. verse 17. That the God of our Lord Jesus Christ, the Pather of Glory, may give unto you the Spirit of Wisdom and Revelation, in the knowledge of him. Verse 18. The Eyes of your Understanding being enlightned, that ye may know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints. (c) Ezek. 36. 26. A new Heart also will I give you, and a new Spirit will I pur within you, and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh. (f) Ezek. 11. 19. And I will give them one Heart, and I will pur a new Spirit within you, and I will away the Stony Heart out of their Flesh, and will give them an Heart of Flesh. Phil. 2. 13. For it is God that worketh in you, both to will, and to do of his good Pleahire. Deut. 30. 6. And the Lord thy God will Circumcife thine Heart, and the Heart of thy Seed, to love the Lord thy God, with all thine Heart, with all thy Soul, that thou mayelf live. Ezch. 36. 27. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them. (g) Ephesians 1. 19. And what is the Greatness of his exceeding Power to us ward who believe according to the working of his mighty Power. John 6. verse 44. No. Man can come to me, except the Father (which hath Power) draw him, and I will raise him up at the Last Day. Verse 45. It is written in the Prophets, And they shall be all taught of God, every Man therefore that hath heard, and hath learned of the Father, cometh unto me. (b) Canzieles 1.

4. Draw me, we will run after thee. Pfalm 110. 3. Thy People shall be willing in the Day of thy Power, in Beauties of Holiness, from the Womb of the Morning, thou hast the Dew of thy Youth. John 6. 37. All that the Father giveth me. (ball come to me. and him that cometh ways me. Twill in no wise cast.) me, shall come to me, and him that cometh unto me, I will in no wife caft out, Romans 6. verle 16. Know ye not, to whom ye yield your felves Servants to obey, his Servants ye are to whom ye obey, whether of Sin unto Dearli, or of Obedience unto Righteouineis. Verle 17. But God be thanked that ye were the

Servants of Sin, but ye have obeyed from the Heart the Form of Docrine which was delivered you. Verse 18. Being then made free from Sin, ye became the Servants of Righteousness.

II. This Effectual Call is of God's free and special Grace alone, not from any thing at all foreseen in Man (i), who is altogether Passive therein, until being quickned and renewed by the Holy Spirit (k), he is thereby enabled to answer this Call, and to embrace the Grace offered, and conveyed in it(1).

(i) 2 Timothy 1. 9. Who hath faved us, and called us with an Holy Calling, not according to our Works, but according to his own Purpole and Grace which was given us in Christ Jesus before the World began. Tiens 3. verse 4. But after that the Kindness and Love of God our Saviour toward Man appeared. Ver-5. Not by Works of Righteousness which we have done, but according to his own Mercy, he faved us by the washing of Regeneration, and renewing of the Holy Ghost. Ephesians 2. verse 4. But God who is rich in Mercy, for his great Love wherewith he loved us. Verse 5. Even when we were dead in Sins, hath quickned us together with Christ (by Grace ye are saved.) Verse 8. For by Grace are ye faved through Faith, and that not of your selves, it is the Gist of God. Verse 9. Not of Works, lest any Man should boast. Remans 9. 11. For the Children being not yet born, neither having done any good or evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth. (k) I Corinthians 2. 14. But the Natural Man receiveth not the things of the Spirit of God, for they are Foolishness unto him, neither can he know them, because they are Spiritually discerned. Romans 8. 7. Because the Carnal Mind is Enmity against God, for it is not subject to the Law of God, neither indeed can be. Epbesians 2. 5. Even when we were dead in Sins, hath quickned us together with Christ (by Grace ye are faved.) (1) John 6. 37. All that the Father giveth me, shall come to me, and him that coment to me, I will in no wife cast out. Exchiel 36. 27. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments and do them. John 5. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall

III. Elect Infants, dying in Infancy, are Regenerated and faved by Christ through the Spirit (m), who worketh when, and where, and how he pleaseth (n). So also are all other Elect Persons who are uncapable of being outwardly Called by the Ministry of the Word (0).

(m) Luke 18. Verse 15. And they brought unto him also Infants, that he should touch them, but when his Disciples saw it, they rebuked them. Verse 16. But Jesus called them unto him, and said, Suffer little Children to come unto me, and torbid them not, for of such is the Kingdom of God. Als 2. verse 38. Then Peter said unto them, Repent and be Baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gist at the Holy Ghost. Verse 39. For the Promise is to you, and to your Children, and to all that are afar of, even as many as the Lord your God shall call. John 3. verse 3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God. Verse 5. Jesus answered, Verily, verily, I say unto thee, except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. 1 John 5. 12. He that hath the Son, hath Life, but he that hath not the Son of God, hath not Life. Romans 8. 9. But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you; now if any Man have not the Spirit of Christ, he is none of his. (n) John 3. 8. The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit. (e) 1 John 5. 12. He that hath the Son,

hath Life: and he that hath not the Son of God, hath not Life. All 4. 12. Neither is there Salvation in any other, for there is hone other Name under Heaven given among Men, whereby we must be saved.

IV. Others, not Elected, although they may be Called by the Ministry of the Word (p), and may have some common Operation of the Spirit (q), yet they never truly come unto Christ, and therefore cannot be saved (r): much less can Men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their Lives according to the Light of Nature, and the Law of that Religion they do profess (f). And, to affert and maintain, that they may, is very pernicious, and to be detested (t).

(p) Matthew 22. 14. For many are called, but few are cholen. (9) Matthew 7. 22. Many will fay to me in that day, Lord, Lord, have we not Prophessed in thy Name? and in thy Name have east out Devils, and in thy Name done many wonderful Works? Matthew 13, verse 20. But he that received the Seed into stony Places, the same is he that heareth the Word, and even with Joy receiveth it. Verle 21. Yet hath he not Root in himfelf, but dureth for a while, for when Tribulation or Persecution ariseth because of the Word, by and by he is offended. Hebrews 6. verle 4. For it is impossible for those who were once enlightned, and have tasted of the Heavenly Gist, and were Partakers of the Holy Ghost. Ver. 5. And have tasted the good Word of God, and the Powers of the World-to come. (r) John 6. verse 64. But there are some of them that believe not, for Jesus knew from the Beginning, who they were that believed not, and who should betray him. Verse 65. And he said, Theretore say I unto you, that no Man can come unto me, except it were given unto him of my Father. Verse 66. From that time many of his Disciples went back, and walked no more with him. John 8.

24. I said therefore unto you, that you shall die in your Sins, sor if you believe not that I am he, you shall die in your Sins. (1) Ats 4. 12. Neither is there Salvision in any other, for there is none other Name under Heaven given amongst Men, whereby we must be saved. John 14. 6. Jesus saith unto him, I am the Way, the Truth, and the Life, no Man cometh unto the Father, but by me. Ephesians 2. 12.

There is the time many of his Disciples went back, and walked no more with him. That at that time ye were without Christ, being Aliens from the Common wealth of Israel, and Strangers from the Covenants of Promise, having no Hope, and without God in the World. John 17. 3. This is Life Eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. (1) 2 John 9. verse 9. Whosoever transgresseth and abides nor in the Doctrine of Christ, hath not God ; he that abideth in the Doctrine Christ, he hath both the Father and the Son. Verse 10. If there come any unto you, and bring not this Doctrine, receive him not thouse, neither bid him God speed. Verse 13. For he that biddeth him God speed, is Partaker of his evil Deeds. 1 Corinthians 16. 22. If any Man love nor the Lord Jesus Christ, let him be Anathema, Maranatha. Galatians 1. verse 6. I marvel that you are so soon removed from him that called you into the Grace of Christ unto another Gospel. Verse 7. Which is not another, but there be some that trouble you, and would pervert the Gospel of Christ. Verse 8. But though we, or an Angel from Heaven, Preach any other Gospel unto you, than that which we have Preached unto you, let him be accurfed.

CHAP. XI.

Of Justification.

Those whom God effectually Calleth, he also freely Justifieth (a): not, by infusing Righteousness into them, but by pardoning their Sins, and by accounting and accepting their Persons as Righteous; not, for any thing wrought in them, or done by them, but for Christ's sake alone; nor, by imputing Faith it self, the Act of Believing, or any other Evangelical Obedience, to them, as their Righteousness; but by imputing the Obedience and Satisfaction of Christ unto them (b), they receiving, and resting on him and his Righteousness by Faith; which Faith, they have, not of themselves, it is the Gist of God (c).

(a) Romans 8. 30. Moreover, whom he Predestinated them he also Called : and whom he also Called, them he also Justified : and whom he Justified, them he also Glorified. Romans 3. 24. Being justified freely by his Grace, through the Redemption that is in Jesus Christ. (b) Romans 4. verse 5. Now to him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness. Verse 6. Even as David also describeth the Blessedness of the Man, unto whom God imputeth Righteousness without Works. Versc 7. Saying, Bleffed are they whole Iniquities are forgiven, and whose Sins are covered. Ver. 8 Bleffed is that Man to whom the Lord will not impute Sin. 2 Corinthians 5. verfe 19. To wit, that God was in Christ, reconciling the World unto himfelf, not imputing their Trespasses unto them, and hath committed unto us the Word of Reconciliation. Vetse 21. For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him. Romans 3. verse 22. Even the Righteousness of God, which is by Faith of Jesus Christ unto all, and upon all them that believe, for there is no difference. Verse 24. Being justified freely by his Grace, through the Redemption that is in Christ Jesus. V. 25. Whom God hath set fouth to be a Prop tiation through Faith in his Blood, to declare his Righteoujness for the Remission of Sins that are past, through the Forbearance of God. V. 27. Where is boasting then? It is excluded. By what Law? of Works? Nay; but by the Law of Faith. V. 28. Therefore we conclude, that a Man is justified by Faith, without the Deeds of the Liw. Titus 3. verse 5. Not by Works of Righteouspess, which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost. Verse 7. That being justified by his Grace, we should be made Heirs according to the Hope of Eternal Life. Ephesians 1, 7. In whom we have Redemption through his Blood, the Forgiveness of Sins according to the Riches of his Grace. Jep. 23.6. In his days soll Judy has some according to the Riches of his Grace. days shall Judah be saved, and Israel shall dwell safely, and this is the Name whereby he shall be called, The Lord our Righteousness. I Cor. 1. 30. But of him are ye in Christ Jesus, who of God, is made unto us Wisdom, and Righteousness, and Sanstification, and Redemption. Verse 31. That according as it is written, He that glorieth, let him glory in the Lord, Romans 5, verse 17. For if by one Man's Offence, Death reigned by one, much more they which receive abundance of Grace, and of the Gitt of Righteousness shall reign in Life to Death Television. Grace, and of the Gitt of Righteouinels shall reign in Life, by One, Jefus Chrift. Verse 18. Therefore as by the Offence of one, Judgment came upon all Men to Condemnation, even so by the Rightentings of One, the Pree Gift came upon all Men to Justification of Life. Verse 19. For as by one Man's Disobedience many were made Sinners; so by the Obedience of One, shall many be made Righteous.

(c) Alt 10.44. While Peter yet spake these Words, the Holy Ghost fell on all the which heard the Word, Gal. 2.16. Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed H. 2.

In sclus Christ, that we might be justified by the Faith of Jesus Christ, and not by the Works of the Law, tor by the Works of the Law shall no Flesh be justified. Philippians 3. 9. And be found in him, nor having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith. Als 13. verse 38. Be it known unto you therefore, Men and Brethren, that through this Man is Preached unto you the Forgiveness of Sins. Verse 39. And by him all that helieve are justified, from all things, which ye could not be justified by the Law of Moses. Ephesians 2. verse 7. That in the Ages to come he might show the exceeding Riches of his Grace, in his kindness towards us, through Christ Jesus. Verse 8. For by Grace are ye saved through Faith, and that not of your selves, it is the Gift of God.

II. Faith, thus receiving and resting on Christ, and his Righteousness, is the alone Instrument of Justification (d); yet is it not alone in the Person justified, but is ever accompanied with all other Saving Graces, and is no dead Faith, but worketh by Love (e).

(d) John 1. 12. But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name. Rom. 3. 28. Therefore we conclude, that a Man is justified by Faith, without the Deeds of the Law. Romans 5. 1. Therefore being justified by Faith, we have Peace with God, throught our Lord Jesus Christ. (e) James 2. verse 17. Even so Faith is thath now Works, is dead being alone. Verse 22. Seest thou how Faith wrought with his Works, and by Works was Faith made perfect. Verse 26. For as the Body without the Spirit is dead, so Fdish without Works is dead also. Galatians 5. 6. For in Jesus Christ, neither Circumcisson availeth any thing, nor Uncircumcisson, but Faith which worketh by Lope.

III. Christ, by his Obedience and Death, did fully discharge the Debt of all those that are thus Justified, and did make a proper, real, and full Satisfaction to his Father's Justice in their behalf (f). Yet, in as much as he was given

while we were yet Sinners, Christ died for us. Verse 9. Much more then being justified by his Blood, we shall be saved from Wrath shrough him. Verse 10. For it when we were Enemies we were Reconciled to God by the Death of his Son: much more, being Reconciled, we shall be saved by his Life. Verse 19. For as by one Man's Disobedience many were made Sinners, even so by the Obedience of One shall many be made Righteous. I Timothy 2. verse 5. For there is one God, and one Mediator between God and Men, the Man Christ Jesus. Verse 6. Who gave himself a Ransom for all, to be testissed in due time. Hebrews 10. verse 10. By the which Will we are Sanstified, through the Osfering of the Bedy of Jesus Christ once for all. Verse 14. For by one Osfering he hath perseled for ever them that are Sanstified. Daniel 9. verse 24. Seventy Weeks are determined upon thy People, and upon thy Holy City, so finish the Transgression, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in Everlassing Righteousnes, and to Seal up the Vision and Prophecy, and to Anoint the Most Holy. Verse 26. And after Threescore and two Weeks, shall Messiah be cut off, but not for himself: and the People of the Prince that shall come, shall destroy the City, and the Sanctuary, and the end thereof shall be with a Flood, and unto the end of the War, Desolations are determined. Islah 53. verse 4. Surely he hath born our Griefs, and carried our Sorrows, yet we did esteem him stricken, smitten of God, and afflicted. Verse 5. But he was wounded for our Transgressions, he was bruited for our Iniquities, the Chassisment of our Peace was upon him, and with his Stripes we are healed. Verse 6. All we, like Sheep, have gone aftray: we have turned every one to his own way, and the Lord to bruise him, be hath put him to Grief when

given by the Father, for them (g); and his Obedience and Satisfaction accepted in their stead (b); and both freely, not for any thing in them; their Justification is only of Free Grace (i): that both the exact Justice, and rich Grace of God, might be Glorified in the Justification of Sinners (k).

when thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the Pleasure of the Lord shall prosper in his hand. Verse 11. He shall see of the Travel of his Soul, and shall be satisfied: by his Knowledge shall my righteous Servant justify many, for he shall hear their Iniquities. Verse 12. Therefore will I divide him a Portion with the Great, and he shall divide the Spoil with the Strong: because he hath powed out his Soul unto death, and he was numbred with the Transgressors, and he bare the Sin of many, and made Interession for the Transgressors. (g) Romans 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (h) 2 Corinthians 5. 12. For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him. Matthew 3. 17. And lo, a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleased. Ephefans 5. 2. And walk in Love, as Christ also hath loved us, and had given himself for us an Offering and a Sacrifice to God, for a swell small my saventr. (i) Romans 3. 24. Being justified freely by his Grace, through the Redemption that is in Christ Jesus. Ephefans 1. 7. In whom we have Redemption by his Blood, the Forgiveness of Sins, according to the Riches of his Grace. (k) Romans 3. 26. To declare, I say, at this time, his Righteousness, that he might be just, and the Justifier of him that believeth in Jesus. Eph. 2. 3. That in the Ages to come he might shew the exceeding Riches of his Grace, in his Kindness towards us, through Jesus Christ.

IV. God did, from all Eternity, Decree to Justify all the Elect (1), and Christ did, in the Fulness of Time, dye for their Sins, and rise again for their Justification (m): nevertheless, they are not Justified, until the Holy Spirit doth in due time actually apply Christ unto them (n).

(1) Galatians 3.8. And the Scripture foreseing that God would justify the Heathen through Faith, Preached before the Golpel unto Abraham, saying, In thee shall all Nations be Blessed. 1 Peter 1. verse 2. Elest, according to the Foreknowledge of God the Father, through Sanctification of the Spirit, unto Obedience, and Sprinkling of the Blood of Jelus Chrift. Verfe 19. But with the precious Blood of Chrift, as of a Lamb without blemish, and without spot. Verse 20. Who verily was fore-ordained before the Foundation of the World, but was manifest in these last Times for you. Romans 8. 30. Moreover, whom he did Predeftinate, them he alfo Called, and whom he Called, them he alfo Justified, and whom he Justified, them he also Glorified. (m) Galatians 4. 4. But when the Fulness of the Time was come, God sent forth his Son, made of a Woman, made under the Law. 1 Tim. 2, 6. Who gave himself a Ransom for all, to be testified in due time. Romans 4. 25. Who was delivered for our Offences, and was ra fed again for our Justification. (n) Coloffians 1. verse 21. And you that were sometime alienated, and Enemies in your Mind by wicked Works, yet now hath be Reconciled. Verse 22. In the Body of his Flesh, through Death, to prefent you Holy, and Unblameable, and Unreproveable in his fight. Galatians 2. 16. See letter e immediately foregoing. Time 3. verse 4. But after that the Kindness and Love of God our Saviour toward Man appeared. Verse 5. Not by Works of Rightcousness, which we have done, but according to his Mercy he faved us, by the washing of Regeneration; and renewing of the Holy Ghoft. Verse 6. Which he shed on us abundantly, through Jesus Christ our Saviour. Verse 7. That being justified by his Grace, we should be made Heirs according to the Hope of Eternal Life.

V. God doth continue to forgive the Sins of those that are Justified (0): and, although they can never fall from the State of Justification (p); yet they may by their Sins fall under God's Fatherly Displeasure, and not have the Light of his Countenance restored unto them, until they Humble themselves, Confess their Sins, Beg Pardon, and Renew their Faith and Repentance.

(e) Mat. 6. 12. And forgive us our Debts, as we forgive our Debtors. 1 John 1. verle 7. But if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son, cleanset us from all son the Flow of Jesus Christ his Son, cleanset us our Sins, and to cleanse us from all unrighteousness. 1 John 2. verse 2. My little Children, these things I write unto you, that ye sin not, and if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous. Verse 2. And he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World. (p) Luke 22. 32. But I have Prayed for thee, that thy Faith fail not, and when thou art Converted, strengthen thy Brethren. 1 John 10. 8. And I give unto them Eternal Life, and they shall never perish, neither shill any Man pluck them out of my hand. Hebrews 10. 14. For by one Offering he hath perfected for ever, them that are Sanctified. (q) Plasm 89. verse 31. If they break my Statutes, and keep not my Commandments. Verse 32. Then will I visit their Transpressions with the Rod, and their luiquity with Stripes. Verse 33. Nevertheless my Loving Kindness will I not utterly take from him, nor suffer my Faithfulness to fail. Psalm 51. verse 7. Purge me with Hyssop, and I shall be clean, was me, and I shall be whiter than the Snow. Verse 8. Make me to hear Joy and Gladness, that the Bones which thou hast broken may rejoice. Verse 9. Hide thy Face from my Sin, and lost out all mine Iniquities. Verse 10. Create in me a clean Heart, O God, and renew a right Spirit within me. Verse 11. Cast me not away from thy Presence, and take not thy Holy Spirit from me. Verse 12. Restore unto me the Joy of thy Salvation, and uphold me with thy Free Spirit. Psalm 32. 5. I acknowledge my Sin unto thee Lord, and thou fergavest the Iniquity of my Sin. Matthew 26. 75. And Peter remembred the words of Jesus, which said unto him, Before the Cock crow thou shalt deny me thrice, and he went out, and wept bitterly. I Cor. 11

VI. The Justification of Believers, under the Old Testament, was in all these Respects, one and the same with the Justification of Believers under the New Testament (r).

(r) Galatians 3, verse 9. So then they which be of Faith, are blessed with Faithful Abraham. Verse 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written, Cursed is every one that hangeth on a Tree. Ver. 14. That the Blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the Promise of the Spirit, through Faith. Rom. 4. verse 22. And therefore it was imputed to him for Righteousness. Verse 23. Now it was not written for his sake alone, that it was imputed to him. Verse 24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the Dead. Hebrews 13. 8. Jesus Christ the same yesterday, and to day, and for ever.

CHAP. XII.

Of Adoption.

ALL those that are Justified, God Vouchsafeth, in and for his only Son Jesus Christ, to make Partakers of the Grace of Adoption (a): by which they are taken into the Number, and enjoy the Liberties and Privileges of the Children of God (b). Have his Name put upon them (c), receive the Spirit of Adoption (d), have Access to the Throne of Grace with Holiness (e), are enabled to cry, Abba, Father (f), are Pitied (g), Protested (h), Provided for (i), and Chastened by him, as by a Father (k), yet never cast off (1), but Sealed to the Day of Redemption (m), and inherit the Promises (n), as Heirs of Everlasting Salvation (o).

(d) Ephessans 1. 5. Having predestinated us unto the Adoption of Children by Je-fus christ, to himself, according to the good Pleasure of his Will. Galatians 4. Verse 4. But when the Fulness of Time was come, God sent forth his own Son, made of a Woman, under the Law, Verse 5. To redeem them that were under the Law, that we might receive the Adoption of Sons. (b) Romans 8. 17. And if Children, then Heirs, Heirs of Cod, and Joint-heirs with Christ, it so be that we fuffer with him, that we may be also Glorified together. John 1. 12. But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name. (c) Fereniah 14. 9. Yet thou, O Lord, art in the midfl of us, and we are called by thy Name, leave us not. 2 Corinthians 6. 18. And will be a Father unto you, and we shall be my Sons and Daughters, faith the Lord Almighty. Revelation 3. 12. Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out, and I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my New Name. (d) Romans 8. 15. For ye have not received the Spirit of Bondage again, to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. (e) Ephesians 3. 12. In whom we have Boldness and Access with Considence, by the Faith of him. Romans 5. 2. By whom also we have Access by Faith in his Grace, wherein we ftand and rejoice in hope of the Glory of God. (f) Gal. 4. 6. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father. (g) Pfalm 103. 13. Like as a Father pitieth his Children, so the Lord pitieth them that sear him. (b) Prov. 14. 26. In the fear of the Lord is strong Confidence, and his Children shall have a place of Refuge. (i) Matthew 6. Verse 30. Wherefore, if God so clothe the Grass of the Field, which to day is, and to morrow is cast into the Oven, shall he not much more clothe you, O ye of little Faith ? Verse 32. For your Heavenly Father knoweth that ye have need of all these things. 1 Perer 5. 7. Casting all your Care upon him, for he careth for you. (k) Hebrews 12. 6. For whom the Lord loveth, he chaltifeth, and scourgeth every Son whom he receiveth. (1) Lam. 3. 3. For the Lord will not cast off for ever. (m) Ephesians 4. 30. And grieve not the Holy Spirit of God, whereby ye are Sealed unto the Day of Redemption. (n) Hebrews 6. 12. That ye be not slothful, but Followers of them who through Faith and Patience inherit the Promises. (a) 1 Peter 13. Verse 3. Elessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a Lively Hope, by the Refurrection of Jesus Christ from the Dead. Verse 4. To an Inheritance incorruptible and undefiled, and that fadeth not away, referred in Heaven for you. Hebrews 1. 14. Are they not all Ministring Spirits, fene forth to Minister for them who shall be Heirs of Salvation. CHAP.

CHAP. XIII.

Of Sanstification.

They, who are effectually Called and Regenerated, having a New Heart and a New Spirit created in them, are farther Sanctified Really and Perfonally through the Vertue of Christ's Death and Resurrection (a), by his Word and Spirit dwelling in them (b): the Dominion of the whole Body of Sin is destroyed (c), and the several Lusts thereof are more and more weakned and mortified (d), and they more and more quickned and strengthned in all Saving Graces (c), to the Practice of True Holiness, without which no Man thall see the Lord (f).

(a) 1 Corinthians 6. 11. And such were some of you, but ye are Washed, but ye are Sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God. Alls 20. 32. And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are Sanctified. Philippians 3. 10. That I may know him, and the Power of his Resurrection, and the Fellowship of his Susterings, being made conformable unto his Death, we shall be also in the Likeness of his Resurrection. Verse 6. Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. (b) John 17. 17. Sanctify them through thy Truth, thy Word is Truth. Ephesians 5. 26. That he might Sanctify and Cleanse it with the washing of Water by the Word. 2 Thest 2. 13. But we are bound to give Thanks alway to God for you, Brethren, beloved of the Lord, because God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit, and Belief of the Truth. (c) Romans 6. verse 6. Knowing this that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. Verse 14. For Sin shall not have Dominion over you, for you are not under the Lave, but under Grace. (d) Galaxians 5. 24. And they that are Christ's, have crucified the Plesh, with the Assections and Lusts. Romans 4. 13. For it ye live after the Flesh, ye shall live. (e) Colossians 1. 11. Strengthed with all Might according to his Glorious Power, unto all Patience, and Long-suffering, with loyfulness. Ephesians 3. verse 16. That he would grant you according to the Riches of his Glory, to be strengthened with Might, by his Spirit in the Inner-man. Verse 17. That Christ may dwell in your Hearts by Faith, that ye being rooted and grounded in Love. Verse 18. May be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height. Verse 19. And to know the Lov

II. This Sanctification is throughout, in the whole Man
(g); yet imperfect in this Life, there abideth still some
Rem-

(g) 1 Thessalonians 3. 23. And the very God of Peace Sanctify you wholly, and I pray God, your whole Spirit, and Soul, and Body, be preserved blameless unto

Remnants of Corruption in every Part (b): whence ariseth a continual, and irreconcilable War, the Flesh Lusting against the Spirit, and the Spirit against the Flesh (i).

the Coming of our Lord Jesus Christ. (h) I John 1. 10. If we say that we have not finned, we make him a Liar, and his Word is not in us. Romans 7. verse 18. For I know that in me, that is, in my Flesh, dwelleth no good thing: for to will, is present with me, but how to perform that which is good, I find not. Verse 23. But I see another Law in my Members, warting against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members. Philippians 3. 12. Not as though I had already attained, either were already Perfect, but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus. (i) Galaxians 5. 17. For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. I Peter 2. 11. Dearly Beloved, I beseech you, as Strangers and Pilgrims, abstrain from Fleshly Lusts, which war against the Soul.

III. In which War, although the remaining Corruptions for a time, may much prevail (k); yet through the continual Supply of Strength from the Sanctifying Spirit of Christs the Regenerate Part doth overcome (l): and so the Saints grow in Grace (m), perfecting Holiness in the Fear of God (n).

(k) Romans 7. 23. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin which is in my Members. (1) Romans 6. 14. For Sin shall not have Dominion over you, for ye are not under the Law, but under Grace. I John 5. 4. Whatsoever is born of God, overcometh the World, and this is the Victory that overcometh the World, even our Faith. Ephesians 4. verse 15. But speaking the Truth in Love, may grow up into him in all things, which is the Head, even Christ. Ver. 16. From whom the whole Body sitly joined together, and compacted by that which every Joint supplieth, according to the effectual Working in the Measure of every Part, maketh Increase of the Body, unto the editying of it self in Love. (m) 2 Peter 3. 18. But grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him be Glory, both now, and for ever, Amen. 2 Corinthians 3. 18. But we all with open Face, beholding as in a Glass, the Glory of the Lord, are changed unto the same Image, from Glory to Glory, even as by the Spirit of the Lord. (n) 2 Corinthians 7. 1. Having therefore these Promises, dearly Beloved, let us cleanse our selves from all silkhiness of the Flesh and Spirit, perfecting Holiness in the fear of God.

CHAP. XIV.

Of Saving Faith.

HE Grace of Faith, whereby the Elect are enabled to
Believe to the faving of their Souls (a), is the Work
of the Spirit of Christ in their Hearts (b); and is ordinarily
wrought

(a) Hebrews 10. 39. But we are not of them who draw back unto Perdition, but of them who believe to the faving of the Soul. (b) 2 Corinthians 4. 13. We having the same Spirit of Faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak. Ephesians 1. ver. 17. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the

wrought by the Ministry of the Word (c): by which also, and by the Administration of the Sacraments and Prayer, it is increased and strengthned (d).

the Spirit of Wisdom and Revelation, in the knowledge of him. Verse 18. The Eyes of your Understanding being enlightned, that ye may know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints. Verse 19. And what is the exceeding greatness of his Power to us-ward who believe, according to the working of his Mighty Power. Ephesians 2. 8. For by Grace are ye saved, through Faith, and that not of your selves, it is the Gilt of God. (c) Romans 10. verse 14. How then shall they call on him, in whom they have not believed? and how shall they believe in tim, of whom they have not heard? and how shall they hear without a Preacher? Verse 17. So then, Faith cometh by hearing, and hearing by the Word of God. (d) 1 Peter 2. 2. As new-born Babes, desire the sincere Milk of the Word, that ye may grow thereby. Als 20. 32. And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are Sanctissed. Romans 4. 11. And he received the Sign of Circumcisson, a Seal of the Righteousness of Faith, which he had yet being Uncircumcised, that he might be the Father of all them that believe, though they be not Circumcised, that Righteousness might be imputed to them also. Luke 17. 5. And the Apostles said unto the Lord, Increase our Faith. Romans 1. ver. 16. For I am not assumed of the Gospel of Christ, for it is the Power of God unto Salvation, to every one that believeth, to the Jew sirft, and also to the Greek. V. 17. For therein is the Righteousness of God revealed, from Faith to Faith, as it is written, The Just shall live by Faith.

II. By this Faith, a Christian believeth to be true whatfoever is revealed in the Word, for the Authority of God
himself speaking therein (e), and acting differently upon
that which each particular Passage thereof containeth;
yielding Obedience to the Commands (f), trembling at the
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(e) John 4- 42. And faid unto the Woman, Now we believe, not because of thy saying; for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the World. 1 Thess. 2. 13. For this Cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it, not as the Word of Men, but as it is in Truth, the Word of God which effectually worketh also in you that believe. 1 John 5. 10. He that believeth on the Son of God, bath the Witness in himself, he that believeth not God, hath made him a Liar, because he believeth not the Record that God gave of his Son. Als 24. 14. But this I consess unto thee, that after the way which they call Heresy, so Worship I the God of my Fathers, believing all things which are written in the Law and the Prophets. (f) Romans 16. 26. But now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the Everlasting God, made known to all Nations, for the Obedience of Faith. (g) Isaiah 66. 2. For all those things hath mine Hand made, and all those things have been, saith the Lord: but to this Man will I look, even to him that is poor and of a contrite Spirit, and trembleth at my Word. (h) Hebrews 11. 13. These all died in Paith, not having received the Promises, but having seen them as a off, and were perswated of them, and embraced them, and consessed that they were Strangers and Pilgrims on the Earth. 1 Timothy 4. 3. For Bodily Exercise profiteth little, but Godlines is profitable unto all things, having the Promise of the Life thus now is, and of that which is to some. (i) John 1, 12. But as

many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name. At 16. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy House. Galaxians 2. 20. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me. At 15. 11. But we believe that through the Grace of our Lord Jesus Christ, we shall be saved even at they.

III. This Faith is different in Degrees, Weak or Strong (k); may be often and many ways affailed and weakned, but gets the Victory (l); growing in many to the attainment of a Full Affurance through Christ (m), who is both the Author and Finisher of our Faith (n).

(k) Hebrews 5. verse 13. For every one that useth Milk, is unskilful in the Word of Righteousness, for he is a Babe. Verse 14. But strong Meas belongeth to them that are of full Age, those who by reason of Use have their Senses exercised to discern both Good and Evil. Rom. 4. verse 19. And being not weak in Paith, he considered not his own Body now dead, when he was about an Hundred Years old, neither yet the deadness of Sarah's Womb. Verse 20. He staggered not at the Promise of God through Unbeliet, but was strong in Faith, giving Glory to God. Matthew 6. 30. Wherefore it God so clothe the Grass of the Field which to day is, and to morrow is cast into the Oven, shall he not much more clothe you, O ye of little Faith? Matthew 8. 10. When Jesus heard it, he marvelled, and said to them that followed, Versiy I say unto you, I have not found so great Faith, no not in Israel. (1) Luke 22. verse 32. And the Lord said, Simon, Simon, Behold Satan hath desired to have you, that he may sift you as Wheat. Verse 32. But I have prayed for thee that thy Faith sail not, and when thou art Converted, strengthen thy Brethren. Eph. 6. 16. Above all, taking the Shield of Faith, wherewith ye shall be able to quench all the sery Darts of the Wicked. 1 John 5. Verse 4. For whatsoever is born of God overcometh the World, and this is the Victory that overcometh the World, even out Faith. Verse 5. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God? (m) Hebrews 6. verse 11. And we desire that every one of you do shew the same Diligence, to the stall Assurance of Hope unto the End. Verse 12. That ye be not slothful, but Followers of them who through Faith and Patience inherit the Promises. Hebrews 10. 22. Let us draw near with a True Heart in full Assurance of Faith, having our Hearts sprinkled from an evil Confecence, and our Bodies washed with pure Water. Colosians 2. 2. That their Hearts might be comforted, being knit together in Love, and unto all Riches of the sull Assurance of Understanding to th

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Of Repentance unto Life.

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ry Minister of the Gospel, as well as that of Faith in Christ (b).

mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his First-born. At 11.18. When they heard these things, they held their peace, and Glorisied God, saying, Then hath God also to the Gentiles granted Repentance unto Life. (b) Luke 24.47. And that Repentance and Remission of Sins should be Preached in his Name among all Nations, beginning at Jerusalem. Mark 1.15. And saying, The Time is sussibled, and the Kingdom of God is at hand, repent ye and believe the Gospel. At 20.21. Testifying both to the Jews, and also to the Greeks, Repentance toward God, and Faith toward our Lord Jesus Christ.

II. By it a Sinner, out of the Sight and Senfe, not only of the Danger, but also of the Filthiness and Odiousness of his Sins, as contrary to the Holy Nature, and Righteous Law of God; and, upon the Apprehension of his Mercy in Christ to such as are Penitent, so grieves for, and hates his Sins, as to turn from them all unto God (c), purposing and endeavouring to walk with him in all the ways of his Commandments (d).

(e) Ezekiel 18. verse 30. Therefore, I will Judge you, O House of Israel, evey one according to his Ways, saith the Lord God, repent and turn your selves from all your Transgressions, so Iniquity shall not be your ruin. Verle 31. Cast away from you all your Transgressions, whereby ye have transgressed, and make you a new Heart and a new Spirit, for why will ye die, O House of Israel ?-Ezekiel 36. 31. Then shall ye remember your own evil ways, and your Doings that were not good, and shall loath your selves in your own sight, for your Iniquities, and for your Abominations. If aiah 30, 22. Ye shall defile also the Covering of thy graven Images of Silver, and the Ornament of thy molten Images of Gold, thou shalt cast them away as a menstruous Cloth, thou shalt say unto it, Get thee hence. Pfalm 51. 4. Against thee, thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest. Feremiah 31. verse 18. I have surely heard Ephraim bemoaning himself thus, Thou hast chastissed me, and I was chastised, as a Bulleck masses sight to the Yoke a true show me, and I shall be surely have the yoke the yoke the state of the state of the state of the yoke the y as a Bullock unaccustomed to the Yoke : turn thou me, and I shall be turned for thou art the Lord my God. Verse 19. Surely after that I was turned, I re-pented; and after that I was instructed, I smote upon my Thigh: I was assamed, yea even confounded, because I did bear the Reproach of my Youth. Joel 2. v. 12. Therefore also now faith the Lord, Turn ye even to me with all your Heart, and with Fasting, and with Weeping, and with Mourning. Verse 13. And tent your Heart and not your Garments; and turn unto the Lord your God; for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Anos 5. 15. Hate the evil, and love the good, and establish Judgment in the Gate: it may be that the Lord God of Hosts will be gracious unto the Remnant of Joseph. 1 Jalm 119. 128. Therefore I esteem all thy Precepts conterning all things to be right, and I hate every false way. 2 Corinthians 7. 11.

For behold, this self same thing that ye sorrowed after a Godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what Indignation, yea, what Fear, yea, what vehement Desire, yea, what Zeal, yea, what Revenge? in all things ye have approved your selves to be clear in this Matter. (d) Ps. 119. v. 6. Then shall I not be assumed, when I have respect to the command of the c unto all thy Commandments. Ver. 59. I thought on my Ways, and turned my Feet unto thy Testimonies. V. 106. I have fworn, and I will perform it, that I will keep thy righteous Judgments. Luke 1. 6. And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blamelefs. 3 Kings 23. 25. And like unto him there was no King before him, that turned to the Lord with all his Heart, and with all his Soul, and with all his Might, according to all the Law of Mefes, neither after him arole there any like him. III. AlIII. Although Repentance be not to be rested in as any Satisfaction for Sin, or any Cause of the Pardon thereof (e), which is the Act of GOD's Free Grace in Christ (f), yet is it of such necessity to all Sinners, that none may expect Pardon, without it (g).

(e) Ezekiel 36. verse 31. Then shall ye remember your own evil Ways, and your Doings that were not good, and shall loath your selves in your own sight, for your Iniquities and for your Abominations. Verse 32. Not for your sakes do I this, saith the Lord God, be it known unto you: be assamed and confounded for your own ways, O House of Israel. Ezekiel 16. verse 61. Then thou shalt remember thy ways, and be assamed, when thou shalt receive thy sisters, thine Elder and thy Younger, and I will give them unto thee for Daughters, but not by thy Covenant. Verse 62. And I will establish my Covenant with thee; and thou shalt know that I am the Lord. Verse 63. That thou mayest remember, and be consounded, and never open thy Mouth any more, because of thy shame, when I am pacified toward thee, for all that thon hast done, saith the Lord. (f) Hose 14. verse 2. Take with you words, and turn to the Lord, say unto him, Take away all Iniquity, and receive us graciously, so will we render the Calves of our Lips. Verse 4. I will heal their Backsliding, I will love them treely, for mine Anger is turned away from him. Romans 3. 24. Being Justified freely by his Grace through the Redemption that is in Jesus Christ. Ephesians 1. 7. In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace. (g) Luke 13. verse 3. I tell you, Nay: but except ye repent, ye shall all likewise perish. Als 17. verse 30. And the Times of this Ignorance God winked at, but now commandeth all Men every where to repent. Verse 31. Because he hath appointed a Day, in the which he will judge the World in Righteousness, by that Man whom he hath ordained, whereof he hath given Assured and all Men, in that he hath raised him trom the dead.

IV. As there is no Sin fo small, but it deserves Damnation (h): so there is no Sin so great, that it can bring Damnation upon those who truly Repent (i).

(b) Romani 6. 23. For the Wages of Sin is Death, but the Gift of God is Erernal Life, through Jesus Christ our Lord. Romans 5. 12a. Wherefore as by one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinced. Matthew 12. 36. But I say unto you, That every idle word that Men shall speak, they shall give account thereof in the Day of Judgment. (i) Isiah 55. 7. Let the Wicked forsake his Way, and the unrighteous Man his Thoughas, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Romans 8. 1. There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit. Isiah 1. verse 16. Wash ye, make ye clean, put away the Evil of your Doings from before mine Eyes, cease to do evil. Verse 18. Come now and let us reason together, saith the Lord: though your Sins be as Scarlet, they shall be as white as Snow, though they be red like Crimson, they shall be as Wooll.

V. Men ought not to content themselves with a general Repentance, but it is every Man's Duty to endeavour, to repent of his particular Sins particularly (k).

(k) Pfalm 19. 13. Keep back thy Servant also from Prelumptuous Sins, let them not have Dominion over me, then shall I be upright, and I shall be innocent from the great Transgression. Luke 19. 8. And Zachem stood and said unto the Lord, Behold, Lord, the half of my Goods I give to the Poor, and if I have taken any thing from any Man by salse Accusation, I restore him Four-sold. 1 Timashy 1. verse 13. Who was before a Blasphemer, and a Persecutor, and Injurious, but I obtained Mercy because I did it ignorantly in Unbelief. Verse 15. This is a Faith-

ful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to fave Signers, of whom I am Chief.

VI. As every Man is bound to make private Confession of his Sins to God, praying for the Pardon thereof (1); upon which, and the forfaking of them, he shall find Mercy (m): so he, that scandalizeth his Brother or the Church of Christ, ought to be willing, by a private or publick Confession and Sorrow for his Sin, to declare his Repentance to those that are offended (n), who are thereupon to be reconciled to him, and in love to receive him (o).

(1) Pfalm 51. verse 4. Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be Justissed when thou speakest, and be clear when thou judgest. Verse 5. Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me. Verse 7. Purge me with Hyssop, and I shall be clean, wash me, and I shall be whiter than Snow. Verse 9. Hide thy Face from my Sins, and blot out all mine Iniquities. Verse 14. Deliver me from Blood-guiltiness, O God, thou God of my Salvation: and my Tongue shall sing aloud of thy Righteousness. Pfalm 32. verse 5. I acknowledge my Sin unto thee, and mine Iniquity have I not hid; I said, I will consess my Transgressions unto the Lord, shou torgavest the Iniquity of my Sin. Selah. Verse 6. For this shall every one that is Godly pray unto thee, in a time when thou mayest be found: surely in the Floods of great Waters, they shall not come nigh unto him. (m) Preverse 28. 13. He that covereth his Sins, shall not gome nigh unto him. (m) Preverse 28. 13. He that covereth his Sins, shall not gome nigh unto him. (m) Preverse 28. 13. He that covereth his Sins, shall not gome nigh unto him. (m) Preverse 28. 13. He consessed in the surely single shall not gome nigh unto him. (m) Preverse 28. 13. He consessed in the surely single shall not gome nigh unto him. (m) Preverse 28. 14. He consessed in the surely single shall not gome nigh unto him. (m) Preverse 28. 15. Consessed in the surely single shall not go another, and pray one for another, that ye may be healed; the effectual servent Prayer of a righteous Man availeth much. Luke 17. verse 3. Take heed to your selves: If thy Brother trespects against thee teven times in a day, and seven times in a day turn again to thee, saying, I repent; shou shalt forgive him. Fostura 7. 19. And Fostura said unto Achan, My Son, give, I pray thee, Glory to the Lord God of Israel, and make Consession unto him; and tell me now what thou hast done, hide it not from me. Pfolm 51. throughout. (e) 2 Corinthians 2. 8. Wherefore I besech you, t

CHAP. XVI.

Of Good Works.

GOOD Works are only such as God hath commanded in his Holy Word (a), and not such as, without the Warrant thereof, are devised by Men, out of blind Zeal, or upon any Pretence of good Intention (b).

(a) Mich. 6. 8. He hath showed thee, O Man, what is good; and what doth the Lord require of thee, but to do Justice, and to love Mercy, and to walk humbly with thy God? Romans 12. 2. And be not conformed to this World, but be ye transformed by the renewing of your Mind, that ye may prove, what is that good, and acceptable, and perfect Will of God. Horrews 13. 21. Make you perfect in every good Work, to do his Will, working in you that which is well pleasing in his sight, through Jelus Christ, to whom be Glory for ever and ever, Amen. (b) Marthew 15. 9. But in vain they do worship me, teaching for Doctrines the Commandments of Men. Isaah 29. 13. Wherefore the Lord said, Forgalines the Commandments of Men.

almuch as this People draw near me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, and their Fear toward me is taught by the Precept of Men. 1 Peter 1. 48. For as much as you know, that you were not redeemed with corruptible Things, as Silver and Gold, from your vain Conversation, received by Tradition from your Fathers. Romans 10. 2. For I bear them Record, that they have a Zeal of God, but not according to Knowledge. John 16. 2. They shall put you out of the Synagogues, yea, the time cometh, that whosover killeth you, will think he doth God service. 1 Samuel 13. verse 21. But the People took of the Spoil, Sheep, and Oxen, the chief of the things which should have been utterly destroyed, to Sacrifice to the Lord thy God in Gilgal. Verse 22. And Samuel said, Hath the Lord as great delight in Burnt-offerings and Sacrifices, as in obeying the Voice of the Lord? behold, to Obey is better than Sacrifice, and to Hearken, than the Fat of Rams. Verse 23. For Rebellion is as the Sin of Witcherast, and Stubbornnels is as Iniquity and Idolatry: because thou hast rejected the Word of the Lord, he hath also rejected thee from being King.

II. These good Works, done in Obedience to God's Commandments, are the Fruits and Evidences of a True and Lively Faith (c): and, by them, Believers manifest their Thankfulness (d), strengthen their Assurance (e), edify their Brethren (f), adorn the Profession of the Gospel (g), stop the Mouths of the Adversaries (b),

and

(c) James 2. Verse 18. Yea, a Man may say, Thou hast Paich, and I have Works: Shew me thy Faith without thy Works, and I will shew thee my Faith by my Works. Verse 22. Seest thou how Faith wrought with his Works, and by Works was Faith made perfect? (d) Psaim 116. Verse 12. What shall I render unto the Lord for all his Benefits towards me? Verse 13. I will take the Cup of Salvation, and call upon the Name of the Lord. 1 Peers 2. g. But ye are a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People, that ye should shew forth the Praises of him who hath called you out of Darkness inco his marvellous Light. (e) I John 2. verse 3. And hereby we do know that we know him, if we keep his Commandments. Verse 5. But whoso keepeth his Word, in him verily is the Love of God perfected, hereby know we that we are in him. 2 Peter 1. verse 5. And besides this, giving all Diligence, add to your Faith, Vertue; and to Vertue, Knowledge. Verse 6. And to Knowledge, Temperance; and to Temperance, Patience; and to Brotherly-kindness, Charity. Verse 8. For it these things be in you and abound, they make you that ye shall neither be barren, nor untrustful in the knowledge of our Lord Jesus Christ. V. 9. But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old Sins. Verse 10. Wherefore the rather, Brethren, give diligence to make your Calling and Election sure: for if ye do these things, ye shall never sall. (f) 2 Corinthians, 9. 2. For I know the forwardness of your Mind, for which I boalt of you to them of Macedonia, that Achais was ready 2 Year ago, and your Zeal hath provoked very many. Mathew 5. 16. Let your Light so shine before Men, that they may see your good Works, and Glorify your Pather which is in Heaven. (g) Tisus 2, verse 5. To be discree, chaste, keepers at home, good, obedient to their own Husbands, that the Word of God be not blashemed. Verse 9. Exhort Servants to be obedient unto their own Masters, and to please them well in all things, n

and Glorify God (i), whose Workmanship they are, created in Christ Jesus thereunto (k); that, having their Fruit unto Holiness, they may have the End, Eternal Life (7).

Will of God, that with well pleasing, ye may put to silence the Ignorance of soolish Men. (i) I Peter 2. 12. Having your Conversation honest among the Gentiles, that whereas they speak against you as evil Doers, they may by your good Works which they shall behold, Glorify God in the Day of Visitation. Philippians 1. 11. Being silted with the Fruits of Rightcoulnels, which are by Jesus Christ, unto the Glory and Praise of God. John 15. 8. Herein is my Father Glorifed, that ye bear much Fruit, so shall ye be my Disciples. (k) Ephesians 2. 10. For we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained that we should walk in them. (l) Romans 6. 22. But now being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness, and the End Everlassing Life.

III. Their Ability to do good Works, is not at all of themselves, but wholly from the Spirit of Christ (m). And that they may be enabled thereunto, besides the Graces they have already received, there is required an actual Instruction of the same Holy Spirit, to work in them to will and to do, of his good Pleasure (n): yet are they not herewoon to grow Negligent, as if they were not bound to perform any Duty, unless, upon a special Motion of the Spirit; but, they ought to be diligent in stirring up the Grace of God, that is in them (o).

(m) John 15. verse 4. Abide in me, and I in you; as the Branch cannot bear Pruit of it felt, except it abide in the Vine, no more can ye, except ye abide in me. Verse 6. If a Man abide not in me, he is cast forth as a Branch, and is withered, and Men gather them and cast them into the Fire, and they are burned. Each. 36. verse 20. A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh. Verse 27. And I will put my Spirit within you, and eause you to walk in my Statutes, and ye shall keep my Judgments, and do them. (n) Philippians 2. 13. For it is God that worketh in you hoth to will and to do, of his own pleasure. Philippians 4. 13. I can do all things through Christ which frengthneth me. 2 Cor. 3. 5. Not that we are sufficient of our selves to think any abing as of our felves: but our Sufficiency is of God. (o) Philippians 2. 12. Wherefore my Beloved, as ye have always obeyed, not as in my Prefence only, but now much more in my Ablence; work out your Salvation with Fear and Trembling. Hebrews 6. verse 11. And we desire that every one of you do shew the same diliagence to the sull Assurance of Hope unto the End. Verse 12. That ye be not flothful, but Followers of them, who through Faith and Patience inherit the Promile. 2 Peter 1. verse 3. According as his Divine Power hath given unto us all things that pertain unto Life and Godliness, through the Knowledge of him that hath called us to Glory and Vertue. Verse 5. And besides all this, giving all diligence, add to your Faith, Vertue; and to Vertue, Knowledge. Verse 10. Wherefore the rather, Brethren, give diligence to make your Calling and Election fure : for it ye do these things ye shall never fall. Verse 11. For to an Entrance shall be ministred unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. Isaiah 64. 7. And there is none that calleth upon thy Name, that sirreth up himself to take hold of thee : for thou hast hid thy Face from us, and hast contumed us, because of our Iniquities. 2 Timothy 1. 6. Wherefore I put thee in remembrance that thou sir up the Gift of God, which is in thee, by the putting on of my Hands. Als 26. verse 6. And now I stand, and am judged for the Hope of the Promise made of God unto our Fathers. Ver. 7. Unto which Promise our Twelve Tribes, instantly serving God day and night,

hope to come: For which Hope's sake, King Agrippa, I am accused of the Jews. Jude, Verse 20. But ye, beloved, Building up your felves on your most Holy Faith, Praying in the Holy Ghost. Verse 21. Keep your selves in the Love of God, looking for the Mercy of our Lord Jesus Christ unto Brernal Life.

IV. They, who in their Obedience, attain to the greatest Height which is possible in this Life, are so far from being able to Supererogate and to do more than God requires, as that they fall thort of much which in Duty they are

hound to do (p).

(p) Luke 17. 10. So likewise ye, when ye shall have done all these things, which are commanded you, say, We are unprofitable Servants, we have done that which was our Duty to do. Nehemiah 13. 22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the Gates, to sandify the Sabbath-day. Remember me, O my God, concerning this also, and spare me according to the Greatness of thy Mercy. Job 9. Verse 2. I know it is so of a Truth; but how should Man be just with God? Verse 3. If he will contend with him, he cannot answer him one of a Thousand. Galazians 5. 17. For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

V. We cannot, by our best Works, merit Pardon of Sin or Eternal Life at the Hand of God, by reason of the great Disproportion that is between them and the Glory to come, and the infinite Distance that is between us and God, whom by them, we can neither profit, nor satisfy for the Debt of our former Sins (q); but when we have done all we can, we have done but our Duty, and are unprofitable Servants (r); and, because, as they are good, they proceed from his Spirit (f); and as they are wrought by us, they are defiled, and mixed with so much Weakness and Impersection, that they cannot endure the Severity of God's Judgment (t).

(9) Romans 3. 20. Therefore by the Deeds of the Law, there shall no Flesh be justified in his fight, for by the Law is the Knowledge of Sin. Romans 4 Verse 2. For if Abraham were Justified by Works, he hath whereof to Glory, but not before God. Verse 4. Now to him that worketh, is the Reward not reckoned of Grace, but of Debt. Verse 6. Even as David also describeth the Blessedness of the Man unto whom God imputeth Righteousnels without Works. Ephesians 2. Verse 8. For by Grace are ye saved through Faith, and that not of your selves, it is the Gift of God. Verse 9. Not of Works, lest any Man should boatt. Titus 3. Verse 5. Not by Works of Righteousnels, which we have done, but according to his Mercy, he faved us by the washing of Regeneration, and renewing of the Holy Ghoft. Verse 6. Which he shed on us abundantly, through Jesus Christ our Saviour. Verse 7. That being Justified by his Grace, we should be made Heirs, according to the Hope of Eternal Life. Romans 8. 18. For I reckon, that the Sufferings of this present time, are not worthy to be compared with the Glo-Lord, Thou are my Lord, my Goodness extendeth not to thee. Job 22. Verse 2. Can a Man be profitable unto God, as he that is Wise may be profitable unto himself? Verse 3. Is it any Pleasure to the Almighty, that thou art Righteous? Or is it Gain to him that thou makest thy Ways peried? Job 35. Verse 7. If thou be Rightcous, what givest thou him? or what receiveth he of thy hand? Verse 8. Thy Wickedness may hurt a Man as thou art, and thy Righteousness may profit the Son of Man, (r) Luke 17. 20 See Letter p in this Chapter. (f) Gal. 5. Verse 22. But the Pruit of the Spirit is Love, Joy, Peace, Long-luffering, Gentlenes, Goodness, Faith. Verse 23. Meekness, Temperance, against such there is no Law. (1) Ifaigh 64, 6. But we are all as an unclean thing, and all our Righteoutsieffes are as fifthy Rags, and we do all fade as a Leaf, and our Iniquities like the Wind have taken as away. Galarians 5. 17. For the Flesh lastest against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. Romans 7. Verse 15. Por that which I do, I allow not: For what I would, that do I not, but what I hate, that do I. Verse 17. I know that in me (that is in my Flesh) dwelleth no good, thing, for to will is present with me, but how to perform that which is good, I find not. Flaim 143. 2. And enter not into Judgment with thy Servant, for in thy fight shallow Man living be justified. Flaim 130. 3. If thou, Lord, shouldst mark Iniquities, O Lord, who shall stand.

VI. Yet notwithstanding, the Persons of Believers being accepted through Christ, their good Works also are accepted in him(u), not as though they were in this Life wholly umblamable and unreprovable in God's fight (w); but that he, looking upon them in his Son, is pleased to accept, and reward that which is fincere, although accompanied with many Weaknesses and Impersections (x).

(u) Ephesium 1. 6. To the Preise of the Glory of his Grace, wherein he harh made us accepted in the Beloved. 1 Peter 2. 5. Ye also as lively Stones are built up a Spiritual House, an Holy Priesthood, to offer up Spiritual Sacrifices acceptable to God by Jesus Christ. Exedus 28. 38. And it shall be upon Agren's Fore-head, that Auron may bear the Iniquity of the Holy Things, which the Children of Ifrael shall hallow in all their Holy Gifts, and it shall be always upon his Forehead, that they may be accepted before the Lord. Genefis 4. 4. And Abel, he also brought of the Firstlings of his Flock, and the Lord had respect unto Abel, and his Offering. Habrens 11. 4. By Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained Witness, that he was Righteous. God testifying of his Gists, and by it he being dead, yet speaketh. (w) Job 9. 20. If I justify my self, mine own Month shall condemn me: If I say, I am perfect, it shall also prove me perverse. Pfalm 143. 2. And enter not into Judgment with thy Servant, for in thy fight shall no Man living be justified. (x) Hobrews 13. Verse 20. Now the God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, Verse 21. Make you perfect in every good Work to do his Will, working in you that which is well-pleasing in his sight, through Jesus Chrift, to whom be Glory for ever and ever, Amen. 2 Corinchians 8. 12. For if there be first a willing Mind, it will be accepted according to that a Man hath, and not according to that he hath not. Hebrews 6. 10. For God is not unrighteons, to forget your Work and Labour of Love, which ye have showed towards his Name, in that ye have Ministred to the Saints, and do Minister. Matthew 25. Verle 21. His Lord said unto him, Well done, thou good and faithful Servant, thou haft been Paithful over a few things, I will make thee Ruler over mamy things, enter thou into the joy of thy Lord. Verse 23. His Lord said unto him, Well done, good and faithful Servant, thou haft been Faithful over a few things, I will make thee Ruler over many things, enter thou into the Joy of thy Lord.

VII. Works done by Unregenerate Men, although for the Matter of them, they may be things which God commands, and of good Use both to themselves and others (1): Yet,

because (7) 2 Kings 10. Verse 30. And the Lord said unto Jein, Because thou hast done well in executing that which is right in mine Eyes, and hast done unto the House of Abab according to all that was in my Heart, thy Children of the south Generation shall see on the Throne of Israel. Verse 31. But Jeins took no heed to walk in the Law of the Lord God of Israel, with all his Heart, for he departed not from the Sins of Jerobasm, which made Israel to Sin. 1 Kings 21. Verse 27. And it came to pass, when Alab heard those Words, that he rest his Chithea.

because they proceed not from an Heart purified by Faith (z); nor are done in a right manner, according to the Word (a); nor, to a right End, the Glory of God (b); they are therefore Sinful, and cannot please God, or make a Man meet to receive Grace from God (c). And yet, their Neglect of them is more Sinful, and displeasing unto God (d). Clothes, and put Sackcloth upon his Fieth, and Fasted, and lay in Sackcloth, and went softly. Verse 29. Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the Evil in his Days, but in his Son's Days will I bring the Evil upon his Moule. Philippians 1. Verse 15. Some indeed preach Christ, even of Envy and Strife, and some also of Goodwill. Verse 16. The one preach Christ of Contention, nor Sincerely, supposing to add Affliction to my Bonds. Verse 18. What then? notwithstanding every way, whether in Pretence, or in Truth, Christ is Preached, and I therein do rejoice, you, and will resoire. (2) Genesis A. E. But unto Cain, and to his Offering deice, yea, and will resoice. (2) Genesis 4. 5. But unto Cain, and to his Offering the had not respect, and Cain was very wroth, and his Countenance fell. Hebrews 11. 4. By Faith, Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained witness that he was Righteous, God testifying of his Gists, and he is he had been supported by the same her was supported by the same h and by it he being dead, yet fpeaketh. Hebrews 11. 6. But without Fath it is Impossible to please him, for he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently feek him. (4) 1 Cor. 13. 3. And though I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have not Charity, it profiteth nothing. If aich 1. 12. When ye come to appear before me, who hath required this at your Hands to tread my Courts? (b) Masshew 6. Verse 2. Therefore, when thou dost thine Alms, do not found a Trumper before thee, as the Hypocrites do in the Synagogues, and in the Streets, that they may have Glory of Men. Verily, I fay unto you, they have their Reward. Verle 5. And when thou prayeft, thou shalt not be as the Hypocrites are, for they love to pray flanding in the Synagogues, and in the Corhave their Reward. Verse 16. Moreover, when ye Fast, be not as the Hypocrites, of a fad Countenance, for they disfigure their Faces, that they may appear to Men to Faft. Verily, I fay unto you, they have their Reward. (c) Haggai 2. Verse 14. Then answered Haggai and said, So is this People, and so is this Nation before me, faith the Lord, and fo is every Work of their Hands, and that which they offer there is unclean. Titus 1. 15. Unto the pure, all things are pure, but unto them that are defiled, and unbelieving, is nothing pure, but even their Mind and Conscience is defiled. Amos 5. Verfe 21. I hate, I despile your Feaft-days, and I will not imell in your folemn Affemblies. Verie 22. Though ye offer me Burnt-offerings, and your Meat-offerings, I will not accept them, neither will I regard the Peace-offerings of your fat Beafts. Hofea 1. 4. And the Lord faid unto him, call his Name Jezreel: for yet a little while, and I will avenge the Blood of Jezreel upon the House of Jehn, and will cause to cease the Kingdom of the House of Israel. Romans 9. 16. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy. Thus 3. 5. Not by Works of Righteourners which we have done, but according to his Mercy he faved us by the washing of Regeneration, and renewing of the Holy Ghost.

(d) Pfalm 14. 4. Have all the Workers of Iniquity no Knowledge? Who ear up my People, as they cat Bread, and sall not upon the Lord. Pfalm 36. 3. The words of his Mouth are Iniquity and Deceit, He hash left off to be wife and to do good,

Job 21. Verte 14. Therefore they say unto God, Depart from us, we define not
the Knowledge of thy Ways. Verte 15. What is the Almighty, that we should form
him? And what Profit shall we have, if we pray unto him? Matthow 25. Verse

41. Then shall he say also unto them on the Left-hand, Depart from me ye care
fed, into Everlasting Fire, prepared for the Devil and his Angels. Verse 42. For I
was an huntrad, and we came me as Mass. I was shirthy and to save me. was an hungred, and ye gave me no Meat, I was thirfly, and ye gave me no Drink. Verse 43, I was a Stranger, and ye took me not in, naked, and ye elethed me not, sick, and in Prison, and ye visited me not. Verse 45. Then shall he answer them, saying, Versly, I say unto you, in as much as ye did it not to one of the least

of these, ye did it not to me. Matthew 23. 23. Wo unto you Scribes and Phacises, Hypocrites, for ye pay Tithe of Mint, and Anile, and Cummin, and have amitted the weightier Matters of the Law, Judgment, Merey and Faith; these ought ye to have done, and not to leave the other undone.

CHAP. XVII.

Of the Perseverance of the Saints.

Hey, whom God hath accepted in his Beloved, effectually Called and Sanchified by his Spirit, can neither Totally, nor Finally fall away from the Estate of Grace: But shall certainly persevere therein to the End, and be Eternally Saved (a).

(a) Philippians 1. 6. Being confident of this very thing, that he which hath begun 2 Work in you, will perfect is until the day of Jesus Christ. 2 Peter 1. 10. Wherefore the rather, Brethren, give Diligence to make your Calling and Election sure, for it ye do these things, ye shall never fall. John 10. Verse 28. And I give unto them eternal Life, and they shall never perish, neither shall any Man pluch them out of my Hand. Verse 29. My Father which gave them, is greater than all, and no Man is able to pluck them out of my Father's Hand. 1 John 3. 9. Whose ever is born of God, doth not commit Sin, for his Seed remaineth in him, and he cannot sin, because he is born of God. 1 Peter 1. verse 5. Who are kept by the Power of God through Faith unto Salvation, ready to be revealed in the last time. Verse 9. Receiving the end of your Faith, even the Salvation of your Sauls.

II. This Perfeverance of the Saints depends, not upon their own Free-will, but upon the Immutability of the Decree of Election, flowing from the Free and Unchangeable Love of God the Father (b); upon the Efficacy of the Merit and Intercession of Jesus Christ (c); the abiding

(b) 2 Timethy 2. yerse 18. Who concerning the Truth have erred, saying, The Refurrection is past already, and overthrow the Faith of some. Ver. 19. Nevertheless, the Foundation of God standeth sure, having this Seal, The Lord knows them that are his 3 and let every one that nameth the Name of Christ, depart from Iniquity. Feremiah 31. 3. The Lord hath appeared of old unto me, laying, Yea, I have loved thee with an everlasting Love, therefore with loving Kindness have I drawn thee. (c) Hebrews 10. verse 10. By the which Will we are Sanctified thorow the offering of the Body of Jesus Christ once for all. Verse 14. For by one Offering he hash perfected for ever them that are Santlified. Hebrews 13. verse 20. Now the God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant. Verle 21. Make you perfest in every good Work to do his Will, working in you that which is well-pleasing in his fight, through Jesus Christ, to whom be Glory for ever and ever, Amen. Hebrews 9. verse 12. Neither by the Blood of Goats and Calves, but by his own Blood he entred in once into the Holy Place, having obtained evermal Redempsion for us. Verse 13. For if the Blood of Bulls and Goats, and the Ashes of an Heiser sprinkling the Unclean, sandtheth to the Purifying of the Flesh. Verse 14. How much more shall the Blood of Christ, who through the eter-nal Spirit, offered himself without spot unto God, Purge your Conscience from dead Works, to serve the Living God? Verse 15. And for this Cause he is the Mediafor of the New Testament, that by means of death, for the Redemption of the

of the Spirit and of the Seed of God within them (d) : and the Nature of the Covenant of Grace (e): from all which, ariseth also the Certainty and Infallability thereof (f).

Transgressions that were under the First Testament, they which are Called, miele receive the Promise of Eternal Inveritance. Romans &. verse 33. Who shall lay a hy thing to the charge of God's Elect ? It is God that justifieth. Ver. \$4. Who is he that condemneth? It is Christ that died, year rather that is rifen again, who is even at the Right Hand of God, who also maketh Intercession for us. Verle 35-Who shall separate us from the Love of Christ? shall Tribulation, or Diffrets or Persecution, or Famine, or Nakedness, or Peril, or Sword. Verse 36. (As it is written, for thy fake we are killed all the day long, we are counted as Sheep for the Slaughter.) Verse 37. Nay, in all these things we are more then Conquerors through him that loved us. Verse 38. For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present. nor Things to come. Verse 39. Nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God which is in Jefus Chrift om Lord. John 17. verte 11. And now I am no more in the World, but thefe are in the World, and I come to thee, holy Father, keep through thine own Name those whom thou hast given me, that they may be one, as we are. Verse 34-Father, I will, that they also whom thous haft groen me, be where I am, that ther may behold my Glory, which thou hast given me, for thou lovedst me before the Foundation of the World. Luke 22. 33. But I have Prayed for thee, that thy Faich fail not: and when thou art Converted, strengthen thy Brethren. Hebrewit. 35. Wherefore he is able to save them to the uttermost, that come unto God by him, feeing be ever liveth to make Interceffion for them. (d) John 14. verse 16. And I will pray the Father, and he shall give you another Comforter, that he may aride with you for ever. Verse 17. Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and soull be in you. 1 John 2. 27. But the Ansinting which ye have received of him abideth in you, and yo need not that any Man teach you, but as the same Anointing teacheth you of all things, and is truth, and is no Lie, and even as it hath taught you, ye shall abide in him. 1 John 3. 9. Whosoever is born of God, doth not commit Sin, for his Seed remaineth in him, be cannot fin, because he is born of God. (e) Jeremiah 32. 40. And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my Fear in their Hearts, that they shall not depart from me. (f) John 10. 28. And I give unto them eternal Life, and they shall never perish, neither shall any Man pluck them out of my Hands. 2 Thessalians 3.3 But the Lord is Faithful who shall stablish you, and keep you from Evil. 1 John 2. 19. They went out from us, but they were not of us, for if they had been of us they would no doubt have continued with us, but they went out, that they might be made manifest that they were not all of us.

III. Nevertheless, they may, through the Temptations of Satan and of the World, the Prevalency of Corruption remaining in them, and the Neglect of the Means of their Preservation, fall into grievous Sins (g); and, for a time, continue therein (b): whereby they incur God's Displeasure (i),

⁽⁵⁾ Matthew 26. verse 70. But he denied before them all, saying, I know not what thou sayest, Verse 72. And he denied again with an Oath, I do not know the Man. Verse 74. Then he began to curse and swear, saying, I know not the Man. And immediately the Cock crew. (b) Pfalm 51. The Title, and verse 14. the Title. To the chief Musician, a Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba. Verse 14. Deliver me from Blood-guiltiness, O God, thou God of my Salvation, and my Tongme shall sing about of thy Rightcousness. (i) Isaish 64. verse 5. Thou meetest him that

measure of their Graces and Comforts (1), have their Hearts hardned (m), and their Consciences wounded (n), hurt, and scandalize others (0), and bring temporal Judgments upon themselves (p).

rejoiceth and worketh Righteouinels, those that remember thee in thy Ways behold thou art wroth, for we have finned : in those is continuance, and we that! be faved. Verse 7. And there is none that callect upon thy Name, that stirred up himself to take hold of thee, for thou hast hid thy Face from us, and hast confumed us because of our Iniquities. Verse 9. Be not wroth very sore, O Lord, meither remember Iniquity for ever : behold, see, we beseech thee, we are all thy confurmed us because of our Iniquities. Verse 9. Be not wroth very sore, O Lord, neither remember Iniquity for ever: behold, see, we beseech thee, we are all thy People. 2 Samuel 11. 27. And when the Morning was past, David sent and setched her to his House, and she became his Wise, and bare him a Son, but the thing that David had done, displeased the Lord. (k) Ephesians 4. 30. And grieve not the boty Spiris of God, whereby ye are sealed unto the Day of Redemption. (b) Psalm 51. verse 8. Make me to hear Joy and Gladness, that the Bones which thou hast broken may rejoice. Verse 10. Crease in me a clean Heart, O God, and there is a right Spiris within me. Verse 12. Refere unto me the Joy of thy Salvation, and uphold me with thy Free Spirit. Revelation 2. 4. Nevertheless I have somewhat against thee, because thou hast less thy first Love. Cant. 3. verse 2. I steep but my Heart waketh, it is the Voice of my Beloved that knocketh, laying, Open to me my Sister, my Love, my Dove, my Undesied, for my Head is filled with dew, and my Locks with the drops of the Night. Verse 3. I have put off my Coat, how shall I put it on? I have washed my Feet, how shall I desile them? Verse 4. My Beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him. Verse 6. I opened to my Beloved, but my Beloved had withdrawn himself and was gone, my Soul failed when he spake a I sought him, but I could not find him, I called him, but he gave me no Answer. (m) Isaiah 63. 17. O Lord, why hast thou made us to err from thy Ways, and hardness of the Hearts from thy Fear? return for thy Servanes sake the Tribes of thine Inheritance. Mark 6. 52. For they considered not the Miracles of the Loaves, for their Heart was hardned. Mark 16. 14. Asterward he appeared unto the Eleven, as they fat at meat, and upbraided them for their unbelief and hardness of theart, because they believed not them which had seen him after he was rile. (n) Psalm 37. verse 3. When I kept silence, my Bones waxed old, through my rowing all the day long. Verse for to hear joy and Cladness, that the Bones which thou half given great Queation to the Enemies of the Lord to blasshown, the Child also that is born unto thee shall surely die. Pfalm 89, verse 31. If they break my Status, and keep not my Commandments. Verse 32. Then will I wise their Transgression with the Rod, and their Iniquity with Stripes. I Cor. 11. 32. But when we are funded, we are chaftened of the Lord, that we should not be condemned with the World.

CHAP. XVIII.

Of Affurance of Grace and Salvation.

A Lthough Hypocrites and other unregenerate Men may vainly deceive themselves, with False Hopes and Carnal Presumptions, of being in the Favour of God and Estate

Ver such, as truly believe in the Lord Jesus, and love him in Sincerity, endeavouring to walk in all good Conscience before him, may, in this Life, be certainly assured, that they are in the State of Grace (c), and may rejoice in the Hope of the Glory of God, which Hope shall never make them assumed (d).

(a) Job 8. Verse 13. So are the Paths of all that forget God, and the Hypocrites Hope shall perish. Verse 14. Whose Hope shall be cut off, and whose Trust shall be as a Spider's Web. Micab 3. 11. The Heads thereof Judge son Reward, and the Pricits thereof Teach for Hire, and the Prophets thereof Divine for Money: Tex will they lean upon the Lord, and say, is not the Lord among as a None Evil can come upon us. Denueronomy 29. 19. And it came to pass when he hearest the Words of this Curse, that he bless himself in his Heart, saying, I hall have Peace, though I walk in the Imagination of my Heart, to add Drunkenness to Thirst. John 8. 41. Ye do the Deeds of your Father, then said they to him. We be not born of Pornication, we have one Father, even God. (b) Matchen 7. Verse 22. Many will say unto me in that day, Lord, Lord, have not we Prophessical in thy Name, and in thy Name have cast out Devils, and in thy Name done many wonderful Works. Verse 23. And then will I profess unto them, I never know you, depart from me ye that work Iniquity. (c) I John 2. 3. And hereby we do know that we know him, if we keep his Commandments. I John 3. Verse 14. We know that we know him, if we keep his Commandments. I John 3. Verse 14. We know that we have passed from Death unto Life, because we love the Brethren: He that loveth not his Brother abideth in Death. Verse 18. My little Children, let us not love in Word, neither in Tongue, but in Deed, and in Truth. Verse 19. And hereby we do know that we are of the Truth, and shall assure our Hearts before him. Verse 21. Beloved, if our Heart condemn us not, then have we Considence towards God. Verse 24. And he that keepeth his Commandments, dwelleth in him, and he in him, and hereby we know that he abideth in us, by the Spirit that he hath given us. 1 John 5. 13. These things have I written unto you that believe on the Name of the Son of God, Verse 5. And Hope maketh not assay the Holy Ghost which is given unto us.

II. This Certainty is not a bare conjectural and probable. Perswassion, grounded upon a fallible Hope (e); but an infallible Assurance of Faith, sounded upon the Divine Truth of the Promites of Salvation (f), the inward Evidence of those Graces unto which these Promises are made (g), the

(e) Hebrews 6. Verse 11. And we desire that every one of you do shew the same Diligence to the full Assurance of Hope unto the End. Verse 19. Which Hope we have as an einchor of the Soul, both sure and stedfast, and which entreth into that within the Vail. (f) Hebrews 6. Verse 17. Wherein God willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath. Verse 18. That by two immutable things, in which it was impossible for God to lyc, we might have a strong Confolation, who have sled for Refuge to lay hold upon the Hope set before us. (g) 2 Peter 1. Verse 4. Whereby are given unto us exceeding great and precious Promises, that by these you might he made Parsakers of the Divine Nature, having escaped the Corruption that is in the World through Lust. Verse 5. And besides this, giving Diligence, add to your Faith, Versue, and to Vertue, Knowledge. Verse 10. Wherefore, the rather Brethren, give Diligence to make your Calling and Election sure, for if ye do these things ye shall never fall. Verse 11. For so an Entrance shall be ministred unto you abundantly into the Everlasting Kingdom of our Lord and Saviour Jesus Christ.

Testimony of the Spirit of Adoption, witnessing with our Spirits that we are the Children of God (b): which Spirit is the Earnest of our Inheritance, whereby we are sealed to the Day of Redemption (i).

Folm 2. 3. And bereby we do know that we know him, if we keep his Commandments. 1 John 3. 14. We know that we have passed from Death unto Life, because we love the Brethren; he that loveth not his Brother abideth in Death. 2 Corinthians 1, 12. For our rejoicing is this, The Testimony of our Constituence, that in Simplicity and Godly Sincerity, not with stessibly Wildom, but by the Grace of God we had our Conversation in the World, and more abundantly to you-wards. (h) Romans 18. Verse 15. For ye have not received the Spirit of Bondage again to sear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. Verse 16. The Spirit is self bearsth witness with our Spirit, that we are the Children of God. (i) Ephesians 3. Verse 13. Wherefore I desire that ye faint not at my Tribulations for you, which is your Glory. Verse 14. For this Cause I bow my Knees unto the Father of our Lord Jesus Christ. Ephesians 4. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption. 2 Corinthians 1. Verse 21. Now he which stablisheth us with you in Christ, and hath anointed us, is God. Verse 22. Who hath also sealed us, and given us the Earnest of the Spirit in our Hearts.

III. This infallible Assurance doth not so belong to the Essence of Faith, but that a true Believer may wait long, and conslict with many Dissipulties, before he be Partaker of it (k): yea, being enabled by the Spirit to know the Things which are freely given him of God, he may, without extraordinary Revelation, in the right Use of ordinary Means, attain thereunto (1). And therefore it is the Duty of every one, to give all Diligence to make his Calling and Election sure (m); that thereby his Heart may be enlarged in Peace and Joy in the Holy Ghost, in Love and Thankfulness to God, and in Strength and Cheersulness in the Duties of Obedience, the proper Fruits of this Assurance (n):

(A) I John 5. 13. These things have I written unto you that believe on the Name of the Son of God, that yo may know, that ye have Eternal Life, and that ye may believe on the Name of the Son of God. Ifaiah 50. 10. Who is among you that search the Lord, that obeyoth the Voice of his Servant, that walketh in Darkness, and hath no Light? Let him trust in the Name of the Lord, and stay upon his God. Mark 9. 24. And streightway the Father of the Child cried out, and said with Tears, Lord, I believe, help thou my Unbelief. See Platm 88. throughout, and Psalm 77. to the 12. Verse. (1) I Corinthians 2. 21. Now we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God. I John 4. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Hebrews 6. Verse 11. And we desire, that every one of you do show the same Dibigence, to the full Assurance of Hope unto the End. Verse 12. That you be not sleebful, but Followers of them, who through Faith and Patience inherit the Promises. Ephosians 3. Verse 17. That Christ may dwell in your Hearts by Faith, what we being receed and grounded in Love. Verse 18. May be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and the Height. Verse 19. And to know the Love of Christ, which passeth Knowledge, that ye may be filled with all the Fulness of God. (m) 2 Peter 1. 10. Wherefore, the rather, Brechren, give Duligence to make your Calling and Elestion sure, for it ye do these things, ye shall never fall. (n) Romans 5. Verse 1. Therefore being instisced by Faith, we have Peace with God through our Lord Jesus Christ. Verse 2. By whom also we have Access by Faith into this Grace wherein we stand, and vejoice

fo far is it, from inclining Men to Loofenels (o).

rejoice in Hope of the Glory of God. Verse 5. And Hope maketh not ashamed, because the Love of God is shed abroad in our Hearts, by the Holy Ghost, which is given unto us. Romans 14. 17. For the Kingdom of God is not Meat and Drink, but Righteousness and Peace, and joy in the Holy Ghost. Romans 15. 13. Now the God of Hope fill you with all Joy and Peace in believing, that ye may abound in Hope, through the Power of the Holy Ghost. Ephesians 1. Verse 3. Blesied be the God and Pather of our Lord Jesus Christ, who hath blessed us with all Spinish Platform in Home Power in Christ. ritual Bleffings, in Heavenly Places in Christ. Verse 4. According as he hath chosen us in him, before the Foundation of the World, that we should be Hely, and without blame before him in Love. Pfalm 4. Verse 6. There be many than Tay, Who will shew us any good ? Lord, Life thou up the Light of thy Counternance upon us. Verse 7. Thou hast put Gladness in my Heart, more than in the time, that their Corn, and their Wine increased. Pfalm 119. Verse 32. I will run the way of thy Commandmands, when shou shalt enlarge my Hears. (0) I John 2. Verse 1. My little Children, these things write I unto you, that ye fin not. And if any Man fin, we have an Advocate with the Father, Jesus Christ the Righteous. Verse 2. And he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World. Romans 6. Verse 1. What shall we say then? Shall we continue in Sin, that Grace may abound? Verse 2. God for-bid; how shall we that are dead to sin, live any longer therein. Titus 2. Verse 11. For the Grace of God, that bringeth Salvation, hath appeared to all Men. Verle 12. Teaching us, that denying Ungodliness and Worldly Lufts, we should live foberly, righteously, and godly in this present World. Verse 14. Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zeasous of good Works. 2 Corinthians 7. 1. Having therefore these Promises (dearly beloved) let us cleanse our selves from all Filthiness of the Flesh and Spirit, persetting Holiness in the Fear of God. Romans 8. Verse 1. There is therefore now no Condemnation to them which are in Christ Jefus, who walk not after the Flesh, but alter the Spirit. Verse 12. Therefore, Brethren, we are Debters, not to the Flesh, to live after the Flesh. 1 John 3. Verse 2. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him: for we shall see him as he is. Verse 3. And every Man that hath this Hope in him, purifiesh himself, even as he is pure. Psalm 130. 4. But there is Forgiveness with thee, that thou mayest be feared. 1 John 1. Verle 6. If we say that we have Fellowship with him, and walk in darkness, we lye, and do not the Truth. Verse 7. But if we walk in the light as he is in the light, we have Pellowship one with another, and the Blood of Josus Christ his Son, cleanseth us from all Sin.

IV. True Believers may have the Assurance of their Salvation divers ways shaken, diminished, and intermitted; as, by Negligence in preserving of it, by falling into some special Sin, which woundeth the Conscience and grieveth the Spirit, by some sudden or vehement Temptation, by God's withdrawing the Light of his Countenance, and suffering even such as fear him to walk in darkness and to have no light (p): Yet are they never utterly destitute of that Seed of God, and Life of Faith, that Love of Christ and the Brethren.

(p) Cansieles 5. Verse 2. I sleep, but my Heart waketh; it is the Voice of my Beloved that knocketh, saying, Open to me, my Sister, my Love, my Dove, my Undefiled, for my Head is filled with Dew, and my Locks with the Drops of the Night. Verse 3. I have put off my Coat, how shall I put it on ? I have mashed my Fees, how shall I defile them? Verse 6. I opened to my beloved, but my Beloved hath withdrawn himself, and was gone; my Soul sailed when he spake, I sought him, but I could not find him; I called him, but he gave me no answer. Psalm 51. Verse 8. Make me to hear Joy and Gladness, that the Benes which thou has I broken

thren, that Sincerity of Heart and Conscience of Duty; out of which, by the Operation of the Spirit, this Assurance may, in due time, be revived (q), and by the which, in the mean time, they are supported from utter Despair (r).

may rejoice. Verse 12. Restore unto me the joy of thy Salvation, and uphold me with thy free Spirit. Verse 14. Deliver me from Blood-guiltines, O God, thou God of my Salvation, and my Tongue shall fing aloud of thy Righteousnels. Ephesians 4. Verie 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption. Verse 31. Let all Bitterness, and Wrath, and Anger, and Clamour, and evil speaking be put away from you, with all Malice. Pfalm 77. Verse r. I cried unto God with my Voice: even unto God with my Voice, and he gave ear unto me. Verle 2. In the day of my trouble I fought the Lord, my Sore ran in the Night, and ceased no, my Soul refused to be comforted. Verse 3. I remembred God, and was troubled, I complained, and my Spirit was overwhelmed. Selah. Verse 4. Thou holdest mine Eyes waking, I am so troubled that I cannot speak. Verse 5. I have considered the days of old, the years of ancient times. Verse 6. I call to remembrance my Song in the Night, I commune with mine own Heart, and my Spirit made diligent search. Verse 7. Will the Lord cast off for ever ? and will he be favourable no more? Verse 8. Is his Mercy clean gone for ever? Doth his Promise fail for evermore? Verse 9. Hath God forgotten to be gracious? hath he in anger sout up his tender Mercies? Selah. Verse 10. And I said, This is my Instrmity, but I will remember the Years of the Right-hand of the most High. Matthew 26. Verse 69. Now Peter sat without in the Palace : and a Damfel came unto him, faying, Thou also wast with Jesus of Galilee. Verle 70. But he denied before them all, faying, I know not what thou fayeft. Verle 71. And when he was gone out into the Porch, another Maid saw him, and said some them that were there, This Fellow was also with Jesus of Nazareth. Verse 72. And again he denied with an Oath, I do not know the Man. Psalm 31. Verse 22. For I said in my haste, I am east out from before thine Eyes, nevertheless thou heardest the Voice of my supplications, when I cried unto thee. Isaid 50. 10. Who is a money you that teareth the Lord of the land to the said 50. 10. Who is a money you that teareth the Lord of the land to the said 50. 10. mong you that feareth the Lord, that obeyeth the Voice of his Servant, that walkerh in darkness, and hath no light ? let him truft in the Name of the Lord, and stay upon his God. Pfalm 88. throughout. (4) 1 John 3. 9. Wholoever is born of God, doth not commit Sin, for his Seed remaineth in him, and he cannot Sin, because he is born of God. Luke 22. 32. But I have prayed for thee, that thy Faith fail not, and when thou art converted, strengthen thy Brethren. Job 13. 15. Though he flay me, yet will I truft in him; but I will maintain mine own ways before him. Pfalm 73. Verse 15. If I say, I will speak thus: behold, I should offend against the Generation of thy Children. Pfalm 51. 8, 12. See letter p immediately before. Isaich 50. 10. See letter p immediately toregoing. (r) Micch 7. Verse 7. Therefore I will look unto the Lord, I will wait for the God of my Salvation, my God will hear me. Verse 8. Rejoice not against me, O mine Enemy, when I fall, I shall grife, when I fit in darkneis, the Lord shall be a Light unto me. Verse 9. I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause, and execute Judgment for me, he will bring me forth to the light, and I shall behold his Righteousness. Fereniah 32. Verse 40. And I will make an everlassing Covenant with them, that I will not turn away from them, to do them good, but I will put my Fear in their Hearts, that they shall not depart from me. Ifaish 54. Versey. For a small moment havel I forfaken thee, but with great Mercles will I gather thee. Verse 8. In a little Wrath I hid my Face from thee, for a moment, but with everlasting Kindness will I have mercy on thee, saith the Lord thy Redeemer. Verse 9. For this is as the Waters of Noah unto me: for as I have fworn that the Waters of Noah should no more go over the Earth: so have I would not be wroth with thee, nor rebuke thee. Verse 10. For the Mountains shall depart, and the Hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, faith the Lord, that hath Mercy on thee. Pfalm 22. Verfe 1. My God, my God, why haft thou forfaken me? why are thou fo far from helping me, and from the Words of my roaring? Pfalm 88. throughout. CHAP.

CHAP. XIX.

Of the Law of God.

OD gave to Adam a Law, as a Covenant of Works, by which he bound him and all his Polterity, to Perfonal, Entire, Exact, and Perpetual Obedience; promifed Life upon the Fulfilling, and threatned Death upon the Breach of it; and indued him with Power and Ability to keep it (a).

(a) Genesis 1. verse 26. And God said, Let us make man in our image, I'ter our Likeness; and let them have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth. Verse 27. So God created Man in his own Image, in the Image of God created he him , Male and Female created he them. With Genesis 2. 17. But of the Tree of Knowledge of Good and Evil thou Shalt not eat; in the day that thou eatest thereof, thou shalt surely die. Romans 2. ver. 14. For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves. Verle 15. Which shew the Work of the Law written in their Hearts, their Consciences also bearing witness, and their Thoughts the mean while accusing, or else excusing, one another. Romans 10. 5. For Mofes describeth the Righteousness which is of the Law, that the Man which doth those things, shall live by them. Romans 5. verse 12. Wherefore, as by one Man Sin entred into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned. Verse 19. For as by one Man's Disobedience, many were made sinners; so by the Obedience of One shall many be made Righteous. Galatians 3. verse 10. For as many as are of the Works of the Law, are under the Curfe ; for it is written, Curfed is every one that continue eth not in all things, which are written in the Book of the Law, to do them. V. 12. The Law is not of Faith; but the Man that doth them, Shall live in them. Ecclesistes 7. 29. Lo, this only have I found, that God hath made Man upright, but they have lought out many Inventions. Feb 28. 28. And unto Man he said, Behold, the Fear of the Lord, that is Wildom, and to depart from Evil, is Under-Standing.

II. This Law, after his Fall, continued to be a perfect Rule of Righteousness, and, as such, was delivered by God upon Mount Sinai, in Ten Commandments, and written in two Tables (b); the Four first Commandments containing our

(b) James 1. 25. But whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Word, this Man shall be blessed in his Deed. James 2. verse 8. If ye sulfil the Koyal Law, according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well. Verse 10. For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all. Verse 11. For he that said, Do not commit Adultery, said also, Do not kill: now if thou commit no Adultery, yet if thou kill, thou are become a Transgressor of the Law. Verse 12. So speak ye, and so do, as they that shall be judged by the Law of Liberty. Rom. 13. Verse 8. Qwe no Man any thing, but to love one another; for he that loveth another, hath suffilled the Law. Verse 9. For this, Thou shalt not commit Adultery, Thou shalt not Kill, Thou shalt not Steal, Thou shalt not bear talse Witness, Thou shalt not Cover, and if there be any other Commandment, it is briefly comprehended in this saying, Namely, Thou shalt love thy Neighbour as thy self. Deut. 5. 32. To shall observe to do therefore as the Lord your God hath commanded you; you shall not turn asset

our Duty towards God; and the other Six, our Duty to Man (c).

to the right hand or to the left. Deut. 10. 4. And he wrote on the Tables, according to the first writing, The Ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the Fire, in the Day of the Assembly, and the Lord gave them unto me. Exodus 34. 1. And the Lord said unto Moses, Hew thee two Tables of Stone, like unto the First, and I will write upon these Tables, the Words that were in the first Table, which thou brakest. (c) Mar. 22. verse 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. Verse 38. This is the First and great Commandment. Verse 39. And the Second is like unto it, Thou shalt love thy Neighbour as thy self. Verse 40. On these Two Commandments hang all the Law and the Prophets.

III. Beside this Law, commonly called Moral, God was pleased to give to the People of Israel, as a Church under Age, Ceremonial Laws, containing several Typical Ordinances, partly of Worship, Presiguring Christ, his Graces, Actions, Sufferings and Benefits (d); and partly, holding forth divers Instructions of Moral Duties (e). All which Ceremonial Laws are now abrogated, under the New Testament (f).

(d) Hebrews 9. Chap. Hebrews 10. 1. For the Law having a Shadow of good things to come, and not the very Image of the things, can never with thole Sacrifices, which they offered Year by Year continually, make the Comers thereunto perfect. Gal. 4. verse 1. Now I say, that the Heir as long as he is a Child, differeth nothing from a Servant, though he be Lord of all. Verse 2. But is under Tutors and Governours, until the time appointed of the Father. Verle 3. Even fo we, when we were Children, were in Bondage under the Elements of the World; Coloffians 2. 17. Which are a Shadow of things to come, but the Body is of Christ.
(e) 1 Cor. 5. 7. Purge out therefore the old Leaven, that ye may be a new Lump, as ye are unleavened: for even Christ our Passover is sacrificed for us. 2 Corintbians 6. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. Jude verse 23. And others save with fear, pulling them out of the Fire, having even the Garments spotted by the Fiesh. (f) Colossians 2. verse 14. Blotting out the hand writing of Grdinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Crefs. Verse 16. Let no Man theretore judge you in Meat, or in Drink, or in respect of an Holy Day, or of the New Moon, or of Sabbath Days. Verse 17, Which are a Shadow of things to come, but the Body is of Christ. Daniel 9. 27, Cc. He shall confirm the Covenant with many for one Week, and in the midst of the Week, he shall eause the Sacrifice and the Oblation to cease: and tor the overspreading of Abominations, he shall make it desolate, even until the Confummation, and that determined shall be poured upon the Desolate. Ephesians 2. verse 15. Having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make of himself twain, one New Man, so making Peace. Verse 16. And that he might reconcile both unto God in one Body by the Crofs, having flain the Enmity thereby.

IV. To them also, as a Body Politick, he gave fundry Judicial Laws, which expired together with the State of that People, not obliging any other now, further than the general Equity thereof may require (g).

(g) Exodus 21. Chap. Exedus 22. 1. to the 29. verse. See both in the Bible. Genesis 49. 10. The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet, until Shilob come, and unto him shall the gathering of the People be. With 1 Peter 2. verse 13. Submit year selves to every Ordinance of

Man for the Lord's sake, whether it be to the King as Supreme. Verse 14. Or unto Governours, as unto them that are sent by him, for the Punishment of evil Doers, and for the Praise of them that do well. Matthew 5. verse 17. Think not that I am come to destroy the Law, or the Prophets, I am not come to destroy, but to sulfil. Verse 38. Ye have heard that it bath been said, An Eye for an Eye, and a Tooth for a Tooth. Verse 39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right Cheek, turn to him the other also. I Corinibians 9. verse 8. Say I these things as a Man, or saith not the Law the same also? Verse 9. For it is written in the Law of Moses, Thou shall not muzzle the Mouth of the Ox, that treateth out the Corn: doth God take care for Oxen? Verse 10. Or saith he it altogether for our sake? for our sakes no doubt this is written, that he that ploweth, should plow in Hope: and that he that diresheth in Hope, should be Partaker of his Hope.

V. The Moral Law doth for ever bind all, as well justified Persons as others, to the Obedience thereof (b); and that, not only in regard of the Matter contained in it, but also in respect of the Authority of God the Creator, who gave it (i). Neither doth Christ, in the Gospel, any way dissolve, but much strengthen this Obligation (k).

(b) Romins 13, verse 8, and 9. See above in letter b. Verse 10. Love worketh no ill to his Neighbour, therefore Love is the fulfilling of the Law. Ephesians 6, 2. Honour thy Father and Mother (which is the first Commandment with Promise.) 1 John 2. verse 3. And hereby we do know, that we know him, if we keep his Commandments. Verse 4. He that saith, I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him. Verse 7. Brethren, I write no new Commandment unto you, but an old Commandment which ye had from the beginning. The old Commandment is the Word, which ye have heard from the Beginning. Verse 8. Again, a new Commandment I write unto you, which thing is true in him and you, because the darkness is pass, and the true light now shineth. (i) James 2. 10, 11. See in letter b. (k) Mat. 5. verse 17. See in letter g. Verse 18. For, versly, I say unto you, till Heaven and Earth pass, one Jos, or one Tistle, shall in no wise pass from the Law, till all be fulfilled. Verse 19. Whosoever therefore shall beeak one of these leass Commandments, and shall teach Men so, he shall be called the leass on of these leass Commandments, and shall teach Men so, he shall be called great in the Kingdom of Heaven: James 2. 8. See in letter b before. Romans 3. 31. Do we then make void the Law through Faith? God forbid, yea, we establish the Law.

VI. Although True Believers be not under the Law, as a Covenant of Works, to be thereby Justified or Condemned (1); yet is it of great use to them, as well as to others; in that, as a Rule of Life informing them of the Will of God and their Duty, it directs and binds them to walk

(1) Romans 6. 11. For Sin shall not have Dominion over you; for you are not under the Law, but under Grace. Galatians 2. 16. Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law; for by the Works of the Law shall no Flesh be justified. Gal. 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written, Cursed is every one that hangeth on a Tree. Galatians 4. verse 4. But when the Fulness of the Time was come, God sent forth his Son made of a Woman, made under the Law. Verse 5. To redeem them that were under the Law, that we might receive the Adoption of Sons. Alts 13. 39. And by him, all that believe are justified from all things, from which ye could not be justified by the Law of Moses. Romans 8. 1. There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after

secordingly (m); discovering also the sinful Pollutions of their Nature, Hearts and Lives (n); so as, examining themfelves thereby, they may come to surther Conviction of Humiliation for, and hatred against Sin (o); together with a clearer sight of the Need they have of Christ, and the Persection of his Obedience (p). It is likewise of use to the Regenerate, to restrain their Corruptions; in that it sorbids Sin (q); and the Threatnings of it serve to shew, what even their Sins deserve; and, what Afflictions, in this Life, they may expect for them, although freed from the Curse thereof threatned in the Law (r). The Promises of it, in like manner, shew them God's Approbation of Obedience, and what Blessings they may expect upon the

the Spirit. (m) Rom. 7. verse 12. Wherefore the Law is holy, and the Commandmeme boly, and just and good. Verse 12. Wherefore the Law is holy, and the commandmeme boly, and just and good. Verse 22. For I delight in the Law of God after the
mount Man. Verse 23. I thank God through Jesus Christ our Lord, so then
mits the Mind, I my self serve the Law of God, but with the Flesh the Law of Sin.
Plain 119. verse 4. Thou hast commanded us to keep thy Precepts diligently.
Verse 3. O that my Ways were directed to keep thy Statutes. Verse 6. Then shall I not be ashamed, when I have respect unto all thy Commandments. 1 Cor. 7. 19. Circumcifion is nothing, and Uncircumcifion is nothing, but the keeping of the Com-Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God. Calatians 5. 14, 16, 18, 19, 20, 21, 22, 23. See in the Bible.

(n) Romans 7. 7. What shall we say then ? is the Law Sin ? God forbid;
Nay, I had not known Sin but by the Law; for I had not known Lust, except the Law had said, Thou shalt not covet. Romans 3. 20. Therefore by the Deeds of the Law, these shall no Flesh be justified in his sight, for by the Law is the knowledge of Sin. (o) James 1. verse 23. For if any Man be a Hearer of the Word, and not a Doer, he is like unto a Man, beholding his natural Face in a Glass. Verse 24. For he beholdeth himselt, and goeth his way, and streightway forgetteth what manner of Man he was. Verse 25. But whose looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Word, this Man shall be blessed in his Deed. Romans 7. verse 9. For I was alive without the Law once, but when the Commandment came, verse 9. For I was alive without the Law once, but when the Commandment came, Sin revived, and I died. Verse 14. For we know that the Law is Spiritual, but I am earnal, fold under Sin. Verse 24. O wretched Man that I am, who shall deliver me from the Bady of this Death? (p) Galatians 3. 24. Wherefore the Law was our School-master, to bring us unto Christ, that we might be justified by Faith. Romans 7. verse 24. See before immediately in letter 0. 25. in letter m. Romans 1. 8. verse 3. For what the Law could not do in that it was weak through the Flesh, God sending his own Son in the likeness of sinful Pleth, and for Sin condemned Sin in the Flesh. Verse 4. That the Rightousiness of the Law might be fulfilled in us, who walk not after the Flesh but after the Spirit. (9) James 2. 11. For he that said, Do not commit Adultery, said also, Do not Kill, now, it thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law. Pfalm 119. verse 101. I have refrained my Feet from every evil way, that I may keep 269 word. Verse 104. Through thy Precepts I get under standing, therefore I hate every faile way. Verie 128. Therefore I efteem all thy Precepts concerning all things to be right: and I have every falle way. (r) Ezra 9. verse 13. And after all that is come upon us, for our evil Deeds, and for our great Trespass, seeing that thou our God hast punished us less than our Iniquities deserve, and hast given us such Deliverance as this. Verle 14. Should we again break thy Commandments, and join in Affinity with the People of these Abominations? wouldst thou not be angry with us, till those hadst consumed us, so that there should be no remnant nor escaping ? Pfalm 89. verse 30. If his Children forfake my Law, and walk not in my Jude menes. Verle 31. If they break my Secutes, and keep not my Commandments. V. 33. Then will I vifit their Transgreffion with the Rod, and their Iniquity with

Performance thereof (f), although, not as due to them by the Law, as a Covenant of Works (t). So as a Man's doing Good and refraining from Evil, because the Law encourageth to the one, and deterreth from the other, is no Evidence of his being under the Law; and, not under Grace (u).

Stripes. Verse 33. Nevertheless my loving Rindness will I not utterly take from him, nor suffer my Faithfulness to fail. Ver. 34. My Covenant will I not break, nor alter the thing that is gone out of my Lips. (f) Levizious 26. to the 14. verse. See in the Bible, with 2 Corinthians 6. 16. And what Agreement hath the Temple of God with Idols? for ye are the Temple of the Living God, as God hath faid, I will dwell in them, and walk in them, and I will be their God, and they hall be my People. Ephefians 6. verle 2. Honour thy Father and thy Mother, (which is the first Commandment with Promise.) Verse 3. That it may be well wish thee, and thou mayest live long on the Earth. Pfalm 37. 11. But the Meek shall inherit the Earth, and shall delight themselves in the abundance of Peace: with Matthew 3. 5. Bleffed are the Meek, for they feall inherit the Earth. Pfalm 19. 11. Moreover by them is thy Servant warned, and in keeping of them there is great Reward. (1) Ga-latians 2. 16. Knowing that 2 Man is not justified by the Works of the Law, out by the Faith of Jelus Christ: even we have believed in Jesus Christ that we might be justified by the Faith of Christ, and not by the Works of the Law : for by the Works of the Law shall no Flesh be justified. Luke 17. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are un-profitable Servants, we have done that which was our Duty to do. (u) Romans 6. verle 12. Let not Sin reign therefore in your mortal Body, that ye should obey it in the Lust thereof. Verse 14. For Sin shall not have Dominion over you, for ye are not under the Law, but under Grace. I Peter 3. verse 8. Finally, be ye all of one mind, having Compassion one of another, love as Brethren, be Pitiful, be Courteous. Verse 9. Not rendering Evil for Evil, or Railing for Railing, but contrariwise Bleffing, knowing that ye are thereunto Called, that ye should inherit a Bleffing. Verse 10. For he that will love Life, and fee good Days, let him refrain his tongue from evil, and his Lips that thy freak no greile. Verle 11. Let him eschew evil and do good : let him seek Peace and ensue it. Verle 12. For the Eyes of the Lord are over the Righteous, and his Ears are open unto their Prayers, but the Face of the Lord is against them that do evil : with Pfalm 34. verse 12. What Man is he that defireth Life, and loveth many days, that he may see good? Verse 13. Keep thy Tongue from evil, and thy Lips from Speaking guile. Verse 14. Depart from evil and do good, seek Peace and pursue it. Verse 15. The Eyes of the Lord are upon the Righteous, and his Ears open unto their Cry. Verle 16. The Face of the Lord is against them that do evil, to cut of the Remembrance of them from the Earth. Hebrews 12. verse 28. Wherefore we receiving a Kingdom which cannot be moved : let us have Grace whereby we may Serve God acceptably with Reverence, and Godly fear. Verse 29. For our God is a confirming Fire.

VII. Neither are the forementioned Uses of the Law contrary to the Grace of the Gospel, but do sweetly comply with it (w), the Spirit of Christ subduing, and enabling the Will of Man, to do that, freely and cheerfully, which the Will of God revealed in the Law, requireth to be done (x).

(w) Galatians 3. 21. Is the Law then against the Promises of God? God forbid: For it there had been a Law given, which could have given Life, verily Righteousness should have been by the Law. (x) Ezekiel 36. 27. And I will put my Spirit within you, and eause you to walk in my Statutes; and ye shall keep my Judgments, and do them. Hebrews 8. 10. For this is the Covenant that I will make with the House of Israel, after those days, saith the Lord, I will put my Laws in their Minds, and write them in their Hearts: and I will be to them a

God, and they shall be to me a People: with Jeremiah 31. 33. But this shall be the Covenant that I will make with the House of Israel, after those Days, saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts: and I will be their God, and they shall be my People.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Believers under the Gospel, consists in their Freedom from the Guilt of Sin, the condemning Wrath of God, the Curse of the Moral Law, (a), and in their being delivered from this present evil World, Bondage to Satan, and Dominion of Sin (b): from the Evil of Afflictions, the Sting of Death, the Victory of the Grave, and everlasting Damnation (c); as also in their free Access to God (d), and their yielding Obedience unto him, nor out of Slavish Fear, but a Childlike Love and willing Mind (e). All which were common also to Believers under the Law (f). But under the New Testa-

(a) Titus 2. 14. Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works Theffalonians 1. 10. And to wait for his Son from Heaven, whom he raised from the dead, even Jesus which delivered us from Wrath to come. Galarians 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us: for it is written, Curied is every one that hangeth on a Tree. (b) Gal. 1.4. Who gave himself for our Sins, that he might deliver us from this prefent evil World, according to the Will of God, and our Father. Coloffians 1. 13. Who hath deli-vered us from the Power of Darkness, and hath translated us into the Kingdom. of his dear Son. Als 26. 18. To open their Eyes, and to turn them from darkmeß to light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them which are sandified by Faith that is in me. Romans 6. 14. For Sin shall not have Dominion over you, for ye are not under the Law, but under Grace. (c) Rom. 8. 28. We know that all things work together for good to them that love God, to them who are the Called according to his Purpole. Plain 119. 71. It is good for me that I have been af-Giled, that I might learn thy Statutes. I Corinthians 15. verse 54. So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, Death in swallowed up in Victory. Verse 55. O Death, where is thy Sting? O Grave, where is thy Victory.? Verse 56. The Sting of Death is Sin, and the Strength of Sin is the Law. Verse 37. But Thanks be to God, which giveth us the Vittodemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit. (a) Rom. 5. verse 1. Therefore being justified by Faith, we have Peace with God through our Lord Jesus Christ. Verse 2. By whom also we have Access by Faith into this Grace wherein we stand, and rejoice in hope of the Glory of God. (e) Romans 8. verse 14. For as many as are led by the Spinis of God, they are the Sons of God. Verse 15. For ye have not received the Spirit of Bondage again to fear, but ye have received the Spirit of Adoption whereby we cry Abba, Father. I John 4. 18. There is no fear in love, but perfect love easteth out fear, because fear nath torment : he that feareth is not made perfect in love. (f) Gal. 3. verse 9. So then they which be of faith, are bleffed with fiathTestament the Liberty of Christians is further enlarged in their freedom from the yoke of the Ceremonial Law, to which the Jewish Church was subjected (g); and in greater boldness of access to the throne of Grace (b), and in fuller Communications of the free Spirit of God, than Believers under the Law did ordinarily partake of (i).

ful Abraham. V. 14. That the bieffing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through saith. (g) Gal. 4. V. 1. Now I say, that the hist as long as he is a child, differesh nothing from a servant, though he be Lord of all. V. 2. But is under turers and governours, until the time appointed of the Father. V. 3. Even so we, when we were children, were in bondage under the Elements of the World. V. 6. And because ye are sons, God hath sens forth the Spirit of his Son into your hearts, crying, Abba, Father. V. 7. Wherefore thou are no more a Servant, but a Son, and it a Son, then an heir of God through Christ. Gal. 5. 1. Stand fast therefore in the liberty, wherewith Christ hath made us free, and be not intangled again with the yoke of bondage. Ast 15. V. 10. Now therefore, why tempt ye God, to put a yoke upon the neck of the Disciples, which neither our Fathers, not we were able to bear. V. 11. But we believe, that through the grace of the Lord Jesus Christ, we shall be saved even as they. (h) Hib 4. V. 14. Seeing then that we have a great High-Priest, that is passed into the heavens, Jesus the Son of God, let us hold tast our protession. V. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 10. Verse 19. Having therefore brethren boldness to enter into the heliest, by the blood of Jesus. V. 20. By a new and living may, which he hath consecrated for us through the evil, that is to say, his field. V. 21. And having an High Priest over the house of God. V. 22. Let us draw near with a true heart in sull assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (i) Jahn 7. V. 38. He that believeth on me, as the Scripture hath said, our of his belly shall flow rivers of living water. V. 39. But this spake he of the Spirit, which they that believe on him should receive: for the boly Ghost was nor yet given, because that Jesu

II. God alone is Lord of the Conscience (k), and hath left it free from the Doctrines and Commandments of Men, which are in any thing contrary to his Word; or beside it, if matters of Faith, or Worship (1): So that, to believe such Doctrines, or to obey such Commands out of Conscience, is to betray true Liberty of Conscience (m): and

⁽k) James 4. 12. There is one Lawgiver, who is able to fave, and to destroy; who art thou that judgest another? Rom. 14. 4. Who art thou that judgest another mans servant? 10 his own Master he standeth or falleth, yea, he shall be holden up: for God is able to make him stand. (l) Als 4. 19. But Peter and John answered and said unto them, whether it be right in the sight of God, to hearken unto you, more than unto God, judge ye. Als 5. 29. Then Peter and the other Apostles answered and said, We ought to obey God rather than men. 1 Cor. 7. 23. Ye are bought with a price, be not ye the servants of Men. Matth. 23. V. 8. But be not ye called Rabbi, for one is your Master, even Christ: and all ye are brethren. Verse 9. And call no man your Pather upon the earth, for one is your Father, which is in heaven. Verse 10. Neither be ye called Masters, for one is your Master, even Christ: 2 Cor. 1. 24. Not for that we have dominion over your Faith, but are helpers of your joy, for by saith ye stand. Match. 15. 9. But in vain they do worship me, teaching for dostrines the Commandments of men. (m) Col.

the requiring of an implicite Faith, and an absolute and blind Obedience, is to destroy Liberty of Conscience, and Reason also (n).

2. Verse 20. Wherefore if ye be dead with Christ, from the rudiments of the World, why, as though living in the world, are ye subject to ordinances? Verse 12. Which are all to perifb with the using, after the Commandments and Doffrenes of men. Verle 23. Which things have indeed a shew of wisdom in will-worship and humility, and negleting of the body, not in any honour to the fatisfying of the Resh. Gal. 1. 10. For do I now periwade men, or God? or do I seek to please men? for if I get pleased men, I should not be the servant of Christ. Gal. 2. Verse 4. And that because of false brethren unawares brought in, who came in privily to fly our interes, which we have in Christ Jesus, that they might bring us into londage. Verse 5. To whom we gave place by subjection, no not for an hour, that the truth of the Gospel might continue with you. Gal. 5. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not intangled again with the yoke of bondage. (n) Rom. 10. 17. So then faith cometh by hearing, and hearing by the Word of God. Rom. 14. 23. He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin. Is. 8. 20. To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them. Alls 17. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and fearched the Scriptures daily, whether those things were so. John 4. 22. To worship ye know not what, we know what we worship: tor salvation is of the Jews. Hos. 5. 11. Ephraim is oppressed, and broken in judgment because he willingly walked after the Commandment. Rev. 13. Verse 12. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell sherein, to worship the first beast, whose deadly wound was healed. Verse 16. He eauseth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their fore-head. V. 17. And that no man might buy, or fell, fave he that had the mark, or the name of the beast, or the number of his name. Jer. 8. 9. The wife men are ashamed, they are dismayed and taken : Lo, shey have rejected she word of the Lord, and what wisdom is in them?

III. They, who upon pretence of Christian Liberty, do practife any Sin, or cherish any Lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our Enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our Life (0).

(o) Gal. 5. 13. For brethren ye have been called unto liberty, only use not liberty for an occasion to the sless, but love, serve one another. 1 Pet 2. 16. As free, and not using your liberty for a close of malicious she but as the servants of God. 2 Pet. 2. 19. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same he is brought in bondage. John 8. 34. Islus answered them, Verily, verily, I say unto you, wholoever committeth sin, is the Servant of sin. Luke 1. Vet. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without sear. V. 75. In holiness and righteousness before him all the days of our life.

IV. And because the Power which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another; They, who upon presence of Christian Liberty, shall oppose any lawful Power, or the lawful exercise of it, whether it be Civil or Ecclesiassical, resist the

Ordinance of God (p). And, for their publishing of such Opinions, or maintaining of such Practices, as are contrary to the light of Nature, or to the known Principles of Christianity; whether concerning Faith, Worship, or Conversation, or to the Power of Godliness; or, such erroneous Opinions or Practices, as either in their own Nature, or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church (q), and

(p) Matth. 12. 25. And Jesus knew their thoughts, and said unto them, Evety Kingdom divided against is self, is brought to desolution: and every Cuy or bouse
divided against it self, shall not stand. 1 Pet. 2. V. 13. Submit your selves to every
Ordinance of man for the Lords sake, whether it be to the King as supreme. Ver.
14. Or unto Governours, as unto them that are sent by him, for the punishment of
evil doers, and for the praise of them that do well. V. 16. As free, and not
using your liberty for a cloak of maliciousness, but as the servants of God. Rom.
13. 1. to the 8. Ver. See in the Bible. Heb. 13. 17. Obey them that have the
rule over you, and submit your selves, for they watch for your souls, as they that must
give account, that they may do it with joy, and not with grief, for that is unprositable for you. (q) Rom. 1. 32. Who knowing the judgment of God (that they
which commit such things are worthy of death) not only do the same, but have pleasure in them that do them. With 1 Cor. 5. V. 1. It is reported commonly that
there is fornication among you, and such fornication, as is not so much as named among se
the Gentiles, that one should have his Fathers wife. V. 5. To deliver such an one
unto Satan, for the destruction of the sless, that the spirit may be saved in the day unto Satan, for the destruction of the flesh, that the spirit may be faved in the day of the Lord Jesus. V. 11. But now I have written unto you not to keep company, If any that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extertioner, with such an one, no not to east. V. 13. But them that are without, God sudgeth. Therefore put away from among your selves, that wicked person. 2 John V 10. If there come any unto you, and bring not this dostrine, receive him not into your house, neither bid him God-speed. V. 11. For he that biddeth him God speed, is partaker of his evil deeds. 2 Thes. 3. 14. And it any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. And I Tim. 6. V. 3. It any man teach otherwise, and consens not to wholesome words, even the words of our Lord Jesus Christ, and to the dostrine which is according to readingly. V. 4. He is proud, knowing nothing, but doting about mot to wholesome words, even the words of our Lord Jesus Christ, and to the dostrine which is according to godliness. V. 4. He is proud, knowing nothing, but doting about questions, and strifes of words, whereof, cometh envy, strike, railings, evil surmissings, V. 5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thy self. Tit. 1. V. 10. For there are many unruly and vain talkers, and deceivers, especially they of the circumcision. V. 11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucres sake. V. 13. This witness is true: wherefore rebuke them sharply, that they may be sound in the faith. Tit. 3.

10. A man that is an Heretick, after the sirst and second admonition, rejet. With Matth. 18. V. 15. Moreover, if thy brother should trespass against thee, go and tell him his fault between thee and him alone, it he shall hear thee, thou hast gained tell him his fault between thee and him alone, it he shall hear thee, thou hast gained thy brother. V. 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. V. 17. And if he shall neglect to hear them, tell it unto the Church : but if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican, 1 Tim. 1. V. 19. Holding faith, and a good conscience, which some having put away, concerning faith have made shipwrack. V. 20. Of whom is Hymeneus, and Alexander, whom I have delivered une Satan, that they may learn not to blaspheme. Rsv. 2. V. 2. I know thy works and thy labour, and thy patience, and how thou earst not bear them which are evil, and thou bast tried them, which

and by the power of the Civil Magistrate (r), fay they are Apostles, and are not, and bast found them liars. V. 14. But I have a few things against thee, because thou halt there them that hold the dollrine of Balaam, who taught Balac to cast a stumbling-block before the Children of Israel, to eat things facrificed unto Idols, and to commit fornication. V. 15. So haft thou also them that hold the dollrine of the Nicolaitans, which thing I hate. V. 20. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth her felf a Prophetels, to teach, and feduce my fervants to commit fornication, and to eat things facrificed unto Idols. Rev. 3. 9. Behold I will make them of the Synagogue of Satan, which tay they are Jews, and are not, but do lye : Behold, I will make them to come and worship before thy feet, and to know that I have loved thee. (r) Deut. 13. 6. to the 12. See in the Bible. Rom. 13. V. 3. For Rulers are not a terror to good works, but to the coil, wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. V. 4. For he is the Minister of God to thee for good, but if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the Minister of God, a revenger to execute wrath upon him that doth evil. With 2 John V. 10, 11. See in Letter Q. Ezra 7. V. 23 Whatfoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: tor why should there be wrath against the realm of the King and his Sons? V. 25. And thou Ezra, after the wisdom of thy God, that is in thine hand, set Magistrates, and Judges, which may judge all the people that are beyond the River, all such as know the Laws of thy God, and teach ye them that know them not. V. 26. And whosover will not do the Law of thy God, and the Law of the King, let Judgment be executed speedily upon him, whether it he unto death, or to banisoment, or to confiscation of goods, or to imprisonment. V. 27. Blef-fed be the Lord God of our Fathers, which hath put such a thing as this in the King's heart, to beautifie the house of the Lord, which is in Jerusalem. V. 28. And hath extended mercy unto me, before the King and his Counsellors, and before all the Kings mighty Princes: and I was strengthned, as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. Rev. 17. V. 12. And the ten horns which thou fawest, are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the beaft. V. 16. And the ten horns, which thou fawest upon the beafts, these soull have the whore and shall make her desolate, and naked, and shall eat her flesh, and shall burn her with fire. V. 17. For God hath put in their hearts to fulfil his will, and to agree, and to give their Kingdom unto the beaft, until the words of God shall be fulfilled. Nehem. 13. V. 15. In those days faw I in Judah, some, treading wine-presses on the Sabbath, and bringing in sheaves, and lading Asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day, and I restified against them in the day wherein they fold victuals. V. 17. Then I contended with the Nobles of Judah, and faid unto them, what evil thing is this that ye do, and prophane the Sabbath day? V. 21. Then I testified against them, and said unto them, why lodge ye about the wall? if ye do lo again, I will lay hands on you : from that time forth, came they no more on the Sabbath. V. 22. And I commanded the Levises that they should cleanse themselves, and that they should come and keep the gates, to sandissie the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. V. 25. And I contended with them, and curfed them, and smote certain of them, and pluckt off their bair, and made them swear by God, saying, Ye shall not give your daughters unto their Sons, nor take their daughters unto your Sons, or for your felves. V. 30. Thus cleanfed I them from all frangers, and appointed the wards of the Priefts, and the Levites, every one in his business. 2 Kings 23. V. 5. And he put down the Idolatrous Priests, whom the Kings of Judah had ordained to burn incense in the High places in the Cities of Judah, and in the places round about Jerusalem, them also that burnt incense unto Baal, to the Sun, and to the Moon, and to the Planets, and to all the hoft of heaven. V. 6. And he brought our the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and famps it finall to powder, and east the powder thereof upon the graves of the children of the people. V. 9. Nevertheleis,

vertheless, the Priests of the High places, came not up to the Aliar of the Lord in Jerufalem, but they did eat of the unleavened bread among their brethren. Verfe 20. And he flew all the Priefts of the High places that were there, upon the Altars, and burnt mens bones upon them, and returned to Jerusalem. Verse 21. And the King commanded all the People, faying, Keep the Passover unto the Lord your God, as it is written in this Book of the Covenant. 2 Chron. 34. 33. And lofish took away all the abominations out of all the Countries, that pertained to the children of Ifrael, and made all that were prefent in Ifrael to ferve, even to ferve the Lord their God, and all his days they departed not from following the Lord the God of their Fathers. 2 Chron. 15. 12. And they entered into a Covenant to feet the Lord God of their Pathers, with all their heart, and with all their foul. Verfe 13. That who foever would not feek the Lord God of Ifrael, should be put to death. whether small or great, whether man or woman. Verse 16. And also concerning Maachah the Mother of Ala the King, he removed her from being Queen, because she had made an Idol in a grove; and Asa eur down her Idol, and stamped it, and burnt it at the brook Kidron. Dan. 3. 29. Therefore I make a decree, that every people, Nation, and language which speak any thing amis against the God of Shadrach, Melhech, and Abed-nego, shall be ent in pieces, and their houses be made a dunghill, because there is no other God that can deliver after this fort. I Tim. 2. 2. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. Ifa. 49. 23. And Kings fall be thy nursing Fathers, and their Queens thy nursing Mothers, they shall bow down to thee, with their face towards the earth, and lick up the duft of the feet; and thou shalt know, that I am the Lord: for they shall not be ashamed that wait for me. Zach. 13. 2. And it shall come to pass in that day, faith the Lord of Hofts, That I will cut off the names of the Idols out of the land, and they shall no more be remembred, and also I will cause the Prophers, and the unclean spirit to pass out of the land. Verse 3. And it shall come to pass, that when any shall yet prophesie, then his Father and his Mother that begat him. foill fay unto him thou falt not live; for thou speakelt lies in the Name of the Lord; and his Father, and his Mother that begat him, shall thrust him therew. when he prophesieth.

CHAP. XXI.

Of Religious Worship, and the Sabbath Day.

THE light of Nature sheweth that there is a God, who hath Lordship and Soveraignty over all, is Good, and doth Good unto all, and is therefore to be seared, loved, praised, called upon, trusted in, and served, with all the Heart, and with all the Soul, and with all the might (a.) But the acceptable way of worshipping

(a) Rom. 1. 2. For the invisible things of him, from the Creation of the World, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. At 17. 24. God that made the World, and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in Temples made with hands. Pfal. 119. 68. Thou are good, and dost good, teach me thy Statutes. Fer. 10. 7. Who would not fear thee, O King of Nations? for to thee it doth appertain; forasmuch as among all the wise men of the Nations, and in all their Kingdoms, there is none like unto thee. Pfal. 31. 23. O love the Lord all ye his Saints, for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Pfal. 18. 3. I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies. Rom. 10. 12. For

shipping the true God, is instituted by Himself, and so limited to his own revealed Will, that he may not be wor-shipped according to the imaginations and devices of Men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scripture (b.)

there is no difference between the Jew and the Greek: For the same Lord over all is rich unto all that eall upon him. Pfal. 62. 8. Trust in him at all times ye people, pour out your heart before him, God is a retuge for us. Fos. 24. 14. Now therefore, fear the Lord, and serve him in sincerity, and in truth: and put away the gods which your Fathers served on the other side of the slood, and in Egypt, and serve ye the Lord. Mark 12. 33. And to love him with all the seart, and with all the understanding, and with all the foul, and with all the frength, and to love his neighbour as himself, is more than all whole burnt-offerings, and sacrifices. (b) Deut. 12. 32. What thing soever I command you, observe to do it; Thou shalt not add thereto, nor diminish from it. Matth. 15. 9. But in vain they do worship me, teaching for dostrines the Commandments of men. Acts 17. 25. Neither is worshipped, with mens hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. Matt. 4. 9. And saith unto him, all these things will I give thee, if thou wilt fall down and worship me, Verse 10. Then saith Jesus unto him, get there benes Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Deut. 15. to the 20. See in the Bible. Exod. 20. 4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Verse 5. Thou shalt not bow down thy sell to them, nor serve them; for I the Lord thy God, am a jealous God, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation, of them that hate me, Verse 6. And shewing mercy unto thousands, of them that love me, and keep my Commandments. Col. 2. 23. Which things have indeed a shew of wisdom in will-wership and humility, and neglecting of the body, not in any honour to the satisfying of the sell.

II. Religious Worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone (c); not to Angels, Saints, or any other Creature (d): and fince the Fall, not without a Mediator; nor in the mediation of any other, but of Christ alone (c).

(c) Matth. 4. 10. See before in Letter B. With Joh. 6. 23. That all men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath sent him. 2 Cor. 13. 14. The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all. Amen. (d) Col. 2. 18. Let no man beguile you of your reward, in a voluntary humility, and worshiping of Angels, intruding into those things which he hath not seen, vainly put up by his sleshly mind. Rev. 19. 10. And I fell at his seet to worship him, and he said unto me, See thou do it not, I am thy fellow servant, and of thy brethren, that have the testimony of Jesus, worshipping God; for the testimony of Jesus is the spirit of prophecy. Rom. 1. 25. Who changeth the truth of God into a lye, and worshipped, and served the creature, more than the Creator, who is blessed for ever. Amen. (e) John 14. 6. Jesus faith unto him, I am the way, and the truth, and the life, no man cometh to the Father, but by me. 1 Tim. 2. 5. For there is one God, and one Mediator, between God and men, the man Christ Jesus. Eph. 2. 18. For through him, we both have an access by one spirit unto the Father. Col. 3. 17. And whatsoever ye do in word, or deed, do all in the Name of the Lord Jesus, givin thanks to God, and the Father by him.

III. Prayer, with Thanksgiving, being one special part of Religious Worship (f), is by God required of all Men (g); and that it may be accepted, it is to be made in the Name of the Son (b), by the help of his Spirit (i), according to his Will (k), with Understanding, Reverence, Humility, Fervency, Faith, Love, and Perseverance (l); and if Vocal, in a known Tongue (m).

(f) Phil. 4. 6. Be careful for nothing : but in every thing by prayer and fupplication with thanksgiving, let your requests be made known unto God. (g) Pfal. 65. 2. O thou that hearest prayer, unto thee shall all fest come. (b) John 14. 13. And whatsoever ye shall ask in my Name, That will I do, that the Father may be glorified in the Son. Verse 14. If ye shall ask any thing in my Name, I will do it. I Pet. 2. 5. Ye also as lively stones, are built up a spiritual house, an holy Priest-hood, to offer up spiritual sacrifice, acceptable to God, by Jesus Christ.
(i) Rom. 8. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit it felf, maketh intercoffion for us with groanings, which cannot be uttered. (k) 1 John 5. 14. And this is the confidence, that we have in him, that if we ask any thing according to b is will, he heareth us. (1) Pfal. 47. 7. For God is the King of all the earth, fing ye Praises with understanding. Eccles. 5. Verse 1. Keep thy foor when those goest to the house of God, and be more ready to thear, than to give the sacrifice of fools: for they consider not that they do evil. Verse 2. Be not nash with thy moush, and let not thine heart be hafty to utter any thing before God: for God Is in heaven, and thou upon earth: therefore let thy words be few. Heb. 12. 28. Wherefore we receiving a Kingdom, which cannot be moved, let us have grace, whereby we may ferve God acceptably with reverence and godly fear. Gen. 18. 27. And Abraham answered and said, behold now, I have taken upon me to speak unto the Lord, which am but dust and asher. James 5. 16. Confess your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much. James 1. 6. But let him ask in faith nothing wavering: for he that wavereth, is like a wave of the Sea, driven with the wind and toffed. Verse 7. For let not that man think, that be fall receive any thing of the Lord. Matth. 11. 24. Therefore I fay unto you, What things soever ye desire, when you pray, believe that ye receive them, and ye shall have them. Matth. 6. 12. And forgive us our debts, as we forgive our debters. Verse 14. For if ye forgive men their trespasses, your beavenly Father will also forgive you. Verse 15. But if ye forgive not men their trespasses, neither will some Father forgive your trespasses. Col. 4. 2. Continue in prayer, and watch in the same with thanksgiving. Eph. 6. 18. Praying always, with all prayer and supplication in the spirit, and watching thereunto with all persevenance, and supplication for all Sainte. (m) I Cor. In IA. 4. For it I were in an unburne to a supplication of the spirits. for all Saints. (m) I Cor. 14. 14. For if I pray in an unknown sengue, my spirit prayeth, but mine understanding is unfruitful.

IV. Prayer is to be made for things Lawful (n), and for all forts of Men living, or that shall Live hereafter (0): but, not for the Dead (p), nor for those of whom it may

(n) 1 John 5. 14. See letter K, (e) 1 Tim. 2. 1. I Exhort therefore, that first et all supplications, prayers, and Intercessions, and giving of thanks be made for all men. Verse 2. For Kings, and for all that are in authority, that we may lead a quiet, and peaceable life, in all godliness and honesty. John 17. 20. Neither pray I for these alone, but for them also, which shall believe on me through their word. 2 Sam. 7. 29. Therefore now, let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou O Lord God hate spoken it, and with thy blessing let the house of thy servant be bessed for ever. Ruth 4. 12. And let thy house be like the house of Pharez, (whom Tamar bare unto Judah) of the seed which the Lord shall give thee of this young woman.

(p) 2 Sam. 12. 21. Then said his servants unto him, what thing is this that

thou hast done? thou didst fast and weep for the child, while it was alive, but when the child was dead, thou didst arise and eas bread. Verse 22. And he said, while the child was yet alive, I tasted and weep: for I said, Who can tell, whether God will be gracious to me, that the child may live? Verse 23. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. Luke 16. 25. But Abraham said, Son, remember that thou in thy life-time, receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou are tormented. Verse 26. And besides all this, between us and you, there is a great gulf fixed, so that they which would pass from hence to you cannot, neither ean they pass to us, that would come from thence. Rev. 14. 13. And I heard a voice trom heaven, saying unto me, write; Blessed are the dead, which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their which is not unto death, he shall ask, and he shall give him life, for them that sin not unto death, he shall ask, and he shall give him life, for them that fin not unto death; there is a sin unto death, I do not say, that he shall pray for it.

V. The reading the Scriptures with godly fear (r), the found Preaching (f) and Conscionable hearing of the Word, in obedience unto God, with Understanding, Faith, and Reverence (t); singing of Psalms with Grace in the heart (u); as allo, the due Administration, and worthy receiving of the Sacraments instituted by Christ, are all, Parts of the ordinary Religious Worship of God (w): Besides Religious Oaths (x), Vows (y), Solemn Fast-

ings (2) All 15. 21. For Moles of old time hath in every City, them that preach him, being read in the Synagogues every Sabbath day. Rev. 1. 3. Bleffed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand. (f) 2 Tim. 4.2. Preach the word, he instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. (1) Jam. 1. 22. But be ye doers of the word, and not hearers only, deceiving your own felves. Als 10. 33. Immediately therefore, I fent to thee, and thou hast well done, that thou art come: now, therefore, we are all here present before God, to hear all things that are commanded thee of God. Matth. 13. 19. When any one heareth the word of the Kingdom, and understandeth st not, then cometh the wicked one, and catcheth away that which was fown in his heart, this is he, which received the feed in the way fide. Heb. 4. 2. For unto us was the Gofpel preached, as well as unto them: but the Word preached, did not profit them, not being mixed with faith in them that heard it. 1/4. 66. 2. For all those things hath mine hand made, and all those things have been faith the Lord: but to this man will I look, even to him that is poor, and of a contrict spirit, and trembleth at my word. (u) Col. 3. 16. Let the Word of Christ dwell in you richly in all wisdom, teaching, and admonishing one another in Pfalms, and Hymns, and spiritual Songs, finging with grace in your beares to the Lord. Eph. 5. 19. Speaking to your selves in Psalms, and Hymns, and spiritual Songs, singing 3. 19. Speaking to your lelves in Plalms, and Hymns, and spiritual Songs, singing and making melody in your bearts to the Lord. James 5. 13. Is any among you afflicted? Let him pray; Is any merty? Let him sing Psalms. (w) Matth. 28. 19. Go ye therefore, and teach all Nations Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 23. to verse 29. See in the Bible. Ats 2. 42. And they continued stedsatly in the Apostles doctrine and sellowship, and in breaking of bread, and in prayers. (x) Deuts. 6. 13. Thou shall fear the Lord thy God, and serve him, and shalt swear by his Name. Nebum 10. 29. They cleave to their Brethren, their Nobles, and entered into a curse, and into an oath to walk in Gods Law, which was given by Moses the curie, and into an oath to walk in Gods Law, which was given by Moses the Servant of God; and to observe, and do all the Commandments of the Lord our God, and his Judgments, and his Starutes. (7) If a. 19. 21. And the Lord

ings (2), and Thanksgivings, upon several occasions (a), which are, in their several times and seasons, to be used, in an Holy and Religious manner (b).

shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; Yea, They shall vow a vow unto the Lord, and perform it. Eccles. 5. 4. When thou vowest a vow unto God, defer it not to pay it, for he hath no pleasure in sools, pay that which thou hast vowed. Verse 5. Better it is that thou shouldst not vow, than that thou shouldst vow and not pay. (2) Foel 2. 12. Therefore also now saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. Esth. 4. 16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat, nor drink three days, night nor day: I also, and my Maidens will saft likewise, and so will I go in unto the King, which is not accreding to the Law; and it I perish, I perish. Match. 9. 15. Jesus said unto them, Can the children of the bride-chamber mourn as long as the bridegroom is with them 1 but the days will come, when the bridegroom shall be taken from them, and then shall they saft. 1 Cor. 7. 5. Defraud you not one the other, except it be with consent for a time, that ye may give your selves to sasting and prayer, and come together again, that Satan tempt you not for your Incontinency. (a) Psal. 107. throughout, see in the Bible. Esth. 9. 22. As the days wherein the Jews rested from their Enemies, and the month which was turned unto them, from sorrow to joy, and from mourning into a good day, that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. (b) Heb. 12. 28. Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and with godly fear.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed (c): but God is to be Worshipped every where (d), in Spirit and Truth (e): as in private Families (f), dayly (g), and in Secret, each

(c) John 4. 21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father.

(d) Mal. 1. 11. For from the rising of the Sun, even unto the going down of he same, my name shall be great among the Gentiles, and in every place, incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathens, saith the Lord of Hosts. 1 Tim. 2.

8. I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting. (e) John 4. 23. But the hour cometh, and now is, when the true worshippers, sall worship the Father in spirit, and in truth, for the Fathet seeketh such to worship him. Verse 24. God is a Spirit, and they that worship him, must worship in spirit, and in truth. (f) Jer. 10. 25. Pour out thy sury upon the heathen, that know thee not, and upon the Families, that call not on thy Name, for they have eaten up lacob, and devouted him, and consumed him, and have made his habitation desolate. Deut. 6. 6. And these words which I commanded thee this day, shall be in thine heart. V. 7. And these words which I commanded thee this day, shall be in thine heart. V. 7. And these surleases them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou rifest up. Job 1. 5. And it was so when the days of their seasting, and offered burnt-offerings, according to the number of them all: for Job said, It may be, that my sons have sinned, and cursed God in their hearts, thus did Job continually. 2 Sam. 6. 18. And as soon as David had made an end of offering burnt-offerings, and peace-offerings, he blessed the people in the name of the Lord of Hosts. Verse 20. Then David returned to bless his housbold; and Michal the daughter of Saul came out to meet David, and said, How glorious was the King

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one by himself (b); so, more solemnly, in the publick Asfemblies, which are not carelesly, or wilfully to be neglected, or forsaken, when God, by his Word, or Provividence, calleth thereunto (i).

of Israel to day, who uncovered himself to day, in the eyes of the handmaids of his servants, as one of the vain fellows shamelesly uncovereth himself? I Pet. 3.7. Likewise ye bushands, dwell with them according to knowledge, giving honour unto the wise as unto the weaker vessel, and as being heirs together of the grace of lite, that your prayers be not hindred. Asts. 10.2. A devout man, one that feared God with all his house, which gave much Alms to the people, and prayed to God alway. (g) Match. 6.11. Give us this day our daily bread. (b) Match. 6.6. But thou, when thou prayes, enter into thy closes, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seth in secret, shall reward thee openly. Eph. 6.18. Praying always, with all prayer and supplication in the spirit, and watching thereunto, with all perseverance and supplication for all Saints. (i) Isa. 56. V. 6. Also the Sons of the stranger, that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath, from polluting it, and taketh hold of my Covenant, Verse 7. Even them will I bring to my Holy Mountain, and make them jossul in my bouse of prayer: their burnt-offerings, and their sacrifices shall be accepted upon mine Altar: for mine house shall be called, an house of prayer for all people. Heb. 10.25. Not forsaking the Alsembling of your serves together, as the manner of some is: but exhorting one another, and so much the more, as you see the day approaching. Prov. 1. Verse 20. Wisdom crieth without, she utteresh her voice in the freets. Verse 21. She crieth in the chief place of concourse, in the opening of the Gates in the City, she uttereth her words, saying, Verse 24. Because I have called, and ye refused, I have stretched out my hand, and no man regarded. Prov. 83. 4. Blessed is the man that heareth me, watching daily at my Gates, waiting at the posts of my doors. As 13. 42. And when the lews were gone out of the Synagogue, the Gentiles

VII. As it is of the Law of Nature, that, in general, a due proportion of time be fet apart for the Worship of God; lo, in his Word, by a positive, Moral, and perpetual Commandment, binding all Men, in all Ages, he hath particularly appointed One day in Seven, for a Sabbath, to be kept Holy unto him (k): which, from the beginning of the World to the resurrection of Christ, was the last day of the Week; and, from the resurrection of Christ, was changed into the first day of the week (l), which, in

Scripture, (k) Exod. 20. Verse 8. Remember the Sabbath day to keep it Holy. Verse 10. But the seventh day is the Sabbath of the Lord thy God: in it thou stall not do any work, Thou, nor thy Son, nor thy Daughter, thy man-servant, nor thy maid-servant, nor thy Cattel, nor thy Stranger which is within thy Gates. Verse 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it. Isa. 56. Verse 2. Blessed is the man that doth this, and the Son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Verse 4. For thus saith the Lord unto the Eunuchs that keep my Sabbaths, and chuse the things that please me, and take hold of my Coventant. Verse 6. and 7. See in Letter I foregoing. (1) Gen. 2. Verse 2. And on the seventh day, God ended his work which he had made, and he rested on the seventh day, from all his work which he had made, and he rested on the

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Scripture, is called the Lords day (m), and is to be continued to the end of the World, as the Christian Sabbath (n).

the feventh day, and fandissed is: because that in it he had rested from all his work, which God created and made. 1 Cor. 16. Verse 1. Now concerning he collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Verse 2. Upon the first day of the week, Let every one of you lay by him in store, as God hath prospected him, that there be no gathering when I come. Als 20.7. And upon the sirst day of the week, when the Disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight (m) Rev. 1. 10. I was in the Spirit on the Lords day, and heard behind me a great voice, as of a Trumpet. (n) Exod. 20. 8, 10. See Letter K. with Matth. 5. Verse 17. Think not that I am come to destroy the Law, or the Prophets, I am not come to destroy but to sulfil. Verse 18. For verily I say unto you, Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the Law, till all be fulfilled.

VIII. This Sabbath is then kept Holy unto the Lord, when Men, after a due preparing of their Hearts, and ordering of their common Affairs before hand, do not only observe an holy Rest, all the Day, from their own Works, Words, and Thoughts, about their worldly Employments, and Recreations (0), but also are taken up the whole time,

(0) Exod. 20. 8. See before. Exod. 16. Verse 23. And he said unto them, This is that which the Lord hath faid, To morrow is the rest of the holy Sabbath unto the Lord : bake that which you will bake to day, and feeth that yo will feeth, and that which remaineth over, lay up for you to be kept until the morning. Verse 25. And Moses said, Eat that to day, for to day is a Sabbath unto the Lord, to day ye shall not find it in the field. Ver. 26. Six days ye shall gather it, but on the seventh, which is the Sabbath, in it there shall be none. Verte 29. See, for that the Lord hath given you the Sabbath, therefore he giveth you on the fixth day, the bread of two days : abide ye every man in his place : let no man go out of his place on the seventh day. Verse 30. So the people rested on the seventh day. Exod. 31. Verse 15. Six days may work be done, but in the seventh day, is the Sabbath of rest holy to the Lord: whosever doth any work in the Sabbath day, he shell surely be put to death. Verse 16. Wherefore the Children of Heael shell keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual Covenant. Verse 17. It is a sign between me and the children of Headles of the sabbath throughout their generations. rael for ever: for in fix days the Lord made heaven and earth, and on the feventh day he refted, and was refreshed. Ifa. 58. 13. If those turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Nehem. 13. Verse 15. In those days faw I in Judah, some treading vine-presses on the Sabbath, and bringing in sheaves, and leading Asses, as also Wine-grapes, and Figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testissed against them in the day wherein they sold Vistusle, Verse 16. There dwelt men of Tyre also therein, which brought sish, and all manner of ware, and sold on the Sabbath unto the children of Judah in Jerusalem. Verse 17. Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and prophane the Sabbath? Verse 18. Did not your Fathers thus, and did not our God bring all this evil upon us, and upon this City? yet ye bring more wrath upon Ifrael, by prophining the Sabbath? Verse 19. And it came to pass, That when the Gates of Jerusalem began to be dark before the Sabbath, I commanded that the Gates should be shut, and charged a ar they fould not be opened till after the Sabbath . and some of my favants set I at the Gates, that there should no burthen be brought in on the Sabbath day. Verse 21, Then I testified against them, and said unto them, Why lodge ye about the N 2

in the publick and private Exercises of his Worship, and in the Duties of necessity, and mercy (p).

wall? if ye do so again, I will lay hands on you, from that time forth, they came no more on the Sabbath. V. 22. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the Gates, to Santisse the Sabbath day. Remember me O my God, concerning this also, and spare me according to the greatness of thy mercy. (p) Isa. 38. 13. See in Letter O. Matth. 12. 1. to the 13. See in the Bible.

CHAP. XXII.

Of Lawful Oaths and Vows.

A Lawful Oath is a part of Religious Worship (a), wherein, upon just occasion, the Person swearing solemnly, calleth God to witness what he afferteth, or promifeth; and to judge him according to the truth or falshood of what he sweareth (b).

(a) Deut. 10. 20. Thou shalt tear the Lord thy God: him shalt thou serve, and to him shalt thou cleave, and swear by his name. (b) Exod. 20. 7. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Lev. 9. 12. And thou shalt not swear by my name fally, neither shalt thou prophane the name of thy God: I am the Lord. 2 Cor. 1. 23. Moreover, I call God for a record upon my foul, that to spare you, I came not as yet unto Corinth. 2 Chron. 6. V. 22. If a man fin against his Neighbour, and an oath be laid upon him to make him swear, and the oath come before thine Altar in this house. V. 23. Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteoussels.

II. The Name of God only, is that by which Men ought to fwear, and, therein it is to be used with all Holy Fear and Reverence (c). Therefore to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all, by any other thing, is finful, and to be abhorred (d). Yet, as in matters of Weight and Moment, an Oath is Warranted by the Word of God, under the New Testament, as well as under the Old (e); so, a Lawful Oath, being imposed

(c) Dent. 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. (d) Exod. 20. 7. See Letter B. Jer. 5. 7. How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no Gods, when I sed them to the sull, they then committed Adultery, and assembled themselves by troops in the Harlots houses, Matth. 5. V. 34. But I say unto you, owear not at all, neither by heaven, for it is Gods throne. V. 37. But let your communication be yea, yea, nay, nay: for whatseever is more than this cometh of evil. Jam. 5. 12. Above all things my brethren, swear not, neither by heaven, neither by earth, neither by any other Oath, but let your yea be yea: and your nay, nay: lest ye sall into condemnation. (e) Heb. 6. 6. Por men verily swear by the greater, and an Oath for Confirmation, is to them an end of all strife. 2 Cor. 1. 23. See Letter B. Isa. 65. 16. That who besseth himself in the earth, shall bleshimfels in the God of truth: and he that sweareth in the earth, shall swear by the God of truth: because the former troubles are forgotten, and because they are hid from mine

by Lawful Authority, in such matters ought to be taken (f)mine eyes. (f) 1 Kings 8. 31. If any man trespass against his neighbour, and an
oath be laid upon him, to cause him to swear, and the oath come before thine Altar
in this house. Neh. 13. 25. And I contended with them, and curfed them, and
smore certain of them, and pluckt off their hair, and made them swear by God,
saying, Ye shall not give your Daughters unto their Sons, nor take their Daughters unto your Sons, or for your selves. Eara 10. 5. Then arose Eara, and made the
Chief Priests, the Levites, and all Israel to swear, that they should do according to
this word: and they sware.

Ill. Whosever taketh an Oath, ought duly to consider the weightiness of so solemn an Act; and therein to avouch nothing, but what he is fully perswaded is the truth (g). Neither may any Man bind himself by Oath to any thing, but what is good and just, and what he believeth so to be, and what he is able and resolved to perform (b). Yet it is a Sin, to refuse an Oath touching any thing that is good and

just, being imposed by Lawful Authority (i).

(g) Exod. 20. 7. See Letter B. For. 4. 2. And thou Shalt Swear, The Lord livers in truth, in judgment, and in righteoujness, and the Nations shall bless themselves in him, and in him shall they glory. (b) Gen. 24. V. 2. And Abraham said un-to his eldest servant of his house, that ruled over all that he had: Put I pray thee thy hand under my thigh, V. 3. And I will make thee swear by the Lord the God of heaven, and the God of the earth, that thou shale not take a wife unto my Son. of the daughters of the Canaanites, amongst whom I dwell. V. 5. And the servane faid unto him, Peradventure the woman will not be willing to follow me into this land, must I needs bring thy Son again unto the Land from whence thou camest ? V. 6. And Abraham faid unto him, Beware thou, that thou bring not my Son thisher again. Verfe 8. And if the woman will not be willing to follow thee, then thou shalt be free from this my Oath, only bring not my Son thither again. Verse 9. And the servant put his hand under the thigh of Abraham his Master, and swear to him concerning that matter. (i) Numb. 3. V. 19. And the Priest shall charge her by an oath, and say unto the woman, It no man hath sien with thee, and if thou halt not gone afide to uncleanness with another instead of thine Husband, be thou free from this bitter water that causeth the curse. V.21. Then the Priest Shall charge the woman with an eath of curfing; and the Priest shall say unto the woman, The Lord make thee a curse, and an oath among the people, when the Lord doth make thy thigh to rot, and thy belly to swell. Neh. 5. 12. Then faid they, We will restore them, and will require nothing of them; so will we do as thou fayest : then I called the Priests, and took an oath of them, that they should do according to this promise. Exed. 22. V. 7. If a man shall deliver unto his neighbour money, or fruff to keep, and it be stoller out of the mans house, if the thief be found, let him pay double. V. 8. If the thief be not found, then the Master of the house shall be brought unto the Judges, to see whether he have pur his hand unto his neighbours goods. V. 9. For all manner of trespass, whether it be for Ox, for Als, for Sheep, for Rayment, or for any manner of loft things, which another challengeth to be his, the cause of both parties shall come before the Judges, and whom the Judges shall condemn, he shall pay double unto his neighbour. V. 10. If a man deliver unto his neighbour an Als, or an Ox, or a Sheep, or any beaft to keep, and it die, or be hurt, or driven away, no man fee-V. 11. Then shall the oath of the-Lord be between them both, that he hath not put his hand unto his neighbours goods, and the owner of it shall accept thereof, and he shall not make it good.

IV. An Oath is to be taken in the plain and common fence of the Words, without Equivocation, or Mental Refervation (k). It cannot oblige to Sin: but, in any thing

⁽b) Fer. 4. 2. See Letter G. Pfalm 24. 2, He that hath elean hands, and 2 pure

not finful, being taken, it binds to performance, although to a Mans own hurt (1). Nor is it to be violated, although made to Hereticks, or Infidels (m).

Some 25. V. 22. So and more also do God unto the Enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the Wall. V. 32. And David said unto Abigail, Blessed be the Lord God of Israel, which sent chee this day to meet me. V. 33. And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging my self with mine own hand. V. 34. For invery deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light, any that pisseth against the wall. Psal. 15. 4. In whose eyes, a vile person is contemned 3 but he honoureth them that fear the Lord, he that sweareth to his own hurt, and changesh not. (m) Exek. 17. V. 16. As I live, saith the Lord God, Surely in the place where the King dwelleth, that made him King, whose oath he despised, and whose Covenant he brake, even with him, in the midst of Babylon he shall die. V. 18. Seeing he despised the oath by breaking the Covenant (when lo he had given his hand) and hath done all these things, he shall not escape. V. 19. Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my Covenant that the hath broken, even it will I recompense upon his own head. Jos. 9. V. 18. And the Children of Israel smot ethem not, because the Princes of the Congregation had sworn unto them, by the Lord God of Israel: and all the Congregation murmured against the Princes. V. 19. But all the Princes said unto all the Congregation when a Sam. 21. 1. Then there was a samine in the days of David, three years, year after year, and David enquired of the Lord, And the Lord answered, It is for Said, and his bloody house, because he she Gibsonites.

V. A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulnes (n).

(n) Ifa. 19. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yea, They sail now a now unso the Lord, and perform it. Eecl. 5. V. 4. When then name for a now unso God, defer it not to pay it: for he hath no pleasure in fools: pay that which then hast nowed. V. 5. Better it is, That thou shouldest now own, than that then shouldest now, and not pay. V. 6. Suffer not thy mouth to cause thy slesh to san, neither say thou before the Angel, it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hand? Pfal. 62. 8. So will I sing praise unto thy name for ever: that I may daily perform my nows. Pfal. 66. V. 13. I will go into thine house with burnt-offerings: I will pay thee my nows. V. 14. Which my lips have uttered, and my mouth hath spoken when I was in trouble.

VI. It is not to be made to any Creature but to God alone (0): and, that it may be accepted, it is to be made voluntarily, out of Faith, and Conscience of Duty, in way of Thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind our selves to

(6). Pfal. 76. 11. Vow, and pay unto the Lord your God. Let all that be round about him, bring presents unto him that ought to be seared. Fer. 44. V. 25. Thus saith the Lord of Hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and sulfilled with your hand, saying, We will surely perform our vows, that we have rowed, to been incense to the Queen of Heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely

necessary Duties; or, to other things, so far, and so long, as they may fitly conduce thereunto (p).

urely perform your vows. V. 26. Therefore, hear ye the word of the Lord, all Judah that dwell in the Land of Egypt, Behold, I have fworn by my great name faith the Lord, That my name shall no more be named in the mouth of any man of Judah, in all the Land of Egypt, saying, The Lord God liveth. (p) Deut. 23. V. 21. When thou shalt vow a vow unto thy Lord God, thou shalt not slack to pay it: for the Lord thy God will furely require it of thee, and it would be a fin in thee. V. 22. But if thou shalt forbear to vow, it shall be no fin in thee. V. 23. That which is gone out of thy lips, thou shalt keep and perform, even a free-will-offering, according as thou haft vowed unto the Lord thy God, which thou haft promiled with thy mouth. Plal. 50. 14. Offer unto God thanksgiving, and pay thy vows unto the most High. Gen. 28. V. 20. And Jacob vomed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and rayment to put on, V. 21. So that I come again to my Fathers house in peace, then shall the Lord be my God. V. 22. And this stone which I have see for a Pillar, shall be Gods house: and of all that thou shalt give me, I will surely give a zenth unto thee. I Sam. 1. 11. And she vowed a vow, and said, O Lord of Hosts, It thou wilt indeed look on the affliction of thine handmaid, and remember me and not forget thine handmaid, but wilt give unto thine handmaid a man-child. then will I give him unso the Lord, all the days of his life; and there shall no Rafor come upon his head. Pfal. 66. 13, 14. See Letter N. Pfal. 132. V. 2. How he fware unto the Lord, and vowed unto the mighty God of Jacob. V. 3. Surely I will not come into the Tabernacles of my house, nor go up into my bed V. 4. I will not give flow unto my eyes, nor flumber to mine eye-lids, V. 5. Until I find out a place for the Lord. an habitation for the mighty God of Jacob.

VII. No Man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own Power, and for the performance whereof he hath no Promife or Ability from God(q): In which respect Popish Monastical Vows of perpetual single Life, professed Poverty, and regular Obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself (r).

(9) Als 23. V. 12. And when it was day, certain of the Jews banded together, and bound themfelves under a curse, saying, That they would neither eat, nor drink, till they had killed l'aul. V. 14 And they came to the chief Priests and Elders, and said, We have bound our selves under a great curse, that we will eat nothing, until we have slain Paul. Mark 6. 26. And the King was exceeding forry, yet for his Oaths sake, and for their sakes which sat with him, he would not reject her. Numb. 30. V. 5. But it her tather disallow her in the day that he hearth, not any of her vows, or of her bonds, wherewith she hath bound her soul shall stand, and the Lord shall forgive her, because her Father disallowed her. V. 8. But if her Husband disallow on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none essee, and the Lord shall forgive her. V. 12. But if her Husband hath utterly made them void on the day he heard them, then whatseever proceeded our of her lips concerning her vows, or concerning the bond of her soul, shall not stand, her Husband hath made them void, and the Lord shall torgive her. V. 13. Every vow, and every binding oath to assist the soul, her Husband may make it void. (r) Matth. 19. V. 11. But he said unto them, All men cannot receive this saving, save to whom it is given. V. 12. For there are some Eunuchs, which were made Eunuchs of Men: and there be Eunuchs, which have made themselves Eunuchs for the Kingdom of Heaven sake: he that is able to receive it, let him receive is. 1 Cor. 7. V. 2. Nevertheless to avoid fornication, let

Ent if they cannot contain, lee them marry, for it is better to marry than to burn. Ephef. 4. 28. Let him that stole, steal no more: but rather let him labour, working with his bands the thing which is good, that he may have to give to him that needeth. 1 Per. 4. 2. That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. 1 Cor. 7. 23. Ye are bought with a price, be not ye the servants of men.

CHAP. XXIII.

Of the Civil Magistrate.

OD the Supreme Lord and King of all the World I hath Ordained Civil Magistrates to be under him over the People, for his own Glory, and the publick Good; and to this end hath armed them with the power of the Sword for the defence and incouragement of them that are Good, and for the punishment of evil doers (a).

(a) Rom. 13. Verfe 1. Let every foul be fubjest unto the higher powers: for there is no power but of God, the powers that be are ordained of God. Verse 3. Wholoever theretote refiftesh the power, resistesh the ordinance of God, and they that resist, shall receive to themselves damnation. Verse 3. For Rulers are not a terror 20 good works, but 10 the evil, wilt thou then not be asraid of the power? do that which is good, and thou shalt have praise of the same. Verse 4. For he is the Minister of God to thee for good: but if thou do that which is evil, be asraid: for he beareth not the Sword in vain : for he is the Minister of God, a vevenger to execute wrath upon him that doth evil. I Pet. 2. V. 13. Submit your felf to every ordinance of man, for the Lords sake, whether it be to the King as supreme. Verse 14. Or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.

II. It is Lawful for Christians to accept and execute the Office of a Magistrate when called thereunto (b): in the managing whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholefome Laws of each Common-wealth (c): fo, for that end, they may lawfully now under the New Testament, wage War upon Just and necessary Occasions (d).

(6) Prov. 8. Verse 15. By me Kings Reign, and Princes decree Justice. Verse 16. By me Princes rule, and Nobles, even all the Judges of the earth. Rom. 13. 1, a, 4. See in Letter a. (c) Pfal. 2. Verse 10. Be wise now therefore, O ye Kings, be instructed ye judges of the earth. V. 11. Serve the Lord with sear, and rejoice with trembling. V. 12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little, Blessed are all they that put their trust in him. 1 Tim. 2. 2. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. Plal. 81. V. 3. Defend the poor and Fatherles: Do justice to the afficiled and needy. V. 4. Deliwer the poor and needy, Rid them out of the hand of the wicked. 2 Sam. 13. 3. The God of Israel said, the Rock of Israel spake to me: He that ruleth over men, muft be juft, ruling in the fear of God. 1 Pct. 2 13. See in Letter a. (d) Luke 3. 14. And the Souldiers likewife demanded of him, faying, And what shall we do ? and he faid unto them, Do violence to no man, neither accuse any falfly, and be content with your wages. Rom. 13. 4. See Letter a. Matth. 8.

Verse ge For I am a man under authority, having Sculdiers under me, and I say to this man, Go, and he goeth; and to another come, and he cometh: and to my Servant, do this, and he doeth it. Verse 10. When Jesus heard it, he marvelled, and said to them that followed, Merily, I say unto you, I have not sound so great faith, no not in Israel. Als 10. Verse 1. There was a certain man in Cesarea, named Cornelius, a Centurion of the band, called the Italian band. Verse 2. A Devout man, and one that feared God with all his house: which gave much Alms to the People, and prayed to God alway. Rev. 17. Verse 14. These shall make war wish the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings, and they that are with him, are called, and chosen, and faithful. Verse 16. And the ten horns which thou sawest upon the beast, these shall have the whore, and shall make her desolate, and naked, and shall eat her sless, and burn her with sire.

III. The Civil Magistrate may not assume to himfelf the Administration of the Word and Sacraments, or the power of the Keys of the Kingdom of Heaven (e): Yet he hath Authority, and it is his Duty to take Order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and intire, that all Blasphemies and Heresies be suppressed, all Corruptions and Abuses in Worship and Discipline prevented or resormed; and all Ordinances of God duly settled, administred, and observed (f). For the better effecting

(e) 2 Chron. 26. 18. And they withstood Uzziah the King, and said unto him, It pertaineth not unto thee Uzziah, to burn incense unto the Lord, but to the Priests, the Sons of Aaron, that are confectated to burn incente, go out of the Sandwary, for thou hast trespassed: neither shall it be for thine honour from the Lord God. Matth. 13.17. And if he shall neglect to hear them, tell it unto the Church, but if he neglest to hear the Church, let him be unto thee, as an heathen man, and a publican. Matth. 16. 19. And I will give unto thee, the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatfoever thou shalt loofe on earth, shall be loofed in heaven. I Cor. 12. V. 28. And God hath fet some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverficies of tongues. Verse 29. Are all Apostles? are all Prophets? are all Teachers? are all workers of miracles? Eph. 4. verse 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers. Verse 12. For the perfeding of the Saints, for the work of the Ministry, for the editying of the body of Christ. I Cor. 4. verse 1. Let a man to account of us, as of the Ministers of Christ, and Stewards of the mysteries of Chrift. Verse 2. Moreover it is requisite in Stewards, that a man be found faithful. Rom. 10. 15. And how shall they preach except they be fent? As it is written, How beautiful are the feer of them that preach the Gospel of peace, and bring glad tidings of good things! Heb. 5. 4. And no man taketh this bonour unto himself, but he that is called of God, as was Aaron. (f) Is. 49. 23. And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers: they shall bow down to thee, with their face towards the earth, and lick up the dust of thy feet, and thou shalt know, that I am the Lord: for they shall not be assumed. that wait for me. Pfal. 122. 9. Because of the house of the Lord our God, I will feek thy good. Ezra 7. verse 23. Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the realm of the King and his Sons? Verse 25. And thou Ezra, after the wisdom of thy God, that is in thine hand, for Magistrates and Judges, which may judge all the people, that are beyond the River, all sinch as know the Laws of thy God, and teach ye them, that know them not. Verse 26. And who sever shall not do the Law of thy God, and the Law of the

fecting whereof he hath power to call Synods, to be prefent at them, and to provide that whatfoever is transacted in them be according to the mind of God (g).

King, les judgment be executed speedily upon him, whether it be unto death, or to banssoment, or to confiscation of goods, or to imprisonment. Verse 27. Blessed be the Lord God of our Fathers, which hath put such a thing as this in the Lings beart, to bequeifte the boufe of the Lord, which is in Jerulalem. Verse 28. And hath extended mercy unto me, before the King, and his Counfellors, and be-fore all the Kings mighty Princes: and I was firengthened as the hand of the Lord my God was upon me, and I gathered together out of Ifrael chief mes to go up with mc. Lev. 24. 16. And he that blafphemeth the name of the Lord, he shall swely be put to death, and all the Congregation shall certainly stone him, as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. Deut. 13. verse 5. And that Prophet, or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God, which brought you out of the Land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way, which the Lord thy God commanded thee to walk in, so shalt thou put the evil away from the midst of thee. Verse 6. It thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy bolom, or thy Friend, which is as thine own foul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy Fathers. Verse 12. If thou shalt hear say in one of thy Cities, which the Lord thy God hath given thee, to dwell there saying, 2 Kings 18. 4. He removed the High places, and brake the Images, and cut down the groves, and brake in pieces the brazen Ser-pent that Moses had made : for unto these days the children of Israel did burn incense unto it, and he called it Nehustan. 1 Cor. 13. 1. to the 9th. See in the Bible. 2 Kings 23. 1. to the 26th. See in the Bible. 2 Chron. 34. 33. And Josiah took away ull the abominations, out of all the Countries that per-tained to the Children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God, and all his days they departed not from sollowing the Lord the God of their Fathers. 2 Chron. 15. verse 12. And they entered into a Covenant, to seek the Lord God of their Fathers, with all their heart, and with all their soul. Verse 13. That whosever would not seek the Lord God of Ifrael, should be put to death, whether small or great, whether man or woman. (g) 2 Chron. 19. verse 8. Moreover, in Jerusalem did Jehosa-phat set of the Levites, and of the Priests, and of the chief of the Fathers of Israel, for the judgment of the Lord, and for controversies when they returned to Jerufalem. Verse 9. And he charged them, saying, Thus shall ye do in the sear of the Lord, faithfully and with a persect heart. Verse 10. And what cause soever shall come to you of your brethren that dwell in their Cities, between blood and blood, between Law and Commandment, Statutes and Judgments, ye hall even warn them, that they trespals not against the Lord, and so wrath come upon you, and upon your Brethren : this do, and ye shall not trespals. Verse II. And Behold, Amariah the chief Priest is over you in all matters of the the Lord; and Zebadiah the Son of Ishmael, the ruler of the house of Judah, for all the Kings matters, also the Levites shall be Officers before you, deal couragiously, and the Lord shall be with the good. 2 Chron. 29 and 30 Chapters. See in the Bible. Matth. 2. verse 4. And when he had gathered all the chief Priests, and Scribes of the people together, he demanded of them, where Christ should be born? Verse 5. And they said unto him in Bethlehem of Judea, for thus it is written by the Prophets.

IV. It is the duty of People to pray for Magistrates, (b), to Honour their Persons (i), to pay them Tribute and other

⁽h) 1 Tim. 2. verse 1. I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men. Verse 2. For Kings,

other Dues (k), to obey their Lawful Commands, and to be subject to their Authority for Conscience sake (1). Infidelity or Difference in Religion doth not make void the Magistrates Just and Legal Authority, nor free the People from their due Obedience to him (m): from which Ecclesiastical Persons are not exempted (n); much less hath the Pope any Power or Jurisdiction over them in their Dominions, or over any of their people; and least of all to deprive them of their Dominions, or Lives, if he shall judge them to be Hereticks, or upon any other pretence whatsoever (0).

and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. (i) 1 Per. 2. 17. Honour all men, love the brother-hood, fear God, honour the King. (k) Rom. 13. verse 6. For this cause pay you tribute also, for they are Gods Ministers, attending continually upon this very thing. Verse 7. Render therefore to all their duties, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. (1) Rom, 13. 5. Wherefore ye must needs be subject, not only for wrath, but also for on-Science sake. Tit. 3. 1. Put them in mind to be subject to principalities and powers, to obey Magistrates, to be ready to every good work. (m) 1 Pet. 2. verse 13. Submit your felf to every Ordinance of Man for the Lords fake, whether it be to the King as supreme. Verse 14. Or unto Governours as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. Verse 16. As tree, as not using your liberty for a close of malicipusness, but as the servants of God. (n) Rom. 13. 1. Let every foul be subject unto the higher powers: for there is no power but of God, the powers that be are ordained of God. 1 Kings 2. 35. And the King put Benaiah the Son of Jehoida in his room over the Hoft, and Zadock the Priest did the King put in the room of Abiathar.

Als 25. verse 9. But Festus willing to do the Jews a pleasure, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Verse 10. Then said Paul, I stand at Cesars Judgment seat, where I ought to be judged to the leves have I done no wrong as thou years well ought to be judged, to the Jews have I done no wrong, as thou very well knowest. Verse 11. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things, whereof these accuse me, no man may deliver me unto them, I appeal unto Cefar. 2 Per. 2. verse 1. But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable Here-shes, even denying the Lord that bought them, and bring upon themselves swift described. destruction. Verle 10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government, presumptuous are they, selt willed: they are not afraid to speak evil of dignities. Verse 11. Whereas Angels, which are greater in power and might, bring not railing accusation against them before the Lord. Jude verse 8. Likewise also these fishty dreamers defile the flesh, despise dominion, and speak evil of dignities. Verse 9. Yet Michael the Archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Verse 10. But thefe speak evil of those things which they know not : but what they know naturally, as brute beafts, in those things they corrupt themselves. Verse 11. Wo unto them, for they have gone in the way of Cain, and ran greedily after the errour of Balaam for reward, and perished in the gain-saying of Core. (0) 2 Thef. 2. 4. Who opposeth, and exalteth himself abeve all that is called God, or what is wor-shipped, so that he as God, sitteth in the Temple of God, shewing himself, that he is God. Rev. 13. verse 15. And he had power to give life unto the Image of the Beast, that the Image of the Beast should both speak, and cause, that as many as would not worship the Image of the beaft, should be killed. Verse 16. And he causeth all, both small and great, rich and poor, fice and bond, to reeive a mark in the right hand, or in their fore-heads. V. 17. That no man might buy or fell, fave he that had the mark, or the name of the Beaft, or the sumber of his name.

CHAP. XXIV.

Of Marriage and Divorce.

Arriage is between one Man and one Woman: neither is it Lawful for any Man to have more than one Wife, nor for any Woman to have more than one Husband at the same time (a).

(a) Gen. 2. 24. Therefore shall a man leave his Father and his Mother, and shall cleave unto his Wife, and they shall be one sies. Marth. 19. V. 5. And said, For this cause shall a man leave Father and Mother, and shall cleave to his wife, and they twain shall be one sless. V. 6. Wherefore they are no more twain but one sless. What therefore God hath joined together, let no man put asunder. Prov. 2. 17. Which forsaketh the guide of her youth, and forgetteth the Covenant of her God.

II. Marriage was ordained for the mutual help of Husband and Wife (b), for the increase of Mankind, with a Legitimate Issue, and of the Church with an Holy Seed (c), and for preventing of Uncleanness (d).

(b) Gen. 2. 18. And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him. (c) Mal. 2. 15. And did not he make one? that had the residue of the Spirit: and wherefore one? that he might seek a godly seed: therefore take heed to your Spirit, and let none deal treacherously against the wife of his youth. (d) 1 Cor. 7. V. 2. Nevertheles, to avoid Pornication, Let every man have his own wife, and let every meman have her own burkand.
V. 9. But if they cannot contain, let them marry: for it is better to marry the action.

III. It is Lawful for all forts of People to Marry who are able with Judgment to give their confent (e). Yet is it the duty of Christians to Marry only in the Lord (f): And therefore such as profess the true Reformed Religion should not Marry with Insidels, Papists, or other Idolaters. Neither should such as are Godly be unequally Yoaked, by Marrying

(e) Heb. 13. 4. Marriage is honourable in all, and the bed-undefiled, but whore-mongers and adulterers God will judge. I Tim 4. 3. Forbidding to Marry, and commanding to abstain from meats, which God hath created to be received with chankspiving, of them which believe and know the truth. I Cor. 7. V. 36. But it any man think, that he behaveth himself uncomely towards his Virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinnesh not: let them Marry. V. 37. Nevertheles, he that standeth stedfast in his hearr, having no necessary, but hath power over his own will, and hath so decreed in his own heart, that he will keep his Virgin, doth well. V. 38. So then, he that giveth her immarriage doth well; but he that giveth her not in marriage, doth better. Gen 24. Ver. 57. And they said, We will call the damsel, and enquire at her mouth. V. 58. And they called Rebekah, and said unto her, Wilt thou go with this man? and see said, I will go. (f) 1 Cor. 7. 39. The Wife is bound by the Law,

with fuch as are notoriously wicked in their Life, or main-

as long as her Husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, enty in the Lord. (c) Gen. 34. 14. And they said unto them, We cannot do this thin, to give our Sifter to one that is uncircumcifed: for that were a reproach unto a Band 34. 16. And thou take of their daughters unto the Son, and their daughters go a whoring after their gods, and make thy Sons go a whoring after their gods. Deut. 7. V. 3. Neither shilt thou make marriages with them? thy daughter thou shalt not give unto his Son, nor his Daughter shalt thou may tend them? It daughter thou shalt not give unto his Son, nor his Daughter shalt thou may serve other Gods. Io will the anger of the Lord be kindled against you, and destroy the suddenly. I kings ii. 4. For it came to pass when Solomon was old, that his wives turned away his heart after other Gods: and his heart was not perfect with the Lord his God, as was the heart of David his Father. Neh. 13. V. 25. And I contended with them, and cursed them, and smote certain of them, and plucked off their thir, and made them swear by God, saying, Te shall not give your Daughters and shir Solomon, King of Israel sin by these things? Yet among many Nations, there was no King like him, who was beloved of his God, and God made him King over all Israel, nevertheless even him, did out-landish women earle to sin. Verse 27. Shall we then hearken unto you, to do all this great evil, to transgress against out God, in marrying strange wives? Mal. 2. V. 11. Judah hath dealt treacherously, and an abomination is committed in Israel, and in Jerusalem: for Judah hath prophaned the holiness of the Lord which he loved, and hath married the daughter of a strange God. V. 12. The Lord will cut off the man that doth thus, the Master and the Scholar, out of the Tabernacle of Jacob, and him that offereth an offering unto the Lord of thosts. 2 Cor 6. 14. Be ye not unequally yoaked together with unbelievers, for what sellowship hath righteousness with unrighteousness, and what communion

IV. Marriage ought not to be within the degrees of Conlanguinity or Affinity forbidden in the Word (h): Nor can further the confer of Parties, so as those Persons may live together as Man and Wise (i). The Man may not Marry not of his Wives kindred nearer in blood than he was of his own: nor the Woman of her Husbands kindred, nearer in blood than of her own (k).

(b) Levie. 18. Chap. See in the Bible. 1 Cor. 5. 1. It is reported, commonly, that there is fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have his Fathers Wife. Amos 2. 7. That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man, and his Father will go in unto the same maid, to propliane my holy name. (i) Mark 6. 18. For John had said unto Herod, It is not lawful for thee to have thy Brothers Wife. Lev. 18. V. 24. Desilenot your selves in any of these times: for in all these the nations are desiled, which I cast out before you. V. 25. And the land is desiled: therefore I do visit the Iniquity thereof upon it, and the land it self lev somitten out her inhabitants. V. 26. Ye shall therefore keep my Statutes, and my Judgments, and shall not commit any of these abominations, neither any of your own Nation, nor any stranger that sojourneth among you. V. 27. (For all these abominations, have the men of the land done, which were before you, and the land is desiled.) V. 28. That the land spue not you out also, when ye desile it, as it spewed out the Nationsthat were before you. (k) Lev. 20. V. 27. And thou shalt how uncover the nakedness of thy Mothers Sister, nor of thy Fathers Sister: for he uncovereth his near kin: they shall bear their iniquity. V. 20. And if a man shall lie with his Unkless Wife, he hath uncovered his Unkless nakedness: they shall bear their sin; an unclean thing: he hath uncovered his Brothers nakedness, they shall be childless.

V. Adultery or Fornication committed after a Contract, being detected before Marriage, giveth just occasion to the innocent Party to dissolve that Contract (1). In the case of Adultery after Marriage, it is Lawful for the innocent Party to sue out a Divorce (m): and after the Divorce to Marry another, as if the Offending Party were Dead (n).

(1) Mat. 1. V. 18. Now the birth of Jesus Christ was on this wife , when as his Mother Mary was espouled to Joseph, before they came together, she was found wish child of the Holy Ghost. V. 19. Then Joseph her Husband being a just man, and not willing to make her a publick example, was minded to put her away privily. V. 20. But while he thought on these things, Behold the Angel of the Lord appeared to him in a dream, faying, Joseph, thou Son of God, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghoft. (m) Maz. 5. V. 31. It hath been faid, Whosoever shall put away his wife : let him give her a writing of divorcement. V. 32. But I say unto you, That whosoever shall put mway his wife, faving for the cause of Fornication, causeth her to commit Adultery: and wholoever shall marry her that is divorced, committeth Adultery. (a) Mas. 19. 9. And I say unto you, Whosoever shall put away his wife, except it befor Fornication, and shall Marry another, committeth Adultery : and wholoever marrieth her which is put away, doth commit Adultery. Rom. 7. V. 2. For the wo-man which hath an Husband, is bound by the Law to her husband, so long as he liveth : but if the Husband be dead, she is loofed from the Law of the Husband. Verse 3. So then, If while her husband liveth, she be married to another man, he shall be an adulteress : but it her husband be dead, she is free from that Law, so that she is no adulteress, though she be married to another man.

VI. Although the Corruptions of Man be such as is apt to study Arguments unduly to put as sunder those whom God hath joined together in Marriage; yet nothing but Adultery, or such wilful Desertion as can no way be remedied by the Church, or Civil Magistrate, is cause sufficient of disfolving the bond of Marriage (0): Wherein a publick and orderly course of proceeding is to be observed; and the Perfons concerned in it not left to their own Wills and Discretion in their own Case (p).

(6) Mat. 19. V. 8. He saich unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was nor fo. V. 9. See before in Letter N. 1 Cot 7. 15. But if the unbelleving depart, let bim depart; a Brother or a Sister is not under bondage in such cases: but God hath ealled us to peace. Mat. 19. 6. Wherefore they are no more twain, but one stess that therefore God hath joined together, let no man put asinder. (p) Deut. 24. V.1. When a man hath taken a wife, and married her; and it come to pass, that the find no savour in his eyes because he hath sound some uncleanness in her, then let him write her a Bill of divorcement, and give it in her hand, and send her out of his house. V. 2. And when she is departed out of his house, she may go, and be another mans wife. V. 3. And if the latter husband hate her, and write her a Bill of divorcement, and giveth it in her hand, and sendeth her out of his house: or if the latter husband die, which took her to be his wife, V. 4. Her former husband which sent her away, may not take her again to be his wife, after that she is desiled; for that is abomination before the Lord, and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

CHAP. XXV.

Of the Church.

THE Catholick or Universal Church which is Invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the sulness of him that silleth all in all (a).

(a) Eph. 1. V. 10. That in the dispensation of the fulness of the times, he mighe gather together in one all things in Christ, both which are in heaven, and which are on the earth, even in him. V. 22. And hath put all things under his seet, and gave him to be the head over all things to the Church. V. 23. Which is his body, the fulness of him that filleth all in all. Eph. 5. V. 23. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body. V. 27. That he might present it to himself a glorious Church, and without blemish. Verse 32. This is a great mystery: but I speak concerning Christ and the Church. Col. 1. 18. And he is the head of the body, the Church: who is the beginning, the first-born from the dead, that in all things, he might have the preheminence.

II. The Visible Church, which is also Catholick or Universal under the Gospel (not confined to one Nation, as before under the Law) consists of all those, throughout the World, that profess the true Religion (b); together with their Children (c),

and

(b) I Cor. 1. 2. Unto the Church of God which is at Corinth, to them that are fanctified in Christ Jesus, called to be Saines, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. 12. V. 12. For as the body is one, and thath many members, and all the members of that one, being many, are one body, fo alfo is Christ. V. 13. For by one Spirit, are we all Bapeized into one Body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into on Spirit. Pfalm 2. 8. Ask of me, and I shall give shee the heathen for thine inheritance, and the uttermost parts of the Earth for thy pof-Soffion. Rev. 7. 9. After this I beheld, and lo, a great multitude, which no man could number, of all Nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, cloathed with white robes, and palms in their hands. Rom. 15. V. 9. And that the Gentiles might glorifie God for his mercy, as it is written, For this cause, I will confess to thee among the Gentiles, and fing unto thy name. V. 10. And again he faith, Rejoice ye Gentiles with his people. V. 11. And again, Praise the Lord all ye Gentiles, and land him all ye people. V. 12. And again Esaias saith, There shall be a root of Jesse, and he that shall rife to reign over the Gentiles in him fall the Gentiles truft. (e) 1 Cor. 7. 14. For the unbelieving husband, is fanctified by the wife, and the unbelieving wife is fanctified by the husband, else were your shildren unclean, but now they are holy. Ats 2. 39. For the promise is to you, and to your children, and to all that areafar off, even as many as the Lord our God Shall call. Ezek. 16. V. 20. Moreover thou haft taken thy Sons, and the Daughters, whom thou haft born unto me, and these hast thou sacrificed unto them to be devoured, is this of thy whoredoms a small matter? V. 21. That thou hast flain my children, and devoured them, to cause them to pass thorow the fire for them? Rom. 11. 16. For if the first fruit be boly, the lump is also holy; and if the root be holy, so are the branches. Gen 3. 15. And I will put enmity between thee and the woman, and between they feed and her feed : it shall bruise thy boad, and and is the Kingdom of the Lord Jesus Christ (d), the House and Family of God (r), out of which there is no ordinary possibility of Salvation (f)

thou shall bruise his heel. Gen. 17.7. And I will establish my Covenant between me and thee, and thy seed after thee. (d) Mat. 13.47. Again, the Kingdom of Heaven is like unto a vet, that was cast into the Sea, and gathered of every kind. Is a. 7. Of the encrease of his government and peace, there shall be no end upon the mone of David, and upon his Kingdom, to order it, and to establish it with Judgment, and with Justice, from henceforth, even for ever: the Zeal of the Lord of Mosts will perform this. (e) Eph. 2.19. Now therefore ye are no more strangers and foreigners, but sellow Citizens with the Saints, and of the houshold of God. Eph. 3.15. Of whom the whole Family in Heaven and Earth is named. (f) Ats 2.47. Praising God, and having savour with all the People: and the Lord added to the Church daily, such as should be saved.

III. Unto this Catholick Visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering and perfecting of the Saints, in this Life, to the end of the World: and doth by his own Presence and Spirit, according to his Promise, make them effectual thereunto (3).

Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Eph. 4. V. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers. V. 12. For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. V. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the slings of them in the name of the Father, and of the Son, and of the Holy Ghost. V. 20. Teaching them to observe all things what sover I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen. Isa. 156. 21. As for me things on Comman with them, saith the Lord, my Spirit that is uton thee; and my words which I have put in they mouth, shall not depart out of thy mouth, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth, and for ever.

IV. This Catholick Church hath been fometimes more, fometimes less Visible (b). And particular Churches, which are Members thereof, are more or less Pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administred, and Publick Worship performed more or less purely in them (i).

(b) Rom. 11. V. 3. Lord they have killed thy Prophets, and digged down thine Altars, and I am left alone, and they feek my life. V. 4. But what faith the answer of God unto him? I have referved to my felf, seven thousand men, who have not bowed the knee to the Image of Baal. Rev. 12. V. 6. And the woman fied into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. V. 14. And to the woman were given two wings of a great Eagle, that she might she into the wilderness, in her place: where she is nourished for a time, and times, and half a time, from the face of the Serpent. (i) Rev. 2. and 3. Chapter throughout. See in the Bible. 2 Cor. 5. V. 6. Your glorying is not good, know ye not, that a little leaven, leaveneth the whole lump. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our Passover is sacrificed for us.

V. The Purest Churches under Heaven are subject both to mixture, and errour (k): And some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan (1). Nevertheless, there shall be always a Church on Earth, to Worship God according to his Will (m).

(k) I Cor. 13. 12. For now we see therew a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known. Rev. 2. 3. Chapters. See in the Bible. Massb. 13. 24, 25, 26, 27, 28, 29, 30, 47. See in the Bible. (1) Rev. 18. 2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the biblication of Devils, and the hold of enery foul Spirit, and a case of every unclean and hurtful Bird. Rom. 11. V. 18. Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. V. 19. Thou wilt say then, the branches were broken off, that I might be grasted in. V. 20. Well: because of unbelief they were broken off, and thou standest by faith, be not high minded, but tear. V. 21. For if God spared not the natural branches, take heed less he also spare not thee. V. 22. Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off. (m) Mas. 16. 18. And I say also unto thee, That thou art Peter, and upon this rock, I will build my Church, and the Gates of hell shall not prevail against it. Psal. 72. 17. His name shall endure for ever, his name shall be continued as long as the Sun: and men shall be blessed in him, all Nations shall call him blessed. Psal. 102. 28. The Children of thy servants shall continue: and their seed shall be established before thee. Mat. 28. 19, 20. See in Letter G.

VI. There is no other Head of the Church, but the Lord Jesus Christ (n). Nor can the Pope of Rome in any sence be Head thereof; but is that Antichrist, that Man of Sin, and Son of Perdition, that exalteth himself, in the Church, against Christ, and all that is called God (o).

(n) Col. 1. 18. And he is the head of the body the Church: who is the beginning, the first-born from the dead, that in all things he might have the preheminence. Eph. 1. 22. And hath put all things under his teet, and gave him to be the head ever all things to the Church. (o) Mat. 23. V. 8. But be not yo called Rabbi: for one is your Master, even Christ; and all ye are brethren. V. 9. And call no man your Father upon earth: for one is your Father, which is in heaven. V. 10. Neither be yo called Master: for one is your Master, even Christ. 2 Thess. 2. V. 3. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of Sin be revealed, the Son of perdition. V. 4. Who opposeth and exasteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God, shewing himself that he is God. V. 8. And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. Verse 9. Even him whose coming is after the working of Satan, with all his power and signs, and lying wonders. Rev. 14. 6. And he opened his mouth in blasshemy against God, to blassheme his name, and his Tabernacles, and them that dwell in heaven.

CHAP. XXVI.

Of the Communion of Saints.

A L L Saints, that are United to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with

with him in his Graces, Sufferings, Death, Refurrection and Glory (a): And being united to one another in Love, they have communion in each others Gifts and Graces (b), and are obliged to the performance of such Duties, Publick and Private, as do conduce to their mutual Good, both in the inward and outward Man (c.)

(a) I John I. 3. That which we have feen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. Eph. 3. verse 16. That he would grant you according to the riches of his glory, to be strengthned with might, by his Spirit in the inner man. Verse 17. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, Verse 18. May be able to comprehend, with all caints, what is the breadth, and length, and depth, and height. Verse 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the sulness of God. John 1.16. And of his study is have all we received and group for green when we fulness have all we received, and grace for grace. Eph. 2. verse 5. Even when we were dead in fins, hath quickned us together with Christ (by Grace ye are saved.) Verse 6. And hath raised us up together, and made us set together in heavenly places in Christ Jelus. Psalm 3. 10. That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Rom. 6. verse 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Verse 6. Knowing this that our old man is existed with him, that the body of sin 6. Knowing this that our old man is erucified with him, that the body of fin might be destroyed, that henceforth we should not serve fin. 3 Tim. s. 12. If we fuffer, we fball also reign with him, if we deny him, he also will deny-us. (b) Eph. 4. verse 15. But speaking the truth in love, may grow up unto him in all things, which is the head even Christ. Verse 16. From whom the whole body fully joined together, and compacted by that, which every joint supplieth according to the effectual working in the measure of every part maketh increase of the body, unto the edifying of its felf in love. I Cor. 12. 7. But the manifesta-tion of the Spirit is given to every man to profit withal. I Cor. 3. verse 21. Therefore let no man glory in men, for all things are yours. Verle 22. Whether Paul, or Apollo, or Cephas, or the World, or Life, or Death, or things present, or things 20 come, all are yours. Verse 23. And ye are Christs, and Christ is Gods. Col. 2.
19. And not holding the head, from which, all the body by joints and bands having nourishment ministred, and knit together, increaseth with the increase of God. (c) 1 Theff. 5. verse 11. Wherefore comfort your selves together, and edifie one another, even as also ye do. Verse 14. Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. Rom. 1. verse 11. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. Verse 12. That is, That I may be comforted together wit's you, by the mutual Faith, both of you and me. Verle 14. I am a debtor both to the Greeks, and to the Barbarians, both to the wife, and to the unwife. I. John 3. verse 16. Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. Verse 17. But whoso hath this worlds good, and seeth his Brother bath need, and southeth up his bowels of compassion from him, how dwelleth the love of God in him. Verse 18. My little children, Let us not love in word, neither in tongue, but in deed, and in truth. Gal. 6. 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the housbold of Faith.

II. Saints by profession are bound to maintain an Holy Fellowship and Communion in the Worship of God; and in performing such other spiritual Services as tend to their

their mutual Edification (d): as also in relieving each other in outward things, according to their several Abilities and Necessities. Which Communion, as God offer eth opportunity, is to be extended unto all those, who, in every place call upon the Name of the Lord Jesus (e).

(d) Heb. 10. verse 24. And let us consider one another, to provoke unto love, and to good works. Verse 25. Not forsaking the assembling of our selves together, as the manner of some is: but exhorting one another, so much the more as you see the day approaching. Als 2. verse 42. And they continued stedsastly in the Apostles doctrine and followship, and in breaking of bread, and in Prayer. Verse 46. And they continued daily with one accord in the Temple, and breaking of bread from house to house, did eat their meat with gladness and singleness of heart. Is 2, 3. And many people shall go and say, come ye, and let us go up to the Mounzain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Sion shall go forth the Law, and the word of the Lord from Jerusalem. I Cor. 11. 20. When ye come together therefore into one place, this is not to eat the Lords Supper. (e) Als 2. verse 44. And all that believed were together, and had all things common. Verse 45. And sold their possessing and goods, and parted them to all men, as every man had need. I John 3. 17. See in Letter c. 2 Cor. 8. and 9th Chapters. See in the Bible. Als 11. verse 29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Verse 30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his God-head, or to be equal with Christ in any respect; either of which to affirm, is impious and blasphemous (f). Nor doth their Communion one with another, as Saints, take away, or infringe the Title or Property which each Man hath in his Goods and posessions (g.)

(f) Col. 1. verse 18. And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all things he might have the prebeminence. Verse 19. For it pleased the Father, that in him Bould all fullness dwell. I Cor. 8. 6. But to us there is but one God, the Father; of whom are all things, and we in him; and one Lord Fefus Christ, by whom are all things, and we by him. Ifa. 42. 8. I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images. I Tim. 6. verse 15. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords. Verse 16. Who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath feen, or can fee : to whom be honour and power everlatting. Anen. Pfal. 45. 7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Heb. 1. verse 8. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Verse 9. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (g) Exod. 20. 15. Thou shalt not steal. Ephes. 4. 28. Let him that stole, steal no more: but rather let him labour, working with his own hands the thing which is good, that he may have to give to him that needeth. Ats 5.4. Whiles it remained, was it not thine own ? and after it was fold, was it not in thine own power? why haft thou conceived this thing in thine heart? thou hast lied not unto men, but unto God.

CHAP.

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CHAP. XXVII.

Of the Sacraments.

SAcraments are holy Signs and Seals of the Covenant of Grace (a), immediately inflituted by God (b), to represent Christ and his Benefits, and to confirm our Interest in him (c): as also, to put a visible difference between those that belong unto the Church, and the rest of the World (d); and solemnly to engage them to the Service of God in Christ, according to his Word (e).

(a) Rom. 4. 11. And he received the fign of circumcifion, a feat of the righteenfiness of the faith which he had, yet being uncircumcifed, that he might be the father of all them that believe, though they be not circumcifed, that righteousness might be imputed to them also. Gen. 17. verse 7. And I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Verse 10. See below, in Letter F. (b) Matth. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoft. I Cor. 11. 23. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. (c) I Cor. 10. 16. The cup of blessing which we bless, is it not the Communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? I Cor. 11. verse 25. After the same manner also he zook the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye, as often as ye drink it, in remembrance of me. Verse 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death zill be come. Gal. 3. 7. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot difanul, that it should make the promise of none effect. (d) Rom. 15. 8. Now, I say, that Jesus Christ was a Minister of the circumcisson for the truth of God, to confirm the promises made unto the fathers. Exod. 12. 48. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his Males be circumcifed, and then let him come near and keep it, and he Iball be as one that is born in the land : for no uncircumcifed person ball est thereof. Gen. 34. 14. And they faid unto them, We cannot do this, to give our fifter to one that is uncircumcifed : for that were a reproach unto us. (e) Rom. 6. verle 3. Know ye not that fo many of us as were haptized into Jefus Christ, were baptized into his death. Verse 4. Therefore we are buried with him by baptism into death: that, like as Christ was raised up from the dead, by the glory of the Father; even so we also should walk in newness of life. 1 Cor. 10. verse 16. See in Letter C. Verse 21. Ye cannot drink the cup of the Lord, and the cup of devils : ye cannot be partakers of the Lord's table, and of the table of devils.

II. There is in every Sacrament a spiritual Relation, or facramental Union, between the Sign, and the Thing signified: Whence it comes to pass, that the Names and the Effects of the one are attributed to the other (f).

(f) Gen. 17. 10. This is my Covenant which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised. Matth 26. verse 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. Verse 28. For this is my blood of the New Testament, which is shed for many, for the remission of sins. Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he sawed us, by the washing of regeneration, and renewing of the Holy Ghost.

III. The Grace which is exhibited in or by the Sacraments, rightly used, is not conferred by any power in them; neither doth the Efficacy of a Sacrament depend upon the Piety or Intention of him that doth administer it (g), but upon the Work of the Spirit (b), and the Word of Institution; which contains, together with a Precept authorizing the use thereof, a Promise of Benefit to worthy Receivers (i).

(g) Rom. 2. verse 28. For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the sless. Verse 29. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. 1 Pet. 3. 21. The like sigure whereunto even baptism doth also now save us (not the putting away of the silth of the sless, but the answer of a good conscience towards God) by the resurrection of Jesis Christ. (h) Matth. 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthly to bear; he still baptize you with the Holy Ghost, and with sire. I Cor. 12. 13. For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. (i) Matth. 26. 27, 28. See in Letter s. Matth. 28. verse 19. See Letter b. Verse 20. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, unto the end of the world. Amen.

IV. There be only two Sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord; neither of which may be dispensed by any, but by a Minister of the Word, lawfully ordained (k).

(k) Match. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoft. 1 Cor. 11. verse 20. When ye come together therefore into one place, this is not to cat the Lord's Supper. Verse 23. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. 1 Cor. 4. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New (1).

(1) I Cor. 10. verse 1. Moreover, brethren, I would not that ye should be ignorant, how that all our fashers were under the cloud, and all passed through the Sea. Verse 2. And were all baptized unto Moses in the cloud, and in the sea. Verse 3. And did all eat the same spiritual meat. Verse 4. And did all drink the same spiritual drinks (for they drank of that spiritual rock that sollowed them, and that rock was Christ.)

CHAP. XXVIII.

Of Baptism.

Aptism is a Sacrament of the New Testament, ordained by Jesus Christ (a); not only for the solemn Admission of the Party baptized into the Visible Church (b), but also to be unto him a Sign and Seal of the Covenant of Grace (c), of his ingrafting into Christ (d), of Regeneration (e), of Remission of Sins (f), and of his giving up unto God, through Jesus Christ, to walk in Newness of Life (g). Which Sacrament is, by Christ's own Appointment, to be continued in his Church, until the End of the World (b).

(a) Matth. 28. 19. See in Letter k. of the Chapter fore-going. (b) 1 Cor. 12.

13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. (c) Rom. 4. 11. And he received the fign of circumcifen, a feal of the righteoufness of the faith which he had yer, being uncircumcifed; that he might be the Pather of all them that believe, though they be not circumcifed, that righteoufness might be imputed unto them also. Col. 2. verse 11. In whom also ye are circumcifed with the circumcision made without hands, in putting off the body of the sins of the stell, by the circumcision of Christ. Verse 12. Buried with him in baptism; wherein also ye are risen with him, through the saith of the operation of God, who hath raised him from the dead. (d) Gal.3. 27. For as many of you as have been baptized into Christ, have put on Christ. Rom. 6. 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (e) Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy hath he saved us by the washing of regeneration, and renewing of the Holy Ghost. (f) Mark 1. 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. (f) Rom. 6. verse 3. Know ye not that so many of us as were baptized into Jense Christ, were baptized into his death? Verse 4. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (b) Matth. 28. verse 19. See in Letter k, of the fore-going Chapter. Verse 20. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even to the end of the world. Amen.

II. The outward Element to be used in this Sacrament is Water, wherewith the Party is to be baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel lawfully called thereunto (i).

(i) Matth. 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whose shoots I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. John 1. 33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Matth. 28. verse 19. See Letter k. Verse 20. See Letter h.

III. Dipping of the Person into the Water is not necesfary; but Baptism is rightly administred by pouring or sprinkling Water upon the Person (k).

(k) Heb. 9. 10, 19, 20, 21, 22. See in the Bible. Alls 2. 41. Then they that gladly re ceived his Word, were baptized: and the same day there were added unto them about three thousand souls. Alls 16. 33. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his streightway. Mark 7. 4. And when they come from the market, except they wash, they ear not: and many other things there be, which they have received to hold: as the washing of cups and pots, brazen vessels, and of tables.

IV. Not only those that do actually profess Faith in, and Obedience unto Christ (1); but also the Infants of one, or both believing Parents, are to be baptized (m).

(1) Mark 16. verse 15. And he said unto them, Go ye into all the world, and preach ye the Gospel to every creature. Verle 16. He that believeth, and is baptized, shall be faved; but he that believeth not shall be damned. Als 8. verse 37. And Philip taid, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Verse 38. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptized him. (m) Gen. 17. verse 7. And I will establish my covenant between me and thee, and thy feed after thee, in their generations, for an everlafting covenant, to be a God unto thee, and thy feed after thee. Verle 9. And God faid unto Abraham, Thou shalt keep my covenant therefore, thou, and thy feed after thee, in their generations. Gal. 3. verle 9. So then, they which be of faith, are bleffed with faithful Abraham. Verfe 14. That the bleffing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive the promise of the Spirit through faith. Col. 2. Verse 14. In whom also ye are circumcifed with the circumcision made with hands, in putting off the body of the fins of the flesh, by the circumcision of Christ. Verse 12. Buried with him in baptism; wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. Als 2. verse 38. Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Verse 39. For the promise is unto you, and god shall call. Rom. 4. verse 11. And he received the fign of circumcision, 2 feal of the righteousness of the faith which he had, yet being uncircumcifed, that he might be the father of all them that believe, though they be not circumcifed; that righteousness might be imputed to them also. Verse 12. And the father of circumcision to them who are not of the circumcision only, but also walk in the fteps of that faith of our father Abraham, which he had, being yet uncircumcifed. 1. Cor. 7. 14. For the unbelieving husband is sandified by the wife, and the unbelieving wite is fanctified by the husband; else were your children unclean, but now they are boly. Matth. 28. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoft, Mark 10. v. 13. And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. Verse 14. But when Jesus taw it, he was much displeased, and said unto them. Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verse 15. Verily I say unto you, Whosever thall not receive the Kingdom of God as a little child, he shall not enter therein. Verse 16. And he took them up in his arms, and put his hands upon them, and bleffed them. Luke 18. 15. And they brought unto him also infants, that he would touch them; but when his disciples saw it, they rebuked them.

V. Although it be a great Sin to contemn or neglect this Ordinance (n), yet Grace and Salvation are not to inseparably

⁽a) Luke 7. 30. But the pharifees and lawyers rejected the counsel of God against them-

rably annexed unto it, as that no person can be regenerated or saved without it (0); or, that all that are baptized, are undoubtedly regenerated (p).

shemfilves, being not baptized of him. Exod. 4 verse 24. And it came to pass, by the way, in the inn, that the Lord met him, and sought to kill him. Verse 25. Then Zipporah took a sharp stone, and cut off the fore-skin of her Son, and cast it at his seet, and said, Surely a bloody husband art thou to me. Verse 26. So he let him yo: then she said, A bloody husband thou art, because of the eireumeisson. o) Rom. 4. 11. See in Letter m. Als 10. 2, 4, 22, 31, 45, 47. See in the Bible. (p) Als 8. v. 13. Then Simon himself believed also: and when be was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done. Verse 23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

VI. The Efficacy of Baptism is not tied to that Moment of Time wherein it is administred (q): yet notwith-standing, by the right use of this Ordinance, the Grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of Age, or Infants) as that Grace belongeth unto, according to the Counsel of God's own Will, in his appointed time (r.)

(9) John 3. verse 5. Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Verse 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit. (r) Gal. 3. 27. For as many of you as have been baptized into Christ, have put on shrift. Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Ephes. 5. verse 25. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it. Verse 26. That he might santise and cleanse it with the washing of water by the word. As 2. verse 38. Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. Verse 41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

VII. The Sacrament of Baptism is but once to be administred to any Person (1).

(f) Tit. 3. 5. See in Letter r.

CHAP. XXIX.

Of the Lord's Supper.

OUR Lord Jesus, in the Night wherein he was betrayed, instituted the Sacrament of his Body and Blood, called the Lord's Supper, to be observed in his Church unto the end of the World, for the perpetual Remembrance of the Sacrifice of himself, in his Death; the sealing all Benefits thereof unto the Believers, their spiritual

tual Nourishment and Growth in him, their farther Engagement in, and to all Duties which they owe unto him; and to be a Bond, and Pledge of their Communion with him, and with each other, as members of his mystical Body (a).

(a) I Cor. 11. verse 23. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. Verse 24. And when he had given thanks, he brake it, and said, Take eat, this is my body which is broken for you: this do in remembrance of me. Verse 25. After the same manner also he took the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye as oft as ye drink it, in remembrance of me. Verse 26 for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. I Cor. 10. verse 16. The cup of blossing which we bless, is it not the communion of the blood of Christ? the bread which we brake, is it not the communion of the blood of Christ? Verse 17. For we being many, are one bread, and one body; for we are all partakens of that one bread. Verse 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be pattakens of the Lord's table, and of the table of devils. I Cor. 12. 13. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit.

II. In this Sacrament Christ is not offered up to his Father, nor any real Sacrifice made at all, for Remission of Sin of the Quick or Dead (b); but only a Commemoration of that one offering up of himself, by himself, upon the Cross, once for all; and a spiritual Oblation of all possible Praise unto God for the same (c). So that the Popish Sacrifice of the Mass (as they call it) is most abominable, injurious to Christ's one only Sacrifice, the alone Propitiation for all the Sins of the Elect (d).

(b) Heb. 9. verse 22. And almost all things are by the law purged with blood \$ and mithout shedding of blood, there is no remission. Vetle 15. Nor yet that he should offer himself often, as the High Priest entreth into the holy place every year with the blood of others. Verle 16. For then must he often have fuffered fince the foundation of the world : but now once in the end of the world hath he appeared to put away fin, by the facrifice of himself. Verse 28. So thrift was once offered to bear the fins of many : and unto those that look for him, shall he appear the second time, without sin, unto salvation. (c) 1 Cor. 11. 24, 25, 26. See them in Letter A. Matth. 26. verse 26. And as they were cating, Jean fins took bread, and bleffed it, and brake it, and gave it to his disciples, and faid, Take eat, this is my body. Verse 27. And he took the cup and cave thanks, and gave it to them, faying, Drink ye all of it. (a) Heb. 7. verse 23. And they truly were many Priests, because they were not suffered to continue by reason of death. Verse 24. But this man, because he continueth ever, hath an un-changeable Priesthood. Verse 27. Whe needeth not daily, as those high priests, to offer up facrifice, first for his own fins, and then for the peoples; for this he did once, when he offered up himself. Heb. 10. verse 11. And every priest standeth daily ministring, and offering oftentimes the same sacrifices, which can never take away fins. Verle 12. But this man, after he had offered one facrifice for fins, for ever fate down on the right hand of God. Verfe 14. For by one offering he hath perfelled for ever them that are fandified. Verle 18. Now where remission of these is, there is no more offering for fin.

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers to declare his Word of Institution to the People; to pray, and bless the Elements of Bread and Wine.

Wine, and thereby to fee them apart from a common to an holy Use; and to take and break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants (e); but to none who are not then present in the Congregation (f).

(e) Matth 26. Verse 26. and 27. See in Letter c. Verse 28. For this is my blood of the new Testament, which is shed for many, for the remission of sins. Mark 14. verse 22. And as they did eat, Jesus 200k bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. Verse 23. And he 200k the cup, and when he had given thanks, he gave it to them, and they all drank of it. Verse 24. And he said unto them, This is my blood of the new testament, which is shed for many. Luke 22. verse 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Verse 20. Likewise also the eup after Supper, saying, This cup is the New Testament in my blood which is shed for you. I Cor. 11. 23, 24, 25, 26. See all in Letter a. (f) Ats 20. 7. And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his speech until midnight. I Cor. 11. 20. When ye come together therefore into one place, this is not to eat the Lord's Supper.

IV. Private Masses, or receiving this Sacrament by a Priest, or any other, alone (g), as likewise, the denial of the Cup to the People (b), worshipping the Elements, the lifting them up, or carrying them about for Adoration, and the reserving them for any pretended Religious use, are all contrary to the Nature of this Sacrament, and to the Institution of Christ (i).

(g) 1 Cor. 10. 6. Now these things were our examples, to the intent we should not lust after evil things as they also lusted (h) Mark 14. 23. See in Letter e. 1 Cor. 11. verse 25 and 26. See Letter a. Verse 27. Wherefore whosever shall eat this bread, and drink this eup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Verse 28. But let a man examine himself, and so let him eat of that bread, and drink of that enp. Verse 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. (i) Matth. 15. 9. But in vain they do worship me, teaching for dollrines the Commandments of men.

V. The outward Elements in this Sacrament, duely fet apart, to the uses ordained by Christ, have such relation to him Crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wir, the Body, and Blood of Christ (k), albeit in Substance and Nature, they still remain, truly, and only Bread and Wine, as they were before (1).

(k) Matth. 26. verse 26. And as they were eating, Jesus took bread, and bleffed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body. Verse 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. Verse 28. For this is my blood of the New Testament which is shed for many, for the remission of sins. (1) I Cor. 11. verse 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. V. 27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. V. 28. But let a man examine himself, and so let him eas of that bread, and drink of that cup.

Matth. 26. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.

VI. That Doctrine which maintains a change of the Substance of Bread and Wine, into the Substance of Christ's Body and Blood, (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common Sense and Reason; overthroweth the Nature of the Sacrament, and hath been, and is the cause of manifold Superstitions; yea of gross Idolatries (m).

(m) Ats 3. 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. 1 Cor. 11. verse 24. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. Verse 25. After the same manner also, he took the cup when he had supped, saying, This cup is the New Testament in my blood, this do ye as oft as ye drink it, in remembrance of me. Verse 26. See Letter 1. Luke 24. verse 6. He is not here, but is risen, remember how he spake unto you when he was in Galilee. Verse 39. Behold my hands and my seet, that it is I my self, handle me, and see, for a Spirit hath not siesh and bones, as ye see me have.

VII. Worthy Receivers outwardly partaking of the Vifible Elements, in this Sacrament (n), do then also inwardly by Faith, really and indeed, yet not carnally and corporally, but Spiritually receive, and feed upon Christ Crucified, and all benefits of his Death: The Body and Blood of Christ being then, not corporally or carnally, in, with, or under the Bread and Wine; yet as really, but Spiritually, present to the Faith of Believers in that Ordinance, as Elements themselves are to their outward Senses (o).

(n) 1 Cor. 11. 28. See in Letter 1. (o) 1 Cor. 10. 16. The cup of bleffing which we bless, is it not the Communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

VIII. Although Ignorant and Wicked Men receive the Outward Elements in this Sacrament: yet they receive not the thing fignified thereby; but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord, to their own Damnation. Wherefore, all ignorant and ungodly Persons, as they are unfit to enjoy Communion with him, so are they unworthy of the Lords Table; and cannot without great Sin against Christ, while they remain such, partake of these Holy Mysteries (p),

⁽p) 1 Cer. 11. verse 27. and 28. See in Letter 1. Verse 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. 1 Cor. 6. verse 14. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? V. 15. And what concord bath Christ with Q 2

Wine, and thereby to set them apart from a common to an holy Use; and to take and break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants (e); but to none who are not then present in the Congregation (f).

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Beliat?

or be admitted thereunto (q).

Belial? or what part hath he that believeth with an Insidel? V. 16. And what agreement hath the Temple of God with Idols? for ye are the Temple of the Living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. (9) I Cor. 5. V. 6. Your glorying is not good, Know ye not that a little leaven leaveneth the whole lump? V. 7. Purge out therefore the old leaven, that ye may be a new hump, as ye are unleavened, for even Christ our Passover is sacrificed for us. V. 13. But them that are without, God judgeth. Therefore put away from among your selves that wicked person. 2 Thess. 3. V. 6. Now we command you, Brethren, in the name of our Lord selus Christ, that ye withdraw your selves from every Brother that walketh disorderly, and not after the tradition which he received of us. V. 14. And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. Verie 15. Yet count him not as an enemy, but admonish him as a Brother. Matth. 7. 6. Give not that which is hely unto the Dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rent you.

CHAP. XXX.

Of Church Censures.

THE Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civil Magi-strate (a).

(a) Isa. 9. V. 6. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called wonderful, counsellour, the mighty God, the everlasting Father, the Prince of peace. V. 7. Of the increase of his government and peace there shall be no end; upon the Throne of David, and upon his kingdom to order it, and to establish it with judgment, and with justice, from hencesorth even for ever: the zeal of the Lord of Hosts will perform this. I Tim. 5. 17. Let the elders that rule well, be counted worthy of double Honour, especially they who labour in the word and doctrine. I Thest. 5. 12. And we beseech you, brethren, to know them which labour among you, and are ever you in the Lord, and admonish you. Ass. 20. V. 17. And from Miletus he sent to Ephesus, and ealled the elders of the Church. V. 18. And when they were come to him, he said unto them, Ye know, from the sirst day that I came into Asia, atter what manner I have been with you at all seasons. Heb. 13. V. 7. Remember them which have the rule over you, who have spoken unto you the word of God, whose saith follow, considering the end of their conversation. V. 17. Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprostable for you. V. 24. Salute all them that have the rule over you, and all the Saints; they of Italy salute you. I Cor. 12. 28. And God hath set some in the Church, sirst Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healings, helps, governments, diversities of tongues. Match. 28. V. 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. V. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Ver. 20. Teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even un

II. To these Officers the Keys of the Kingdom of Heaven are committed; by Virtue whereof they have power respectively

tively to retain, and remit Sins; to shut that Kingdom against the impenitent, both by the Word and Censures; and to open it unto penitent Sinners, by the Ministry of the Gospet, and by Absolution from Censures, as occasion shall require (b).

(b) Mat. 16. 19. And I will give sinto thee the Keys of the Kingdom of Heaven, and whatfoever thou said bind on earth, shall be bound in Heaven: and whatfoever thou said loofe on earth, shall be loofed in Heaven. Mat. 18. V. 17. And if he shall neglect to hear them, tell it unto the Church; but it he neglect to hear the Church, let him be unto thee as an heathen man, and a publican. V. 18. Verily I say unto you, Whatfoever ye shall be loofed in Heaven. John 20. V. 21. Then said secure ye shall loofe on earth, shall be loofed in Heaven. John 20. V. 21. Then said secure ye them again, Peace be unto you, as my Father has sent me, even to send I you, V. 22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. V. 23. Whosfoever sins ye remit, they are remisted unto them; and whosfoever sins ye resain, they are retained. 2 Cor. 2. Verse 6. Sufficient to such a man is this punishment; which was institled of many. Verse 7. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. V. 8. Wherefore I befeech you, that you would consist your love towards him.

III. Church Censures are necessary for the reclaiming and gaining of offending Brethren, for deterring of others, from the like Offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the Honour of Christ, and the Holy Profession of the Gospel, and for preventing the Wrath of God, which might justly fall upon the Church, if they should suffer his Covenant and the Seals thereof to be profaned by notorious and obstinate Offenders (c).

(c) I Cor. 5. Chap. throughout, See in the Bible. I Tim. 5. 20. Them that sin, reduke before all, that others also may fear. Matth. 7.6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, less they trample them under their feet, and turn again and rent you. I Tim. 1. 20. Of whom is Hymeneus, and Alexander, whom I have delivered unto Satan, that they may learn not toblast pheme. I Cor. 11. 27. to the end, see in the Bible. Jude V. 23. And others saw with fear, pulling them out of the fire: hating even the garments spotted by the sich.

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, Suspension from the Sacrament of the Lord's Supper for a season; and by Excommunication from the Church according to the Nature of the Crime, and demerit of the Person (d).

(d) 1 Thess. 5. 12. And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you. 2 Thess. 3. Ver. 6. Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us. V. 14. And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. V. 15. Yet count him not as an enemy, but admonish him as a Brother. 1 Cor. 5. V. 4. In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ. V. 5. To deliver such a one unto Satan, for the destruction of the slesh, that the Spirit may be saved in the day of the Lord Jesus. V. 13. But them that are without, God judgeth; therefore put away from among your selves that wicked person. Mas. 18. 17. And if he

shall negled to hear them, tell is to the Church, but if he negled to hear the Church, bet him be unto thee as an heathen man and a publican. Tis. 3. 10. A man that is an Beretick, after the first and second admonision, reject.

CHAP XXXI.

Of Synods and Councils.

FOR the better Government, and farther Edification of the Church, there ought to be such Assemblies as are commonly called Synods or Councils (a).

(e) Als 15. V. 2. When therefore Paul, and Barnabas, had no small differtion and disputation with them, they determined that Paul, and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders, about this question. V. 4. And when they were come to Jerusalem, they were received of the Church, and of the Apostles, and Elders; and they declared all things that God had done with them. V. 6. And the Apostles and Elders came together, for to consider of this matter.

II. As Magistrates may Lawfully call a Synod of Ministers and other fit Persons to Consult and Advise with, about matters of Religion (h): So, if Magistrates be open Enemies to the Church, the Ministers of Christ, of themselves, by Vertue of their Office; or they, with other fit Persons, upon delegation from their Churches, may meet together in such Assemblies (c).

Moshers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. 1 Tim. 2. V. 1. I exhort therefore that first of all, Supplications, Prayers, Intercessions, and giving of thanks be made for all men. V. 2. For Kings and for all that are in authority, that we may lead a quiet, peaceable life, in all godliness and honesty. 2 Chron. 19. 8, 9, 10, 11. See in the Bible. 2 Chrom. 29. and 30. Chap. throughout. See in the Bible. Mat. 2. V. 4. And when he had gathered all the chief Priests and Scribes of the people together, he demanded of thom where Christ should be born. Ver. 5. And they said unto him, In Bethlehem of Judea; for thus it is written by the Prophet. Prov. 11. 14. Where we counsel is, the People fall, but in the multistude of Counsellours there is safety.

(c) Al. 15. V. 2, 4. See in Letter A. V. 22. Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas, namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren. V. 23. And wrote Letters by them after this manner; The Apostles, and Elders, and Brethren, send greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. V. 25. It seemed good unto us being assembled with one accord, to send chosen Men unto you, with our beloved Barnabas and Paul.

III. It belongeth to Synods and Councils ministerially to determine Controversies of Faith, and cases of Conscience, to set down Rules and Directions for the better ordering of the publick Worship of God, and Government of his Church; to receive complaints in cases of male administration; and autho-

authoritatively to determine the same: which Decrees and Determinations, if Consonant to the Word of God, are to be received with Reverence and Submission; not only for their Agreement with the Word, but also for the Power whereby they are made, as being an Ordinance of God, appointed thereunto in his Word (d).

(d) Als 15. 15, 19, 24, 27, 28, 29, 30, 31. See in the Bible. Als 16. 4. And as they went thorow the Cities they delivered them the decrees for to keep, that were ordained of the Apostles and Elders which were at Jerusalem. Mas. 18. V. 17. And if he shall neglect to hear them, tell it unso the Church: but if he neglect to hear the Church, let him be unto thee as an Heathen man and a publican. V. 18. Verily I say unto you, That whatsoever ye shall be loosed in Heaven. Ball be bound in Heaven, and whatsoever ye shall loose on earth, shall be loosed in Heaven. V. 19. Again I say unto you, That it two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. V. 20. For where two or three are gathered together in my name, there am I in the midst of them.

IV. All Synods or Councils fince the Aposles times, whether General or Particular, may err; and many have erred. Therefore they are not to be made the rule of Faith or Prac-

tice; but to be used as an help in both (e).

(e) Eph. 2. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Als 17. 11. These were more mobile than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. 1 Cor. 2. 5. That your Faith should not stand in the wisdom of men, but in the power of God. 2 Cor. 1. 24. Not for that we have dominion over your Faith, but are belpers of your joy: for by Faith ye stand.

V. Synods and Councils are to handle or conclude nothing but that which is Ecclefiastical: and are not to intermeddle with Civil Affairs which concern the Common-wealth, unless by way of humble Petition in cases extraordinary; or by way of Advice, for satisfaction of Conscience, if they be thereunto required by the Civil Magistrate (f).

(f) Luke 12. V. 13. And one of the company said unto him, Master, speak to my Brother, that he divide the inheritance with me. V. 14. And he said unto him, Man, who made me a judge, or a divider over you? John 18. 36. Jesus answered, My Kingdom is not of this World: if my Kingdom were of this World then would my Servants fight, that I should not be delivered to the Jews: but now is my Kingdom not from bince.

CHAP. XXXII.

Of the state of Men after Death, and of the Resurrection of the Dead.

THE Bodies of Men after Death return to dust, and see Corruption (a): but their Souls (which neither Die

(a) Gen. 3. 19. In the Iweat of thy face shalt thou eat bread, sill then return

nor Sleep) having an immortal subsistence, immediately return to God who gave them (b). The Souls of the Righteous, being then made persect in Holiness, are received into the highest Heavens, where they behold the face of God in Light and Glory, waiting for the full Redemption of their Bodies (c): And the Souls of the wicked are cast into Hell, where they remain in Torments and utter Darkness, reserved to the Judgment of the great day (d). Besides these two places for Souls separated from their Bodies, the Scripture acknowledgeth none.

into the ground, for out of it wast thou taken : for dust thou art, and unto dust thou halt return. Atts 13. 36. For David after he had ferved his own generation, by the will of God, fell on fleep, and was laid unto his Fathers, and faw corruption. (b) Lake 23. 43. And Jelus faid unto him, Verily I fay unto thee, roday fbalt thou was: and the Spirit shall return unto God who gave it. Heb. 12. 23. To the general affembly and Church of the first-born, which are written in Heaven, and to God the judge of all, and to the Spirits of just men made person. 2 Cor. 5. V. 1. Por we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, evernal in the Heavens. V. 6. Therefore we are always confident, knowing that whilft we are at home in the body, we are absent from the Lord. Ver. 8. We are confident, I say, and willing Father to be absent from the body, and to be present with the Lord. Phil. 1. 23. For I am in a straight betwitt two, having a defire to depart, and be with Christ, which Is far better. (c) Als 3. 21. Whom the Heavens must receive, until the sines of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. Eph. 4. 10. He that descended, is the same also that ascended up far above all Heavens, that he might fill all things (d) Luke 16. V. 23. And in Hell he lift up his eyes being in terments, and feeth Abraham atar off, and Lazarus in his bosom. V. 24. And he cried, and said, Father Abraham have mercy upon me, and fend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. Als 1, 25. That he may take part of this Ministry and Apostleship, from which Judas by transgression tell, that bemight go to his own place. Jude V. 6. And the Angels which kept not their first efface, but left their own habitation, he hash referved in everlasting chains under darkness, unto the Judgment of the great day. V. 7. Even Sodom and Gomorrah, and the Cities about them, in like manner, giving themselves over to Fornication, and going after ftrange fielh, are fet for an example, Suffering the vengeance of eternal fire. 1 Pet. 3. 19. By which also he went and preached unto the Spirits in Prifon.

II. At the last Day such as are found alive shall not die, but be changed (e): and all the dead shall be raised up, with the self same bodies, and none other, although with different qualities, which shall be united again to their Souls for ever (f).

(e) I Thest. 4. 17. Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the air, and so shall we ever be with the Lord. 1 Cor. 15. V. 51. Behold I shew you a mystery; We shall not all sleep, but we shall be all changed, V. 52. In a moment, in the twinkling of an eye, at the last Trump (for the Trumpet shall found, and the dead shall be raised incorruptible, and we shall be changed.) (f) Job 19. V. 26. And though after my skin, worms destroy this body, yet in my sless I shall see God. V. 27. Whom I shall see for my self, and mine eyes shall behold and not another, though my reins be consumed within me. 1 Cor. 15. V. 42. So also is the Resurrection of the dead, it is sown in corruption, it is raised in incorruption. Ver. 43. It is sown in dishonour, it is raised in glory, it is sown in weakness, it is raised in power. V. 44. It is sown a named

Body, it is raised a spiritual body; there is a natural body, and there is a spiritual body.

III. The Bodies of the Unjust shall by the Power of Christ, be raised to dishonour: the Bodies of the Just by his Spirit, unto honour; and be made conformable to his

own glorious body (g).

(g) Als 24-15. And have hope towards God, which they themselves also allow, that there shall be a Resurrestion of the dead, both of the just and unjust. John 5. V. 28. Marvail not at this, for the hour is coming, in the which all that are in the graves shall bear his voice; V. 29. And shall come torth, they that have done good, unto the Resurrestion of Life, and they that have done evil, unto the Resurrestion of Damnazion. 1 Cor. 5. 42. See in letter P. Phil. 3. 21. Who shall change our vile body, that it may be Jashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

CHAP. XXXIII.

Of the last Judgment.

OD hath appointed a day wherein he will Judge the World in righteoufness by Jesus Christ (a), to whom all Power and Judgment is given of the Father (b). In which Day, not only the Apostate Angels shall be judged (c), but likewise all Persons that have lived upon Earth shall appear before the Tribunal of Christ, to give an account of their Thoughts, Words, and Deeds; and to receive according to what they have done in the Body, whether good or evil (d).

(a) Als 17.21. Because he hath appointed a day in the which he will judge the World in righteenshes, by that man whom he hath ordained, whereof he hath given assurance unto all Men, in that he hath raised him from the dead. (b) John 5. Ver. 22. For the Father judgeth no man, but hath committed all judgment unto the Son. V. 27. And hath given him authority to execute judgment also, because he is the Son of Man. (c) I Cor. 6. 3. Know ye not that we shall judge the Angels, how much more things that pertain to this life? Jude V. 6. See letter D. Chap. foregoing: 2 Pet. 2. 4. For it God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment. (d) 2 Cor. 5. 10. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Eccl. 12. 14. For God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil. Rom. 2. 16. In the day when God shall judge the secrets of Men by Jesus Christ, according to my Gospel. Rom. 4. V. 10. But why dost thou judge thy Brother? or why dost thou set at nought thy Brother? we shall all stand before the judgment seat of Christ. V. 12. So then every one of us shall give account of himself to God. Mas. 12. V. 30. But I say unto you, that, every idle word that Men shall speak, they shall give account thereof in the day of Judgment. V. 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

II. The End of God's appointing this Day, is for the manifestation of the Glory of his Mercy, in the Eternal Salvation of the Elect; and of his Justice, in the Damnation of the Reprobate, who are Wicked and Disobedient. For then shall the righteous go into Everlasting Life, and receive that fulness of Joy and Refreshing which shall come from the R

presence of the Lord: but the Wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into Eternal Torments, and be punished with Everlasting Destruction from the Presence of the Lord, and from the Glory of

his Power (e).

(e) Mat. 25. 31. to the end. See in the Bible. Rom. 2. V. 5. But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation against the righteous Judgment of God. V. 6. Who shall render to every Man according to his deeds. Rom. 9. V. 22. What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath, fixed to destruction. Verse 23. And that he might make known the tiches of his glory, on the vessels of Mercy which he had afore prepared unto glory. Mat. 25, 21. And his Lord said unto him, Well done thou good and faithful Servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. Ats 3. 19. Repent yetherefore and be converted, that your fins may be blotted out when the times of the refreshing shall come from the presence of the Lord. 2 Thess. 1. 7, 8, 9, 10. See in the Bible.

III. As Christ would have us to be certainly perswaded

that there shall be a Day of Judgment, both to deter all Men from Sin, and for the greater confolation of the godly in their Adversity (f): So will he have that Day unknown to Men, that they may shake off all carnal Security, and be always Watchful, because they know not at what hour the Lord will come; and may be ever prepared to fay, Come,

Lord Jesus, come quickly. Amen (g).

(f) 2 Pet, 3. Verse 11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godlines? Ver. 14. Wherefore (Beloved) seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blemish. 2 Cor. 5. V. 10. See letter D. V. 11. Knowing therefore the terroter of the Lord, we perswade Men; but we are made manifest unto God, and I trust also, are made manifest in your consciences. 2 Theff. 1. V. 5. Which is a manisest token of the righteous Judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer. V. 6. Seeing it is a righteous thing with God, to recompense tribulation to them that trouble you. V. 7. And to you who are troubled, reft with us, when the Lord shall be revealed from Heaven with his mighty Angels. Luke 21. Ver. 27. And then shall they see the Son of Man coming in a cloud, with power and great glory. V. 28. And when these things begin to come to pals, then look up and lift up your heads, for your redemption draweth nigh. Rom. 8. V. 23. And not only they, but our selves also which have the first-truits of the Spirit, even we our selves groan within our selves, waiting for the Adoption, to wir, the redemption of our body. V. 24. For we are saved by hope, but hope that is seen, is not hope: for what a Man feeth, why doth he yet hope for ? V. 25. But if we hope for that we see not, then do we with patience wait for it. (e) Mat. 24. 36, 42, 43, 44. See in the Bible. Mark 13. V. 37. Watch ye therefore, for you know not when the Master of the house cometh, at Even, or at Midnight, or at the Cock-crowing, or in the Morning. V. 36. Lest coming suddenly, he find you seeping. V. 37. And what I say unto you, I say unto all, Watch. Luke 12. V. 35. Let your loins be girded about, and your lights burning. V. 36. And ye your selves like unto Men that wait for their Lord, when she will return from the Wedding, that when he cometh and knocketh, they may open unto him immediately. Rev. 22. 20. He which testifieth these things, saith, Surely I come quickly. Amen. Even so come Lord Jesus.

Charles Herle, Prolecutor. Cornelius Burges, Affeffer. Herbert Palmer, Affeffor.

Henry Robrough, Scriba. Adoniram Byfield, Seriba. THE

HUMBLE ADVICE

OFTHE

Assembly of Divines,

Now by Authority of Parliament fitting at WEST MINSTER.

CONCERNING

A LARGER CATECHISM,

Presented by them lately to

Both Houses of Parliament:

With the Proofs thereof at Large out of the Scriptures.

Quest. W HAT is the chief and highest end of

Answ. Mans Chief and Highest End, is, to glorifie God (a), and fully to enjoy him for ever (b).

(a) Rom. 11. 36. For of him, and through him, and to him are all things, to whom be glory for ever, Amen. 1 Cor. 10. 31. Whether therefore ye eat or drink, or whatioever ye do, do all to the glory of God. (b' Pfal. 73. 24. to the end. Thou shalt guide me with thy counsels, and afterwards receive me to glory. Whom have I in heaven but theet and there is none on earth that I'define besides thee. My slesh and my heart fail, but God is the strength of my heart, and my portion for ever. For lo, they that are far from thee shall perish, thou shalt destroy all them that go a whoring from thee; but it is good for me to draw nigh to God. I have put my trust in the Lord God, that I may declare thy works. John 17. 21, 22, 23. That they all may be one as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sense and the glory which thou gavest me have I given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made persect in one, and that the world may know that thou hast sense me, and hast loved them as thou hast loved me.

Q. How doth it appear, that there is a God?

4. The very Light of Nature in Man, and the Works

of God, declare that there is a God (c), but his Word and Spirit only, do sufficiently, and effectually reveal him unto Men for their Salvation (d):

(c) Rom. 1. 19, 20. Because that which may be known of God, is manifest in them, for God hath shewed it unto them; for the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Pfal. 19. 1, 2, 3. The heavens declare the glory of God, and the Pirmament Sheweth his handy work. Day unto day uttereth speech, and night unto night Sheweth knowledge. There is no speech nor language where their voice is not heard. Alts 17. 28. For in him we live, and move, and have our being. (d) 1 Cor. 2. 9, 10. But as it is written, Eye hath not fen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him: But God hath revealed them unto us by his Spirit, for the Spirit fearcheth all things, yea the deep things of God. 2 Tim. 3. 15, 16, 17. And that from 2 child thou hast known the holy Scriptures, which are able to make thee wife unto falvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnisted unto all good works. Isa. 59. 21. As for me, this is my Covenant with thee, saith the Lord, my Spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy feed, nor out of the mouth of thy Seeds feed, faith the Lord, from henceforth and for ever.

Q. What is the Word of God?

A. The Holy Scriptures of the Old and New Testament are the Word of God (e), the only rule of Faith and Obedience (f).

- (e) 2 Tim. 3. 16. All Scripture is given by inspiration. 2 Pet. 1. ver. 19. We have also a more flere word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the dayttar arise in your hearts. Verse 20. Knowing this first, that no prophecy of the Seripture is of any private interpretation. Verse 21. For the prophecy came not in old time by the will of man, but holy men of God spake as they were mowed by the Holy Ghoft. (f) Epb. 2. 20. And are built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief corner stone. Rev. 22. verse 18. For I testifie unto every man, that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. Verle 19. And if any man shall take away from the words of the book of this Prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Ifa. 8. 20. To the Law and to the Teffimony, if they ipeak not according to this word, it is because there is no light in them. Luke 16. 29, 31. They have Mofes and the Prophets, let them hear them: if they believe not Mofes and the Prophets, neither will they be periwaded though one role from the dead. Gal. 1. 8, 9. Bu: though we or an angel from heaven, preach any other Gofpel unto you, than that which we have preached unto you, let him be accurfed. As we faid before, so fay I now again, if any man preach any other Gospel unto you, than that ye have receiged, let him be accursed. 2 Tim 3. 15, 16. Before.
 - Q. How doth it appear that the Scriptures are the Word of
 - A. The Scriptures manifest themselves to be the Word

of God by their Majesty (g), and Purity (b); by the confent of all the parts (i), and the scope of the whole, which is to give all glory to God (k); by their light and power to convince and convert Sinners, to comfort and build up believers to Salvation (l): but the Spirit of bearing witness by and with the Scriptures in the heart of Man, is alone able fully to perswade it that they are the very Word of God (m).

(1) Hof. 8. 12. I have written to them the great things of my law, but they were counted as a strange thing. I Cor. 2. 6, 7, 13. Howbeit we speak wisdom among them that are perfect, yet not the wildom of this world, nor of the Princes of this world that come to nought, but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. Pfalm 119. 18, 129. Open thou mine eyes, that I may behold wonderous things out of thy law. Thy restimonies are wonderful, therefore doth my soul keep them. (h) Pfal. 12. 6. The words of the Lord are pure words, as silver tried in a surnace of earth; purished seven times. Pfalm 119. 140. Thy word it need were therefore the sevent loveth it. (i) A. 12. 14. To him with word is very pure, therefore thy servant loveth it. (i) Als 10. 43. To him give word is very pure, therefore thy iervant loveth it. (i) Ats 10. 43. To him give all the Prophers witness, that through his name, whosover believeth in him, shall receive remission of sins. Ats 26. 22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say sould some. (k) Rom. 3. 19. Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the World become guilty before God. (l) Ats 18. 28. For he mightly convinced the Jews, and that publickly, showing by the Scripture that Jesus was Christ. Heb. 4. 12. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Fames 1. 18. Of his own will begat he us, with the word of truth, that we should be a kind Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures. Pfalm 19. 7, 8, 9. The Law of the Lord is pertect, converting the foul; the testimony of the Lord is sure, making wife the fimple : the statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightning the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true, and righteous alrogether. Rom. 15. 4. For whatfoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures might have bope. Alls 20. 32. And now Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are fanctified. (m) John 16. 13, 14. Howbeit when He the Spirit of Truth is come, He will guide you into all Truth, for He shall not speak of himself, but whatsoever He shall hear, that shall He speak, and He will show you things to come. 1 John 2. 20. But ye have an unction from the Holy One, and ye know all things. Verse 27. But the anointing which ye have received of him, abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lye, and even as it hath raught you ye shall abide in him. John 20. 32. But these are wristen that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

Q. What do the Scriptures principally teach?

1. The Scriptures principally teach, what Man is to believe concerning God, and what duty God requires of Man (n).

Q. Was

(n) 2 Tim. 1.13. Hold fast the form of sound words, which thou hast heard me, in Faith and Love, which is in Christ Jesus.

Q. What do the Scriptures make known of God?

A. The Scriptures make known what God is (0), the Persons in the Godhead (p), the Decrees (q), and the execution of His Decrees (r).

(e) Heb. 11. 6. But without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (p) 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost and these three are One. (q) Ats 15. verse 14. Simeon hath declared, how God at the first did visit the Gentiles, to take out of them a people for his name. Verse 15. And to this agree the words of the Prophets, as it is written, Verse 18. Known unto God are all his works from the beginning of the world. (r) Ats 4 verse 27. For of a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together. Verse 28. For 20 do whatsever thy hand, and thy council determined before 20 be done.

Q. What is God ?

A. God is a Spirit (f), in and of himself infinite in Being (t), Glory (n), Blessedness*, and Perfection (x), All-fussicient (y), Eternal (z), Unchangeable (a), Incomprehensible (b), Every where present (c), Almighty (d), Knowing all things (e), Most Wise (f), Most Holy (g),

(f) John 4.74. God is a Spirit, and they that worship him, must worship him in Spirit and Truth. (t) Exod. 3.14. And God said unto Moses, I am, that I am: and he said, thus shalt shou say unto the Children of Israel, I am, hath sent me unto you. Job 11. 7, 8, 9. Canst thou by searching sind out God? canst thou sind out the Almighty unto perfection? It is as high as Heaven, what canst thou do? deeper than Hell, what canst thou know? The measure thereof is longer than the earth, and broader than the Sea. (m) Als 7.2. The God of Glory appeared unto our Father Abraham, when he was in Mcsopotamia before he dwelt in Charran. It is. Which in his times he shall shew, who is the blessed and only Potentate, the King of Kings, and Lord of Lords. (x) Matth. 5. 48. Be ye therefore perfest even as your Father who is in Heaven is perfest. (y) Gen. 17. I. When Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am God All-sufficient: walk before me and be thou persest. (a) Psalm 90. 2. Before the Mountains were brought forth, or ever thou hadst formed the earth and the world, even from eversasting to everlasting thou art God. (a) Mal. 3. 6. For I am the Lord, I Every good gift and every perfect git is from above, and cometh down from the Father of lights, with whom is no variablenss, neither shadow of turning. (b) I Kings 8. 27. But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have built. (c) Psalm 139. I. to 13. O Lord thou hast searched me and known me; thou knowest my down sitting and mine up-rising, and thou understandest my thoughts alar off, &c. Whither shall I free from thy presence? (d) Rev. 4. 8. And the sour beasts had each of them fix wings about him; and they need that I have even which; and they rest not day and night, saying, Holy, holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (e) Heb. 4. 13. Neither is there any creature that is not manifest in his sight; but all things a

Most Just (b), Most Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth (i).

name? for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manitest. (h) Dent. 32. 4. He is the rock, his work is peried: for all his ways are judgment: a God of truth, and without iniquity; just and right is he. (i) Exod. 34. 6. The Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

Q. Are there more Gods than one?

A. There is but one only, the living and true God (k).

(k) Deut. 6. 4. Hear, O Israel: the Lord our God is one Lord, I Cor. 8. 4, 6. As concerning therefore the eating of things offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is none other God but one.

But to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Jer. 10. 10. But the Lord is the true God; he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Q. How many Perfons are there in the Godhead?

A. There be three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one, true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties (1).

(1) 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoft; and these three are one. Matth. 3. 16, 17. And Jesus when he was baptized, went up streightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom 1 am well pleased. Matth. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoft. 2 Cor. 13. 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen. John 10. 30. I and my Father are one.

Q. What are the personal Properties of the three Persons in the Godhead?

A. It is proper to the Father to beget the Son (m), and to the Son to be begotten of the Father (n), and to the Holy Ghost to proceed from the Father and the Son from all Eternity (0).

(m) Heb. 1. 5, 6, 8. For unto which of the angels said he at any time, Thou art my Son, This day have I becotten thee? And again, I will be to him a Father, and he shall be to me a son. And again, when he brings in the first begotten into the world, he saith, And let all the Angels of God worship him. — But unto the Son he saith, Thy Throne, O God, is for ever and ever: a sceptre of righteousness is the seeptre of thy kingdom. (n) John 1. 14, 18. And the Word was made slesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.—No man hath seen God at any time: The only begotten Son, which is in the bosom of the Father, he hath declared him. (e) John 15, 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testisse of me. Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Q. How doth it appear that the Son and the Holy Ghost are

God equal with the Father ?

A. The Scriptures manifest, that the Son and the Holy Ghost are God equal with the Father; ascribing unto them such Names (p), Attributes (q), Works (r), and Worship (f), as are proper to God only.

(p) Ifa. 6. 3, 5. 8. And one cried unto another, and faid, Holy, holy, holy is the Lord of hofts; the whole earth is full of his glory. -Then taid I, Woe is me, for I am undone, because I am a man of unclean lips; for mine eyes have feen the King, the Lord of hofts! - Also I heard the voice of the Lord, saying, Whom shall I fend? and who will go for us? Then I faid, Here am I: fend This compared with John 12. 41. These things said Esaias, when he saw his glory, and spake of him. And with Ats 28. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word; Well Spake the Holy Ghost by Esaias the prophet, to our fathers. I John 5. 20. And we may know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesius Christ: this is the true God, and eternal life. At 5.3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lye to the holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was fold, was it not in thine own power? why haft thou conceived this thing in thine heart? thou haft not lyed unto men, but un-20 God. (9) John 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God. If a. 9. 6. For unto us a Son is born, unto us a Child is given 3 and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. John 2. 24, 25. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testifie of man; for he knew what was in man. 1 Cor. 2. 10, 11. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, fave the spirit of man that is in him? even so the things of God knows no man, but the Spirit of God.
(r) Col. 1. 16. For by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were eneated by him, and for him. Gen. 1. 2. And the earth was without form, and void, and darkness was upon the face of the earth, and the Spirit of God moved upon the face of the waters. (f) Matth. 28. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoft. 2 Cor. 23. 14. The grace of the Lord Fefus Christ, and the love of God, and the communion of the holy Ghost be with you all. Amen.

Q. What are the Decrees of God ?

A. God's Decrees are the wife, free and holy Acts of the Counsel of his Will (t); whereby, from all Eternity he hath, for his own Glory, unchangeably fore-ordained whatsoever comes to pass in time (u); especially concerning Angels and Men.

(t) Ephes. 4. 11. In whom also we have obtained an inheritance; being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. Rom. 11. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past sinding out! Rom. 9. 14, 15, 18. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion.

Therefore he hath mercy on whom he will have mercy, and whom

Q. What hath God especially decreed concerning Angels and

A. God, by an eternal and immutable Decree, out of his meer Love, for the praise of his glorious Grace, to be manifested in due time, hath elected some Angels to Glory (w), and in Christ hath chosen some Men to Eternal Life, and the Means thereof (x); and also, according to his Sovereign Power, and the unsearchable Counsel of his own Will (whereby he extendeth, or with-holdeth Favour, as he pleafeth) hath passed by, and fore-ordained the rest to Dishonour and Wrath, to be for their Sin inslicted, to the praise of the Glory of his Justice (y).

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the works of Creation and Providence, according to his infallible Fore-know-ledge,

ledge, and the free and immutable Counsel of his own Will (z).

(2) Ephef. 1. 11. In whom also we have obtained an inheritance, being predefinated according to the purpose of him, who worketh all things according to the counsel of his own will.

Q. What is the Work of Creation?

A. The Work of Creation is that, wherein God did, in the beginning, by the Word of his Power, make of nothing, the World, and all things therein, for himself, within the space of fix Days, and all very good (a).

(a) Gen. 1. throughout. He'. 11. 3. Through faith we understand that the worlds were framed by the word of God; so that things which are seen, were not made of things which do appear. Prov. 16. 4. The Lord hath made all things for

bimself; yea, even the wicked for the day of evil.

Q. How did God create Angels?

A. God created all the Angels (b), Spirits (c), immortal (d), holy (e), excelling in knowledge (f), mighty in Power (g), to execute his Commandments, and to praise his Name (b), yet subject to Change (i).

(b) Col. 1. 16. For by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him. (c) Pfal. 104.

4. Who maketh his angels spirits, his ministers a stame of sire. (d) Matth. 22.

30. For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven. (e) Matth. 25. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, (f) 2 Sam. 14. 17. Then thine hand-maid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king, to discern good and bad: therefore the Lord thy God will be with thee. Matth. 24. 36. But of that day and hour knoweth no man, no not the angels of heaven, but my Father only. (g) 2 Thess. 1. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels. (b) Ps. 103. 20, 21. Bless the Lord, ye his angels, that excel in strength, and do his commandments, hearkning to the voice of his word. Bless the Lord, all ye his hosts, ye ministers of his, that do his pleasure. (i) 2 Pet. 2. 4. For it God spared not the angels that simed, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

Q. How did God create Man?

A. After God had made all other Creatures, he created Man, Male and Female (k), formed the Body of the Man of the Dust of the Ground (l), and the Woman of the Rib of the Man (m); endued them with living, reasonable, and immortal Souls (n),

made

(k) Gen. 1. 27. So God created man in his own image, in the image of God created he him, male and female created he them. (1) Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life. (m) Gen. 2. 22. And the rib which the Lord had taken from man, made he a woman, and brought her unto the man. (n Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Compare this with Job 35. 11. Who teacheth us more than the feasts of the earth, and makes us wifer than the fowls of heaven. And with Eccles. 12. 7. Then shall the dust return to the earth, as it was; and the spirit shall return

made them after his own image (0), in Knowledge (p), Righteousness and Holiness (q), having the Law of God written in their Hearts (r), and power to fulfil it (f), with Dominion over the creatures (t), yet subject to fall (u).

to God, who gave it. And with Matth. 10. 28. Fear not them who can kill the body, but are not able to kill the faul; but rather fear him who is able to destroy both body and soul in hell. And with Luke 23. 43. And Jesus said unto him, To day soult thou be with me in Paradise. (a) Gen. 1. 27. So God created man in his own image, in the image of God created he him, male and semale created he them. (p) Col. 3. 10. and have put on the new man, which is renewed in knowledge, after the image of him that created him. (q) Ephes. 4. 24. And that ye put on the new man, which after God is created in righteousnep and true holiness. (r) Rom. 2. 14, 15. For when the Gentiles, who have not the Law, do by nature the things contained in the law; these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accussing, or else excusing one another. (f) Eccles. 7. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. (t) Gen. 1. 28. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the sowl of the air, and over every living thing that moveth upon the earth. (u) Gen. 3. 6. And when the woman saw that the tree was good for sood, and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. Eccles. 7. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions,

Q. What are God's Works of Providence?

A. God's Works of Providence are his most holy (w), wise (x), and powerful preserving (y), and governing all his Creatures (z); ordering them, and all their Actions (a), to his own Gloty (b).

(w) Pfal. 145. 17. The Lord is righteous in all his ways, and holy in all his works.

(x) Pfal. 104. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Ifa. 28. 29. This also cometh from the Lord of hosts, who is wonderful in counselling, and excellent in working. (y) Heb. 1. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our fins, sate down on the right hand of the Majesty on high. (z) Pfal. 103. 19. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.

(4) Matth. 10. 29, 30, 31. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? but the very hairs of your head are all numbred. Fear not therefore, ye are of more value than many sparrows. Gen. 45. 7. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance. (b) Kom, 11. 36. For of him, and through him, and to him are all things; to whom be glory for ever. Amen. Isa. 63. 14. As a beast goes down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thy self a glorious name.

Q. What is God's Providence towards the Angels?

A. God, by his Providence, permitted some of the Angels willfully and irrecoverably to fall into Sin and Damnation (c), limiting and ordering them, and all their Sins,

⁽c) Jude v. 6. And the angels which kept not their first estate, but lest their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. 2 Pet. 2. 4. For if God spared not the angels that sinned, but east them down to hell, and delivered them into chains of darkness, to be reserved.

to his own Glory (d), and established the rest in Holiness and Happiness (e); employing them all (f), at his pleafure, in the Administration of his Power, Mercy and Justice (g).

Q. What was the Providence of God toward Man in the Estate

wherein he was created?

A. The Providence of God toward Man, in the Estate wherein he was created, was, the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the Fruit of the Earth (b), putting the Creatures under his dominion (i), and ordaining Marriage for his help (k), affording him Communion with himself (l), instituting the Sabbath (m), entring into a Covenant of Life with him, upon condition

(b) Gen. 2. 8, 15, 16. And the Lord planted a garden eastward in Eden, and there he put the man whom he had formed.— And the Lord took the man, and put him into the garden of Eden, to dreß it, and keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.

(i) Gen. 1. 28. And God blessed them, and said anto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (k) Gen. 2. 18. And the Lord God faid, It is not good that the man should be alone; I will make him an help meet for him. (1) Gen. 1. 26, 27, 28, 29. And God faid, Let us make man in our own image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God creazed he him, male and female created he them. And God bleffed them, and faid unto them, Be fruitful, and multiply, and replenish the earth, Oc .-God faid, Behold, I have given you every herb bearing feed, upon the face of the earth; and every tree, in which is the fruit of a tree yielding feed, to you it shall be for meat. Gen. 3. 8. And they heard the voice of the Lord God walking in the gar-den in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord, amongst the trees of the garden. (m) Gen. 2. 3. And God bleffed the feventh day, and fanctified it; because that in it he had rested from all his work condition of personal, persect, and perpetual Obedience (n) of which, the Tree of Life was a Pledge (o), and forbidding to eat of the Tree of Knowledge of Good and Evil, upon

pain of Death (p).

which God created and made. (n) Gal. 3. 12. And the Law is not of faith; but the man that doth them shall live in them. Rom. 10. 5. For Moses describes the righteousness which is of the Law, that the man who doth those things shall live by them. (o) Gen. 2. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. (p) Gen. 2. 17. But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely die.

Q. Did Man continue in that Estate wherein God at first created him?

- A. Our first Parents being left to the freedom of their own Will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden Fruit, and thereby sell from the state of Innocency, wherein they were created (q).
- (9) Gen. 3. 6, 7, 8, 13. And when the woman saw the tree was good for sood, and pleasant to the sight, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew they were naked; and they sewed Fig-leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden, in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord amongst the trees of the garden. Verse 13. And the Lord God said unto the woman, What is this that thou hast done? and the woman said, The Serpent beguiled me, and I did eat. Eccles. 7. 29. Lo, this only have I found, that God made man upright, but they have sought out many inventions. 2 Cor. 11. 3. But I sear lest by any means as the serpent beguiled Eve through his substiley, so your minds be corrupted from the simplicity that is in Christ.

Q. Did all Mankind fall in that first Transgression?

- A. The Covenant being made with Adam as a publick Person, not for himself only, but for his Posterity, all Mankind descending from him by ordinary Generation (7), sinned in him, and sell with him in that first Transgreffion (1).
- (r) Als 17. 26. And hath made of one blood all Nations of men, for to dwell on the face of the earth, and hath determined the times before appointed; and the bounds of their habitation. (f) Gen. 2. 16, 17. And the Lord commanded the man, faying, Of every tree of the garden thou mayelf freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for on the day that thou eatest thereof thou shalt surely die. Compared with Rom. 5. from v. 12. to v. 20. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.—Therefore as by the offence of one, judgment came upon all to condemnation; even so.—For as by one mans disabedience many were made sinners: so by the obedience, &c..—And with 1 Cor. 15. 21, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

Q. Into what Estate did the Fall bring Mankind?

A. The Fall brought Mankind into an Estate of Sin and Misery (t).

(2) Rom. 5. 12. Wherefore as by one man fin entred into the world, and death ty fin, and so death passed upon all men, for that all have finned. Rom. 3. 23. For all have finned, and come short of the glory of God.

Q. What is Sin ?

A. Sin is any want of Conformity unto, or Trangression of any Law of God, given as a Rule to the reasonable Creature (u).

(u) 1 John 3. 4. Wholoever committeth fin, transgresseth also the Law, for fin is the transgression of the Law. Gal. 3. 10, 12. For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things, which are written in the book of the Law to do them.

And the Law is not of faith; but the man that doth them shall live in them.

Q. Wherein consisteth the sinfulness of that Estate whereinto

Man fell?

A. The finfulness of that Estate whereinto Man fell, confistent in the guilt of Adams first Sin*, the want of that righteousness wherein he was created, and the Corruption of his Nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually Good, and wholly inclined to all Evil, and that continually (x), which is commonly called Original Sin, and from which do proceed all actual Transgressions (7).

. Rom. 5. 12, 19. Wherefore as by one man fin entred into the world, and death by fin, and fo death passed upon all men, for that all have sinned . y one mans disobedience many were made sinners; so by the obedience of one Chall many be made righteous. (x) Rom. 3. from verle 10. to verle 20. As it is written, There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are eliogether become unprofitable, there is none that doth good, no not one. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of Afres is under their lips. Whose mouth is full of curfing and sitterness. Their feet are fwift to fed blood. Deftruction and mifery are in their ways. And the way of peace have they not known. There is no tear of God before their eyes. Now we know that what things foever the Law faith, it faith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty befare God. Eph. 2. 1, 2, 3. And you hath he quickened, who were dead in trefpaffes and fins: wherein in time past ye walked, according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our convertation in times palt, in the lufts of our flesh, fulfilling the defires of the flesh, and of the mind, and were by nature the children of wrath even as others. Kom. 5. 6. For when we were yet without frength, in due time Christ died for the ungodly. Rom. 8. 7, 8. Because the carnal mind is enmity against God; for it is not fraje? to the taw of God, neither indeed can be; to then they that are in the flesh comes please God. Gen. 6. 5. And God faw that the wickedness of man was greet in the earth, and that every imagination of the thoughts of his heart was onty evil communally. (y) James 1. 14, 15. But every man is tempted when he is drawn away by his own luft and enticed. Then when luft hath conceived, it bringeth forth fin, and fin when it is finished bringeth forth death. Matth. 15. 19. For our of the beart proceed evil thoughts, murders, adulteries, fornications, metes, felle-wienels, blasphemies. Q. How

Q. How is Original Sin conveyed from our first Parents unto

their Posterity ?

A. Original Sin is conveyed from our first Parents unto their Posterity by natural Generation, so as all that proceed from them in that way, are conceived and born in Sin(z).

(2) Pfalm 51. 5. Behold I was shapen in iniquity, and in sin did my mother conceive me. Job 14. 4. Who can bring a clean thing out of an unclean? not one. Job 15. 14. What is man that he should be clean, and he that is born of a moman that he should be righteous? John 3. 6. That which is born of the shell is shell, and that which is born of the Spirit is Spirit.

Q. What Mifery did the Fall bring upon Mankind?

- A. The fall brought upon Mankind the loss of Communion with God (a), his Displeasure and Curse, so as we are by Nature Children of Wrath (b), bond-slaves to Satan (c), and justly liable to all punishments in this World, and that which is to come (d).
- (a) Gen. 3. 8, 10, 24. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid shemfelves from the presence of the Lord, amongst the trees of the garden. — And he faid I heard thy voice in the garden, and I was afraid, because I was naked; and So he drove out the man : and he placed at the East of the garden of Eden, Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life. (b) Eph. 2. 2, 3. Wherein in times past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; amongst whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by mature the children of wrath even as others. (c) 2 Tim 2. 26. And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will. (d) Gen. 2. 17. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof those shalt surely die. Lam. 3 39. Wherefore doth a living man complain, a man for the punishment of his fins. Rom. 6. 23. The wages of fin is death; but the gift of God is eternal life through Jesus Christ our Lord. Matt. 25. 41, 46. Then shall he say also to them on the left hand, depart from me ye curfed into everlasting fire, prepared for the Devil and his Angels. ____ And these shall go away into everlasting punisoment; but the righteous into life eternal. Jude verle 7. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are fet, forth for an example, suffering the vengeance of eternal fire.

Q. What are the Punishments of Sin in this World?

A. The Punishments of Sin in this World, are either inward, as blindness of Mind (e), a reprobate Sense (f), strong Delusions (g), hardness of Heart (h), horrour of Consci-

(e) Eph. 4. 18. Having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart. (f) Rom. 1. 28. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, and to do those things which are not convenient. (g) 2 Thest. 2. 11. And for this cause God shall send them strong delusions; that they should believe a lye, (h) Rom. 2. 5. But after thy hardness and impenitent, heart, treasurest up unto thy self wrath against the

Conscience (i), and vile Affections (k), or outward, as the Curse of God upon the Creatures for our sakes (l), and all other evils that befall us in our Bodies, Names, Estates, Relations, and Imployments (m), together with Death it self (n).

day of wrath, and revelation of the righteous judgment of God. (i) Ifa. 33. 14. The finners in Zion are afraid; fearfuiness hath surprized the hypocrites. Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? Gen. 4. 13. And Cain said unto the Lord, my punishment is greater then I can bear. Mat. 27. 4. - Saying, I have betrayed the innocent blood; and they faid, What is that to us? fee thou to that. (k) Rom. 1. 26. For this cause God gave them up to vile affections: for even their women did change their natural use into that which is against nature. (1) Gen. 3. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and haft eaten of the tree, of which I commanded thee, faying, Thou shalt not eat of it; Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. (m) Dent. 28. 15. to the end. But it shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his Commandments and his Statutes which I have commanded thee this day, that all thefe curfes shall come upon thee and overtake thee; Curfed shalt thou be in the City, and Curfed shalt thou be in the Field; Curfed shall be thy basket and thy store. Curfed shall be the fruit of thy body, and of thy land, &c. ___ (n) Rom. 4. 21, 23. What fruit had ye then in those things whereof ye are now ashamed: for the end of these things is death. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

Q. What are the Punishments of Sin in the World to

A. The Punishments of Sin in the World to come, are everlasting separation from the comfortable presence of God, and most grievous Torments in Soul and Body without intermission, in Hell-fire for ever (e).

(o) 2 Thess. 1. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. Mark 9. 44, 46, 48. To go into Hell, where their worm dieth not, and the fire is not quenched. Luke 16. 24. And he cryed and said, Father Abraham, have mercy upon me, and send Lazarus to dip the tip of his singer in water, and cool my tongue; for I am zormented in this slame.

Q. Doth God leave all Mankind to perish in the state of Sin

A. God will not leave all Men to perish in the Estate of Sin and Misery (p), into which they fell by the breach of the first Covenant, commonly called the Covenant of Works (q), but of his meer Love and Mercy, delivereth his Elect out of it, and bringeth them into an Estate of Salvation by the second Covenant, commonly called the Covenant of Grace (r).

(p) I Thess. 3. 9. For God hath net appointed us to wrath, but to obtain falvation by our Lord Jesus Christ. (q) Gal. 3. 10, 12. For as many as are of the works of the Law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the Book of the law to do them. And the law is not of taith, but the man that doth them shall live in them. (r) Tit. 3. 4, 5, 6, 7. But after that the kindness and love of God our Saviour, toward man appeared. Not by works of righteousness which we have done, but

according to his merey he faved us by the washing of regeneration, and the re-newing of the holy Ghost. Which he shed on us abundantly through Jesus Chrift our Saviour. That being justified by his grace, we should be made heirs according to the hope of eternal life. Gal. 3.21. Is the law then against the promises of God? God forbid; for it there had been a law given, which could have given life, verily righteousness should have been by the law. Rom. 3. 20, 21, 22. Therefore by the deeds of the law there shall no steps he justified in his sight, for by the law is the knowledge of sin. But now the righteensness of God without the law is manifested, being witnessed by the Law and by the Prophets. Even the righteousness of God, which is by the faith of Jesus Christ, unto all, and upon all them that believe, for there is no difference.

Q. With whom was the Covenant of Grace made?

A. The Covenant of Grace was made with Christ, as the fecond Adam, and in him, with all the Elect as his Seed (]).

(f) Gal. 3. 16. Now to Abraham and his feed were the promises made, he saith not to seeds, as of many, but as of one, and so thy feed which is Christ. Rom. 5. 15. to the end. Of which before. If a. 53. 10, 11. Yet it pleased our Lord to bruise him, he hash put him to griet, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall serosper in his hand. He shall see of the travel of his soul, and shall be satisfied; by his knowledge shall my righteous servant justific many for he shall have their religious. ny, for he shall bear their iniquities.

Q. How is the Grace of God manifested in the fecond Covenant ?

A. The Grace of God in manifested in the second Covenant, in that he freely provideth, and offereth to Sinners a Mediator (t), and Life and Salvation by him (u); and requiring Faith as the condition to interest them in him (w), promiseth and giveth his Holy Spirit (x), to all his Elect to work in them that Faith (y), with all other faving Graces (z), and to enable them unto all Holy Obedience (a), as the Evidence of the Truth of their Faith (b)

(t) Gen. 3. 15. And I will put enmity between thee and the woman, and between thy feed and her feed, se shall bruise thy head, and thou shalt bruise his heel. If a. 42. 6. I the Lord have ealled thee in righteousnels, and will hold thine hand, and will keep thee, and will give thee for a Covenant of the people, for a light of the Gentiles. John 6. 27. Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the son of man shall give unto you, for him hath God the father sealed. (a) I John 5. 11, 13. And this is the record, that God hath given unto us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath life; and he that hath the Son, hath life. hath not life. (w) John 3. 16. For God so loved the world, that be gave his only begotten Son, that who sever believeth in him, should not perish, but have everlasting life. John 1. 12. But as many as received him, to them gave he power to become the fons of God, even to them that believe on his name. (x) Prov. 1. 23. Behold I will pour out my spirit unto you, I will make known my words unto you. (y) 2 Cor. 4. 13. We having the same spirit of faith, accordinge as it is written, I believed, and therefore have I spoken, we also believe, and therefore speak. (z) Gal. 5. 22, 23. But the fruit of the spirit, is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. (a) Ezek. 36. 27. And I will put my spirit within you, and cause you to walk in my Statutes, and ye shall keep my judgments, and do them. (b) I sames 2. 18, 22. Yea, a man may say, Thou hast saith, and I have works, there and Thankfulness to God (c), and as the way which he hath appointed to Salvation (d).

thew me thy faith without thy works, and I will show thee my faith by my works. Sceft thou how faith wrought with his works, and by works was faith made persect. (c) 2 Cor. 5. 14, 15. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not benieforth live unto themselves, but unto him which died for them, and rose again. (d) Eph. 2. 10. For we are his workmanship created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them.

Q. Was the Covenant of Grace always administred after one

and the same manner?

A. The Covenant of Grace was not always administred after the same manner, but the administrations of it under the Old Testament, were different from those under the New (e).

Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. But if the Ministration of death, written and ingraven in stones was glorious, so that the children of Israel could not stedsastly behold the face of Moses, for the glory of his countenance, which glory was to be done away. How then shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glorious, how much more doth the ministration of righteous ness exceed in glory?

Q. How was the Covenant of Grace administred under the

Old Testament?

A. The Covenant of Grace was administred under the Old Testament, by Promises (f), Prophecies (g), Sacrifices (b), Circumcision (i), the Passover (k), and other Types and Ordinances, which did all fore-lignistic Christ then to come, and were for that time sufficient to build up the Elect in Faith in the promised Messiah (l), by whom they then had full semission of Sin, and eternal Salvation (m).

(f) Rom. 15. 8. Now I say that Jesus Christ was a Minister of the Circumcision for the truth of God to confirm the promises made state the Fathers. (g) Als 3.20, 24. And he shall send Jesus Christ which was preached unto you, yea, and all the Prophets from Samuel, and those that tollow after, as many as have spoken have likewise foresold of these days. (b) Heb. 10. 1. For the law having a shadow of good thing: to come, not the very image of the things, can never with those sacrifices which they offer year by year continually, make the comers thereunto perfect. (i) Rom. 4. 11. And he received the sign of Circumcision, a seal of the righteoniness of faith which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. (k) 1 (or. 5.7. Purge out therefore the the old leaven, that ye may be a new lump, as ye are unleavened: for even Christ our Passover is sacrificed for us. (1) Heb. 2. 9. and 10. Chap. Heb. 11.13. These all died in faith not having received the Promises, but having seem them afar off, and were perswaded of them and embraced them, and contessed, that they were strangers, and pilgrims, on the earth. (m) Gal. 3. 7, 8, 9, 14. Know ye therefore that they who are of faith are the children of Abraham. And the Seripture sorelecing that God would justifie the heathen through faith, preached before the Gospel time Abraham, saying, In thee shall all nations be blessed.

Heffing of Abraham might come on the Gentiles through Jefies Christ; that we might receive the promise of the Spirit through faith.

Q. How is the Covenant of Grace administred under the

New Testament ?

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace was and still is to be administred in the preaching of the Word (n), and the administration of the Sacraments of Baptism (o), and the Lords Supper (p), in which Grace and Salvation is held forth in more fulness, Evidence, and Efficacy, to all Nations (q).

Q. Who is the Mediator of the Covenant of Grace?

A. The only Mediator of the Covenant of Grace is the Lord Jesus Christ (r), who being the Eternal Son of God, of one Substance and equal with the Father (f), in the fulness of time became Man (t), and so was and continues to be God and Man in two entire distinct Natures, and one Person for ever (u).

Wherefore he is able also to fave them to the uttermore, that come unto God by him, feeing he ever liveth to make intercession for them.

Q. How did Christ, being God, become Man?

1. Christ the Son of God became Man by taking to himself a true body, and a reasonable Soul (w), being conceived by the power of the Holy Ghoft, in the Womb of the Virgin Mary, of her substance, and born of her (x), yet

without Sin (y).
(w) John 1. 14. And the word was made flesh, and dwelt among us, and we beheld his gloty, the glory as of the only begotten of the Pather, full of grace and truth. Mat. 26. 38. Then faith he unto them, My foul is exceeding forrowful even unto death: tarry ye here, and watch with me. (a) Luke 1. 27, 31, 35, 42. To a Virgin spouled to a man whose name was Joseph, of the house of David, and the Virgins name was Mary .- And behold, then Shalt conceive in thy womb, and bring forth a Son, and thalt call his name Jefus .- And the Angel answered and faid unto her, The Holy Ghoft Shall come upon thee, and the power of the Highest Shall over-shadow thee: Therefore also that hely thing which shall be born of thee shall be called the Son of God.——And [Elizabeth] spake out with a loud voice and faid, Bleffed art thou among women, and bleffed is the fruit of thy womb. Gal. 4. 4. But when the fulness of the time was come, God sent torth his Son made of a woman, made under the law. (7) Heb. 4. 15. For we have not an High Priest which cannot be touched with a feeling of our infirmities, but was in all points rempted like as we are, yet without fin. Heb. 7. 26. For fuch an High-Prieft became us, who is boly, harmles, undefiled, separate from sinhers, and made higher than the heavens.

Q. Why was it requisite that the Mediator bould be

A. It was requifite that the Mediator should be God, that he might fullain and keep the Humane Nature from finking under the infinite Wrath of God, and the Power of Death (z), give worth and efficacy to his Sufferings, Obedience, and Intercession (a); and so farisfie God's Justice (b), procure

(2) Als 2. 24, 25. Whom God hath railed up, having loofed the pains of death, because it was not possible be should be bolden of it. For David speaks conserning him, I fore-saw the Lord always before my face; for he is on my right hand, that I should not be moved. Rom. 1. 4. And declared to be the Son of God with power, according to the Spirit of botiness, by the resurrection from the dead. Compared with Rom. 4. 25. Who was delivered for our offences, and was raised again for our justification. Heb. 9. 14. How much more shall the blood of Christ, who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God? (a) Att 20. 28. Take heed therefore unto your felves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the eburch of God, which he hath purchased with his own blood. Heb. 9. 14. How much more shall the blood of Christ, who through the cernal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God? Hebrews 7. 25, 26, 27, 28. Wherefore he is able also to save them to uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, who is hely, harmless, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily, as those high priefts, to offer up facrifice, first for his own fins, and then for the peoples; for this he did once when he offered up himself. For the law maketh men high priests which have infirmities; but the word of the oath, which was fince the law, maketh the Son, who is confecrated for ever. (h) Rom. 3. 24, 25, 26. Being insti-Led freely by his grace, through the redemption that is in Jefus Chrest. Whom

his Favour (c), purchase a peculiar People (d), give his Spirit to them (e), conquer all their Enemies (f), and bring them to everlasting Salvation (g).

Q. Why was it requisite that the Mediator should be Man?

A. It was requisite that the Mediator should be Man, that he might advance our Nature (h), perform Obedience to the Law (i), suffer, and make Intercession for us in our Nature (k), have a fellow-feeling of our Insirmities (l), that we might receive the Adoption of Sons (m), and have Comfort and Access with Boldness unto the Throne of

Grace (n).

(b) Heb. 2. 16. For verily, he took not on him the nature of angels, but be took on him the fleed of Abraham. (i) Gal. 4. 4. But when the time was come, God sent forth his Son, made of a woman, made under the law. (k) Heb. 2. 14. For ssmuch then as the children are parakers of sless and blood, he also himself likewise took pare of the same, that through death he might destroy him that had the power of death; that is, the devil. Heb. 7. 24, 25. But this man, because he continueth for ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (i) Heb. 4. 15. For we have not an High Priest that cannot be touched with the feeling of our instruction, but was in all points tempted like as we are, yet without sin. (m) Gal. 4. 5. To redeem them that are under the Law, that we might receive the Adoption of Sons. (n) Heb. 4. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

-Q. Wby

Q. Why was it requisite that the Mediator flould be God and

Man in one Perfon

A, It was requisite that the Mediator, who was to reconcile God and Man, should himself be both God and Man, and this in one Person, that the proper Works of each Nature might be accepted of God for us (0), and relied on by us, as the Works of the whole Person (p).

(e) Matth. I. 21, 23. And she shall bring forth a Son, and thou shalt eall his name Jesus, for he shall save his people from their sins.—Behold, a virgin shall be with child, and shall bring forth a Son, and they shall eall his name Emmanuel 3 which being interpreted, is, God with us. Math. 3. 17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Heb. 9. 14. How much more shall the blood of Carift, who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God.

(p) 1 Pet. 2. 6. Wherefore it is contained in the Scripture, Behold, I lay in Sibon a choice corner-stone, elect and precious: and he that believeth on him, shall not be confessanded.

Q. Why was our Mediator called Jefus?

A. Our Mediator was called Jelus, because he saveth his People from their Sins (4).

(9) Matth. 1. 21. And the shall bring forth a Son, and thou shalt call his name Jejus; for he shall fave his people from their sins.

Q. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure (r), and so set
a-part, and fully furnished with all Authority and Ability
(f), to execute the Offices of Prophet (t), Priest (u), and
King

(r) John 3. 34. For he whom God hath fent, speaketh the words of God; for God giveth not the Spiris by measure unto him. Pfulm 45. 7. Thou levelt righte-ousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (1) John 6. 27. Labour not for the mear that perisheth, but for that meat which endureth to everlasting life, which the Son of man shall give unto you: For him hath God the Father fealed. Matth. 28. 18, 19, 20. Jefus came and spake unto them, faying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoft; Teaching them to observe all shings, whatfoever I have commanded you : and lo, I am with you always, even to the end of the world. Amen. (1) Atts 3. 21, 22. Whom the heavens must seccive, until the times of restitution of all things which God hath spoken of by the mouth of all his holy prophets fince the world began. For Moles truly faid unto the Fathers, A prophet stall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. Luke 4. 18, 21. The Spiris of the Lord is upon me, because he hath anointed me to preach the gospel to the poor : he hath sent me to heal the broken in heart, to preach deliverance to the captives, and recovering of fight to the blind, to fet at liberty them that are bruised .-- And he began to say unto them, This day is this seripeure fulfilled in your ears. (u) Heb. 5. 5, 6, 7. So also Christ gloristed not himself to be made an High Priest: but he that said unto him, Thou art my Son, to day have I begotten thee. As he faith also in another place, Thou are a Priest for ever, after the order of Melchizedeck; Who in the days of his fieth, when he had offered up prayers and supplications, With strong cries and tears, unto him that was able to fave him from death, and was heard in that he feared. Heb. 4. 14, 15. Seeing then that we have a great High Priest that is passed into the heaven fus the Son of God, letus hold fast our profession. For we have not an High Priest

King of his Church (w), in the Estate both of his Humilia-

that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without fin. (n) Pfalm 2. 6. Yet have I fee my king upon my holy hill of Sion. Masth. 21. 5. Tell ye the daughter of Sion, Bebold thy King cometh unto thee, meek, and fitting upon an als, and upon a colt the foal of an als. Is 2. 6, 7. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellour, The mighty God, The everlasting Pather, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment, and with suffice, from hencetorth even for ever: the zeal of the Lord of hosts will perform this. Phil. 2. 8, 9, 10, 11. And being found in sashion as a man, he bumbled himfelf, and became obedient unto death, even the death of the cross: Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; And that every tongue should coases, that Jesus Christ is Lord, to the glory of God the Father.

Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in his revealing to the Church (x), in all Ages, by his Spirit and Word (y), in divers ways of Administration (z), the whole will of God (a), in all things concerning their Edification and Salvation (b).

(x) John 1. 18. No man hath feen God at any time; the only begotten Son. which is in the bosom of the Father, be bath declared him. (y) I Pet. I. 10, 11, 12. Of which falvation the prophets have enquired, and fearched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did fignify, when it testified before-hand the sufferings of Christ, and the glory which should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the Goffel unto yo with the Holy Ghost sent down from heaven; which things the angels defire to look into. (2) Heb. 1. 1, 2. God, who at fundry times, and in divers manners spake in times past unto the Fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. (a) John 15. 15. Henceforth I call you not servants, for the servant knoweth not what his Lord doth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you. (h) Als 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are fantified. Eph. 4. 11, 12, 13. And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. John 20. 31. But thele are written, that ye might believe that Jesies is the Christ, the Son of God; and that believing, you might have life through his name.

Q. How doth Chriest execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once Offering himself a Sacrifice without Spot to God (c), to be a Recon-

(e) Heb. 9. 14, 28. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God.--- So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, with-

Reconciliation for the Sins of his People (d), and in making continual Intercession for them (e).

out fin unto salvation. (d) Heb. 2. 17. Wherefore it behoved him, in all things to be made like unto his brethren, that he might be a merciful and saithful High Priest in things pertaining to God, to make reconciliation for the fins of the people. (e) Heb. 7. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them.

Q. How doth Christ execute the Office of a King ?

A. Christ executeth the Office of a King, in calling out of the World a People to himself (f), and giving them Officers (g), Laws (h), and Censures, by which he visibly governs them (i), in bestowing saving Grace upon his Elect (k), rewarding their Obedience (l), and correcting them for their Sins (m), preserving and supporting them under all their Temptations and Sufferings (n), restraining and overcoming all their Enemies (0), and powerfully ordering all things for his own glory (p),

and

(f) At 15. 14, 15, 16. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name: and to this agree the words of the prophets, as it is written, After this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the tuins thereof, and I will fet it up. If 2. 55. 4, 5. Behold, I have given him for a witness
to the people, a leader and commander to the people: Behold, thou shalt eall a nation that theu knowest not, and nations that know not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Gen. 49. 10. The scepter shall not depart from Judah, nor alaw-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Pjal. 110. 3. Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning; thou hast the dew of thy youth. (g) Ephes. 4.

11, 12. And he gave some aposites, and some prophets, and some evangelists, and some passers and teachers, for the perfecting of the saints, for the work of the ministry, for the editying of the body of Christ. I Cor. 12. 28. And God hath fet some in the Church; first apostles, secondarily prophets, thirdly seachers, after that miracles, then gifts of healings, helps, governments, diverficies of tongues. (h) Ila. 33. 23. For the Lord is our judge, the Lord is our Law-giver, the Lora is our King; he will fave us. (i) Matth. 18. 17, 18. And if he shall negled to hear them, tell it to the Church, but if he neglect to hear the Church, les him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatfoever ye fall loofe on earth, shall be loofed in heaven. I Cor. 5. 4, 5. In the name of our Lord Fefus Chrift, when ye are gathered together, and my spirit with the power of our Lord Jefus Christ, To deliver fuch an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jefies. (k) Ats 5. 31. Him hath God exalted with his right hand to be a Prince, and a Saviour, for to give repentance unto Ifrael, and forgiveness of sins. (1) Rev. 22. 12. And behold, I come quickly, and my reward is with me, to give every man according as his work shall be. Rev. 2. 10. Fear none of those things which thou shalt suffer : Behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life. (m) Rev. 3. 19. As many as I love, I rebute and chaf-ten: be zealous therefore, and repent. (n) Ifa. 63. 9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them and carried them all the days of old. (0) I Cor. 15. 25. For he muft raign till ye have put all his enemies under his feet. Pfalm 110. throughout : The Lord faid unto my Lord, Sit thou at my right hand, until I have made thine enemies thy foot-fool, O'c (P) Rem. 14. 10, 11. But why

and their own good (q); and also in taking Vengeauce on the rest who know not God, and obey not the Gospel (r).

dost thou judge thy brother? or why dost thou set at naught thy brother? We shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. (9) Rom. 8. 28. We know that all things work sogether for good to them who love God, to them who are the called according to his purpose. (r) a Thess. 1. 8, 9. Instaming fire taking venyeance on them that know not God, and that obey not the gosppel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Psalm 2. 8, 9. Ask of me, and I shall give thee the heathen sor thine inhetitance, and the uttermost parts of the earth for thy possession. Thou shall break them with a red of iron, thou shall dash them in pieces like a potters vessel.

Q. What was the Estate of Chrift's Humiliation ?

A. The Estate of Christ's Humiliation was, that low Condition, wherein he, for our sakes, emptying himself of his Glory, took upon him the form of a Servant. in his Conception and Birth, Life, Death, and after his Death, until his Resurrection (1).

(f) Phil. 2. 6, 7, 8. Who being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the forms of a servant, and was made in the likeness of men; and being found in sashion as a man, he humbled himself, and became obedient unto death, even the death of the cross Luke 1. 31. And behold, thou shalt concerve in thy womb, and bring forth a Son, and shalt call his name Jesus. 2 Cor. 8. 9. For ye know the grace of our Lord secure fus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be tich. Als 2. 24. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it.

Q. How did Christ humble himself in his Conception and Birth?

A. Christ humbled himself in his Conception, in that being from all Eternity the Son of God, in the Bosom of the Father, he was pleased, in the Fulness of Time, to become the Son of Man, made of a Woman of low Estate, and to be born of her; with divers Circumstances of more than ordinary Abasement (t).

(s) John 1. 14, 18. And the Word was made fless, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.—— No man hath seen God at any time; the only begotten Son which is in the beson of the Father, he hath declared him. Gal. 4. 4. But when the sulness of time was come, God sent forth his Son, made of a woman, made number to be saw. Luke 2. 7. And she brought forth her first born Son, and wrapped him in swalling-cloaths, and laid him in a manger, because there was no room for them in the inn.

Q. How did Christ humble himself in his Life ?

A. Christ humbled himself in his Life by subjecting himself to the Law (u), which he perfectly suffilled (w), and by

(u) Gal. 4. 4. But when the fulness of time was come, God lent forth his Sons made of a woman, made under the law. (w) Matth. 5. 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Rom. 5. 19. For as by one man's disobedience many were made suners, so by

by conflicting with the Indignities of the World (x), Temptations of Satan (y), and Infirmities in his Flesh; whether common to the Nature of Man, or particularly accompanying that his low Condition (z).

Q. How did Christ bumble bimself in his Death?

A. Christ humbled himself in his Death, in that having been betrayed by Judas (a), forsaken by his Disciples (b), scorned and rejected by the World (c), condemned by Pilate, and tormented by his Persecutors (d), having also conflicted with the terrors of Death, and the Powers of Darkness, felt and born the weight of Gods Wrath (c), he laid down his Life an Offering for Sin (f), enduring the painful, shameful, and cursed Death of the Cross (g).

(a) Mat. 27. 4. Saying I have finned in that I have betrayed the innocent blood; and they said, What is that to us? see thou to that. (b) Mat. 26. 56. But all this was done that the Scriptures of the Prophets might be fulfilled; then all the Disciples forsook him and sed. (c) Isa. 53. 2, 3. For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hash no form nor comelines, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were, our faces from him; he was despised, and we esteemed him not. (d) Mat. 27. from V. 26. to V. 50. Then released he Barrabas unto them, and when he had scourged Jesus, he delivered him to be crucified, &c. John 19. 34. But one of the soldiers with a spear pierced his side, and torthwith came thereout blood and water. (e) Luke 22. 44. And being in an agony he prayed more eatnessly, and his sweat was as it were great drops of blood, talling down to the ground. Mat. 27. 46. And about the ninth hour fesus cryed with a loud voice, saying, ELI, ELI LAMA SABACTHANI; that is to say, My God, my God, why hast thou for sken me? (f) Isa. 53. 10. Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall proloper in his hand. (g) Phil. 2. 8. And being found in tashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Hieb 12. 2. Looking unto Iesus the author and sinisher of our faith, who for the joy that was set before him, endured the cross, designing the shame, and is set down at the right hand of the throne of God. Gal.

2. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us : for it is Written, Curfed is every one that hangeth on the tree.

Q. Wherein consisted Christs humiliation after his Death? 1. Christs humiliation after his Death, consisted in his being buried (h), and continuing in the state of the Dead, and under the power of Death till the third Day (i), which hath been otherwise expressed in these Words, He descended into Hell.

(b) 1 Cor. 15. 3, 4. For I delivered unto you first of all that which I also received, how that Christ died for our fins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures. (i) Pfal. 16. 10. For thou wilt not leave my foul in hell, neither wilt thou fuffer thine Holy One to fee corruption. Compared with Als 2. 24, 25, 26, 27, 31. Whom God hath raised up having loosed the pains of death, because it was not possible that he should be holden of it. For David speaketh concerning him, I forefaw the Lord always before my face, for he is on my right hand that I should not be moved .--Therefore did my heart rejoice, and my tongue was glad, my flesh also shall rest in hope. Because thou wilt not leave my foul in the grave, nor wilt thou fuffer thine Holy One to fee corruption. He feeing this before, spake of the resurrection of Christ, that his foul was not left in hell, neither did his flesh fee corruption. Rom. 6. 9. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. Mat. 12. 40. For as Jonas was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth.

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Q. What was the estate of Christs exaltation?

A. The estate of Christs exaltation comprehendeth his Refurrection (k), Ascension (1), fitting at the right hand of the Father (m), and his coming again to judge the World (n).

(k) I Cor, 15. 4. And that he was buried, and that he rose again the third day according to the Scripture. (1) Mark 16. 19. So then, after the Lord had spoken unto them, he was received up into heaven, and fate on the right hand of God. (m) Eph. 1. 20. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. (n) Als 1.

Who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken from you up into heaven, shall se come, in like manuer as ye have feen him go into Heaven. Als 17. 31. Because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath evideined whereas he had he hath ordained, whereof he hath given affurance unto all men, in that he hath raifed him from the dead.

Q. How was Christ exalted in his Refurredion?

A. Christ was exalted in his Resurrection, in that, not having seen Corruption in Death, of which it was not pos-sible for him to be held (a), and having the very same Body in which he suffered, with the effential Properties thereof (p), but without Mortality and other common Infirmities belonging to this Life, really united to his Soul (q),

(e) Ats 2. 24, 27. Whom God hath raised up, having loosed the pains of death, because it was not possible he should be holden of it. _____Because thou will not leave my foul in hell, neither wilt thou fuffer thine Holy One to fee corruption. (p) Like 24. 39. Behold my hands and my feet, that it is I my felf: handle me and fee me, for a spirit hath not flesh and bones as ye fee me have. (9) Rom. 6. 9. Knowhe rose again from the Dead the third Day, by his own Power (r); whereby he declared himself to be the Son of God (f), to have satisfied Divine Justice (r), to have vanquished Death and him that had the Power of it (u), and to be Lord of quick and dead (w), all which he did as a publick Person (x), the head of his Church (r), for their Justification (z), quickning in Grace (a), support against Enemies (b), and to assure them of their Resurrection from the Dead at the last Day (c).

ing that Christ being railed from the dead dieth no more, death hath no more dominion oper him. Rev. 1. 18. I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and death. (r) Join 10. 18. No man taketh it from me, but I lay it down of my felf. I have power to lay it down, and I have power to take it again; this commandment have I received of my Pather. (f) Rom. 1. 4. And declared to be the Son of God with power, according to the Spirit of holinels by the resurrestion from the dead. (i) Rom 8.

34. Who is he that condemneth? it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (u) Heb. 2. 14. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might deffroy him that had the power of death, that is the Devil. (11) Rom. 14.9. For to this end Christ both died, and rofe, and revived, that he might be Lord both of the dead, and living. (2) 1 Cor. 15. 21, 22. For fince by man came death, by man came also the resurredien of the dead, for as in Adam all die, so in Christ shall allbe made alive. (y) Eph. 1. 20, 22, 23. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. And hath put all things under his feet, and gave him to be the head over all things to the Church; which is his body, the fulnels of him that filleth all in all. Col. 1. 18. And he is the head of the body the Church, who is the beginning, the first born from the dead, that in all things he might have the preheminence. (2) Rom. 4. with Christ (by grace ye are faved) And huth raifed us up together, and made us fit together in heavenly places in Christ Iclus. Col. 2. 12. Buried with him in Baptilm, wherein also ye are risen with him, through the saith of the operation of God, who hath raised him from the dead. (b) 1 Cor. 15. 25, 26, 27. For he must reign till be hath put all his enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet; but when he saith, all things are put under him, it is manifest that he is excepted who did put all things under him. (c) 1 Cor. 15. 20. But now is Christ risen from the dead, and become the sirst fruits of them that slept.

Q. How was Christ exalted in his Afcension?

A. Christ was exalted in his Ascension, in that having after his Resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God (d), and giving them Committion to Preach the Gospel to all Nations (d) forty days; after

(d) Als 1. 2, 3. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles, whom he had chosen, To whom also be showed himself alive after his passion, by many infallible proofs being seen of them forty days and speaking of the things pertaming to the kingdom of God. (e) Mat. 28, 19, 20. to be therefore and teach all nations, hap-tizing them in the name of the Father, and of the Son, and of the Holy Ghost,

ter his Refurrection, he, in our Nature, and as our head (f), triumphing over Enemies (g), visibly went up into the highest Heavens, there to receive gifts for Men (b), to raise up our Affections thither (i), and to prepare a place for us (k), where himself is, and shall continue, till his second coming at the end of the World (l).

teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway unto the end of the world. (f) Heb. 6. 20. Whither the fore-runner is for us entred, even Jesus made an High-Priest for ever after the order of Melchizedeck. (g) Eph. 4. 8. Wherefore he saith when he assended up on high, he led captivity captive, and gave gits unto men. (h) Als 1. 9, 10, 11. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked stedsastly towards Heaven, as he went up, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? the same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Eph. 4. 10. He that descended is the same also that assended up far above all heavens, that he might sill all things. Plal. 68.

18. Thou hast ascended on high, thou hast led captivity captive, thou hast received sists for men; yea for the rebellious also, that the Lord God might dwell among them. (i) Col. 3. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitted at the right hand of God; set your affections on things above, not on things on the earth. (k) John 14. 3. And if I go and prepare a place for you, I will come again and receive you unto my self, that where I am there ye may be also. (l) Acts 3. 21. Whom the heavens must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began.

Q. How is Christ exalted in his fitting at the right hand

of God?

A. Christ is exalted in his fitting at the right hand of God, in that as God-man he is advanced to the highest favour with God the Father (m), with all fulness of Joy (n), Glory (o), and power over all things in Heaven and Earth (p), and doth gather and defend his Church, and subdue their Enemies, surnisheth his Ministers and People with Gifts and Graces (q), and maketh Intercession for

them (r).

(m) Phil. 2. 9. Wherefore God also hath highly exalted him, and given him a name, which is above every name. (n) Als 2. 28. Thou hast made known to me the ways of life; Thou shalt make me full of joy with thy countenance. Compared with Pfal. 16. 11. Thou wilt show me the path of life; in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. (e) John 17. 5. And now O Father, glorific thou me, with thine own self, with the glory which I had with thee before the world was. (p) Eph. 1. 22. And hath put all things under his feet, and gave him to be the head over all things to the Church. I Pet. 3. 22. Who is gone into heaven and is on the right hand of God, Angels, and Authorities, and Powers being made subject unto him. (q) Eph. 4. 10, 11, 12. He that descended, is the same also that ascended up far above all heavens, that he might fill all things. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. Pfal. 110. throughout. The Lord said unto my Lord. six thou at my right hand, till, &c. to the end. (r) Rom. 8. 34. Who is he that condemneth? it is Christ that died; yea rather that is risen a subject to the right hand of God, who also maketh intercession for us.

Q. How

A. O. How doth Christ make Intercession?

Nature continually before the Father in Heaven (f), in the Merit of his Obedience and Sacrifice on Earth (t), declaring his Will to have it applied to all believers (u), an-Iwering all accusations against them (w), procuring for them quiet of Conscience notwithstanding Daily failings (x), access with boldness to the Throne of Grace (y), and acceptance of their Persons (z), and services (a).

Q. Row is Christ to be exalted in his coming again to judge

A. Christ is to be exalted in his coming again to judge the World, in that he who was unjustly judged and condemned by wicked Men (b), shall come again at the last Day in great Power (c), and in the full manifestation of his own Glory, and of his Fathers, with all his Holy Angels (d), with a shout, with the voice of the Archangel, and

therer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. (c) Mat. 24 30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (d) Luke 9. 26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his Fathers, and of the holy Angels. Matth. 25. 31. When the Son

and with the Trumpet of God (e), to judge the World in

righteousness (f).

Son of man shall come in his glory and all the boly Angels wish him, then shall be see upon the throne of his glory. (c) I Thess. 4. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-Angel, and with the trump of God, and the dead in Christ shall rise sirst. (f) Als 17. 31. Because he hath appointed a day wherein he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raifed him from the dead.

> Q. What benefits hath Christ procured by his Mediation? A. Christ by his Mediation hath procured Redemp-

tion (g), with all other benefits of the Covenant of Grace (b).

(g) Heb. 9. 12. Neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. (b) 2 Cer. 1. 20. For all the promises of God in him are, yea, and in him. Amen, unto the glory of God by us.

Q. How do we come to be made partakers of the benefits

which Christ bath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us (i), which is the work especially of God the Holy Ghost (k).

(i) John 1. 11, 12. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the font of God, even to them that believe in his name. (k) Tir. 3. 5, 6. Not by works of righteousnels which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.

Q. Who are made partakers of Redemption through Christ?

A. Redemption is certainly applied and effectually communicated to all those for whom Christ hath purchased it (1), who are in time by the Holy Ghost inabled to believe

in Christ according to the Gospel (m).

- (1) Eph. 1. 13, 14. In whom ye also trufted, after that ye heard the word of Truth, the Golpel of your falvation; in whom also after ye believed, ye were fealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. John 6. 37, 39. All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wife cast out . And this is the Fathers will who hath fent me, that of all which he hash given me I should lose nothing, but should raise it up again at the last day. John 19. 15, 16. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. (m) Eph. 2. 8. For by grace ye are faved through faith, and that not of your felves, it is the gift of God. 2 Cor. 4. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.
 - Q. Can they who have never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the Light of Nature?

A. They who having never heard the Gospel (n), know

(n) Rem, 10. 14. How then shall they call on him in whom they have ot believed and how shall they believe in him of whom they have not heard? and how

not Jefus Christ (0), and believe not in him, cannot be saved (p), be they never so diligent to frame their Lives according to the Light of Nature (q), or the Law of that Religion which they profess (r), neither is there Salvation in any other, but in Christ alone (f), who is the Saviour only of his Body the Church (t).

Thall they hear without a preacher ? (0) 2 Theff. 1. 8, 9. In flaming fire, taking vengeance on them that know not God, and that obey not the Golpel of our Lord Jefus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. Eph. 2. 12. That at that time ye were without Christ, being aliens from the Common-wealth of Ifrael, and strangers from the Covenant of Promise, having no hope, and without God in the world. John 1. 10, 11, 12. He was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not. But as many as received him, to them gave he power to become the fons of God, even to them that believe in his Name. (p) John 8. 24. I said therefore unto you, that ye shall die in your fins; For if ye believe not that I am He, ye shall die in your sins. Mark 16.16. He that believeth and is baptized, shall be laved; but he what believeth not shall be damned. (9) 1 Cor. 1. 20, 21, 22, 23, 24. Where is the wises where is the Seribes where is the disputer of this world? Hath not God made feelist the wisdom of this world? For after that in the wildom of God the world through wildom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a fign, and the Greeks leek after wisdom. But we preach Christ crucified, to the Jews a stumbling block, and unto the Greeks foolishness. But unto them who are called, both Jews, and Greeks, Christ the power of God, and the wisdom of God. (r) John 4. 22. Te worship ye know not what 3 we know what we worship, for salvation is of the Jews. Rom. 9. 31, 32. But Israel which followed after the law of righteensness, hath not attained to the law of righteensness. Wherefore? Because they sought it not by faith, but as it were by the works of the Law, for they stumbled at that stumbling stone. Phil. 3. 4, 5, 6, 7, 8, 9. Though I might also have confidence in the flesh; if any other man thinketh that he hath whereof he might trust in the slesh, I more. Circumcited the eighth day, of the stock of Israel of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee. Concerning zeal, persecuting the Church, touching the righte-ousness which is in the law, blameless. But what things were a gain to me, those I counted loss for Christ. Yea doubtless, and I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do account them but dung, that I may win Christ. And be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. 1 Ads 4. 12. Neither is there Saluation in any other; for there is no other name sender heaven given amongst men, whereby we must be faved. (1) Eph. 1. 23. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body.

Q. Are all they faved who hear the Gospel and live in the Church?

A. All that hear the Gospel, and live in the visible Church, are not saved, but they only who are true Members of the Church invisible (u).

(u) John 12. 38, 39, 40. That the faying of Haias the Prophet might be fulfilled which he spake, Lord, who hash believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Haias said again, He hath blinded their eyes, and hardened their heart, that they flound not see with their eyes, nor understand with their heart, and be converted, and I should heal them. Rom. 9. 6. Not as though the word of God hath taken none effect; for they are not all Israel who are of Israel. Mat. 12. 14. For many are

called but few are chosen. Mat. 7. 21. Not every one that faith unto me, Lord, Lord shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. Rom. 11. 7. What then I Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

Q. What is the vifible Church ?

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A. The visible Church is a Society made up of all such as in all Ages and Places of the World do profess the true Religion (w), and of their Children (x).

(w) I Cor. 1. 2. Unto the Church of God which is at Corinth, to them that are Sanitified in Christ Festes, called to be Saines, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. 12. 13. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. Rom. 15. 9; 10, 11, 12. And that the Gentiles might glorifie God for his merer, as it is written, For this cause I will confess to thee among the Gentiles, and sing uncothy name. And again he faith; Rejoice ye Gentiles with his people. And again, Praise the Lord, all ye Gentiles, and laud him all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Rev. 7.9. After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the lamb, cloathed with white robes, and palms in their hands. Pfalm 2. 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Pfalm 22. 27, 28,
29, 30, 31, All the ends of the world shall remember, and turn unto the Lord, and
all the kindreds of the earth, shall worship before thee. For the Kingdom is the
Lords, and he is the Governour among the nations. All they that be fat upon the
earth shall eat and worship; all that go down to the dust shall how before him, and
none can keep alive his own soul. A seed shall serve him, it shall be accounted to the Lord for a generation. They shall come and shall declare his night cousiness. Pfal. 45. 17. I will make thy name to be remembred in all generations; therefore shall the people praise thee for ever and ever. Mat. 28. 19, 20. Go ye there'ore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you always unto the end of the world. Amen. Esaiah 59 21. As for me, this is my Covenant with them, saith the Lord, My spirit which is upon thee, and my words which I have put in thy mouth, thall not depart out of the mouth, nor out of the mouth of thy feed, nor out of the mouth of thy feeds feed, faith the Lord, from henceforth and for ever. (x) I Cor. 7.14. For the unbelieving husband is fanctified by the wife, and the unbelieving wife is fanctified by the husband; else were your children unclean, but now they are holy. Als 2. 39. For the Promise is unto you and to your children, and to all that atar off, even as many as the Lord our God fall call. Rom. 11. 16. For if the first-fruits be holy, the sump is also holy, and if the root be holy, so are the branches. Gen. 17. 7. And I will establish my Covenant between me and thee, and thy feed after thee, in their generations for an everlasting Covenant, to be a God unto thee, and to thy feed after

Q. What are the special priviledges of the visible Church?

A. The visible Church hath the priviledge of being under God's special Care and Government (y), of being protected and preserved in all ages, notwithstanding the opposition

⁽y) Isa. 4. 5, 6. And the Lord will create upon every dwelling place of Mount Sion, and upon her assemblies a cloud and smoke by day, and the shining of a staming sire by night, for upon all the glory shall be a defence. And there shall be a Taternzele for a shadow in the day-time from the heat, and for a place of refuge, and for a covers from storm, and from rain. 1 Tim. 4. 10. For therefore we both labour, and

of all Enemies (z), and of enjoying the Communion of Saints, the ordinary means of Salvation (a), offers of Grace by Christ to all the Members of it in the Ministry of the Gospel, testifying, that whosoever believes in him shall be saved (b), and excluding none that will come unto him (c).

and fuffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. (2) Psalm 115. throughout. Not unto us O Lord; not unto us, but—to the end. Ifa. 31. 4, 5. For thus hath the Lord Spoken unto me; like as the lion and the young lion roaring on his prey, when a multitude of Shepherds are called forth against him, he will not be atraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for mount Sion and for the hill thereof. As birds flying, so will the Lord of hofts defend Jerusalem, defending also he will deliver it, and passing over he will preferve it. Zech. 12. 2, 3, 4, 8, 9. Behold, I will make Ferufalem a cup of trembling unto all the people round about, when they shall be in the siege both a-gainst Judah and Jerusalens. And in that day will I make Jerusalen a burthensome stone for all people; all that burthen themselves with it, shall be cut in pieces, though all the people of the earth begathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.——In that day shall the Lord defend the inhabitants of Ferusalem, and he that is feeble among them, at that day shall be as David, and the house of David shall be as God, as the Angel of the Lord before them. And it shall come to pass in that day, that I will feck to deftroy all the nations that come against Jerusalem. (a) Als 2. 39, 42. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. — And they continued stedfastly in the Apostles Dostrine, and in fellowship, and in breaking of bread, and in prayers. (b) Pfalm. 147. 19, 20. He flewert his words unto Jacob, his statutes and his judgments unto Ifrael. He hath not dealt fo with any nation, and as for his judgments, they have not known them; praise ye the Lord. Rom. 9. 4. Who are Ifraclites, to whom pertaineth the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises. Eph. 4. 11, 12. And he gave some Apostles, and some Prophers, and some Evangelists, and Some Pastors and Teachers, for the perfetting of the Saints, for the work of the minifry, for the edifying of the body of Christ. Mark 16. 15, 16. And he faid unto them, Go ye into all the world, and preach the Goffel to every creature. He that believeth and is baptized shall be faved, but he that believeth not shall be damned. (c) John 6. 37. All that the father giveth me shall come unto me, and him that cometh to me I will in no wife caft out.

Q. What is the invisible Church?

A. The invisible Church is the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head (d).

(d) Eph. 1. 10, 22. That in the dispensation of the sulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.—And hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the sulness of him that filleth all in all. John 10. 16. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. John 11. 52. And not for that nation only, but that also he should gather together in one, the children of God that were scattered attract.

Q. What special lenefits do the Members of the invisible Church enjoy by Christ?

A. The Members of the Invisible Church by Christ enjoy

enjoy Union and Communion with him in Grace and Glory (c).

(e) John 17. 21. That they all may be one, as thou Father art in me, and I in thee, that they also may be one in no, that the world may believe that thou hast sent me. Eph. 2. 5, 6. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved) And hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus. John 17. 24. Pather I will that they also whom thou hast given me, be with me where I am, that they may be bold my glory which thou hast given me; for thou lovedst me before the soundation of the world.

Q. What is that Union which the Elect have with Christ?

A. The Union which the Elect have with Christ, is the work of God's Grace (f), whereby they are Spiritually and Mystically, yet really and inseparably joined to Christ, as their Head and Husband (g), which is done in their effectual Calling (b).

(f) Eph. 1. 22. And hath put all things under his feet, and gave him to be head over all things to the Church. Eph. 2. 6, 7, 8. And hath railed us up together, and made us fit together in heavenly places in Christ Jesus. That in the ages so come he might show the exceeding riches of his grace in his kindness towards us, through Christ Jesus. For by grace are ye saved, through faith, and that not of your selves, it is the gift of God. (g) 1 Cor. 6. 17. But he that is joined to the Lord is one Spirit. John 10. 28. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. Eph. 5. 23, 30. For the Husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body.——For we are members of his body, of his stess, and of his bones. (h) 1 Pet. 5. 10. But the God of all grace who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 Cor. 1. 9. God is taithful, by whom yo were called unto the fellowship of his Son Jesus Christ oar Lord.

Q. What is effectual calling?

A. Effectual Calling is the work of God's Almighty Power and Grace (i), whereby, out of his free and especial Love to his Elect, and from nothing in them moving him thereunto (k), he doth in his accepted time invite and draw them

(i) John 5.25. Verily, verily I fay unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. Eph. 1.18, 19, 20. The eyes of your understanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand, in the heavenly places. 2 Tim. 1.8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the assistance of the Gospel, according to the power of God. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace which was given us in Christ Issue before the world began. (k) Tit. 3.4,5. But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 2.4, 5, 7, 8, 9. But God who is rich in mercy, for his great love wherewith he loved us. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved.)——That in the ages to come he might show the exceeding riches of his grace, in his kindness towards us through Christ school Christ school.

to Jefus Christ by his Word and Spirit (1), savingly inlightning their Minds (m), renewing and powerfully determining their Wills (n), so as they, although in themselves dead in Sin, are hereby made willing and able freely to answer his call, and to accept and imbrace the Grace offered and conveyed therein (0).

through faith, and that not of your felver; it is the gift of God. Not of works, lest any man should boast. Rom. 9. 11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. (1) 2 Cor. 5. 20. Now then we are Amballadours for Christ, as though God did beleech you by us, we pray you in Christs stead, be ye reconciled to God. Compared with 2 Cor. 6. 1, 2. We then as workers together with him, befeech you also that ye receive not the grace of God in vain; for he saith, I have heard thee in a time accepted, and in the day of sal-yation have I succoured thee; Behold now is the accepted time, behold, now is the day of salvation. John 6. 44. No man can come to me except the Father who hath sent me, draw him; and I will raise him up at the last day. 2 Thess. 2. 13, 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through fandlification of the Spirit, and belief of the truth. Whereunto he hath called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ.
(m) Als 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of fins, and an inheritance among them which are sanctified by faith which is in me. I Cor. 2. 10, 12. But God hath revealed them unto us by his Spirit: for the Spirit -Now we have not fearcheth all things, yea even the deep things of God.received the Spirit of the world, but the Spirit which it of God, that ye might know the things freely given us of God. (n) Ezek. 11. 19. I will give them one heart, and I will put a new Spirit within you, and I will take the flony heart out of their Helli, and will give them an heart of flesh. Ezek. 36. 26, 29. A new beart also will I give you, and a new spirit will I put within you, and I will take away the Stony heart out of your flesh, and I will give you an heart of flesh. I will also fave you from all your uncleannesses, and I will call for the corn, and increase it, and lay no famine upon you. John 6. 45. It is written in the Prophets, And they shall be all raught of God: every man therefore that hath heard and learned of the Father cometh unto me. (o) Eph. 2. 5. Even when we were dead in fins, hath quickned us together with Christ, (by grace ye are faved.) Phil, 2. 13. For it is God that worketh in you to will and to do of his good pleafure. Deut. 30. 6. And the Lord thy God will circumcife thy heart, and the heart of thy feed to love the Lord thy God with all thy heart, and with all thy foul, that thou mayoft live.

Q. Are the Elect effectually called?

A. All the Elect, and they only, are effectually called (p), although others may be, and often are, outwardly called by the Ministry of the Word (q), and have some common operations of the Spirit (r), who, for their wilful neglect and contempt of the Grace offered to them, being just-

(p) Als 13. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: 2nd as many as were ordained to eternal life, believed. (9) Mat. 22. 14. For many are called, but few are chosen. (r) Mat. 7. 22. Many will say unto me in that day, Lord, Lord, Have we not prophessed in thy name? and in thy name cast out Devils? and in thy name done many wonderful works? Mat. 13. 20, 21. But he that received the seed into stony places, the same is he that heaveth the word, and anon with joy received it: yet hath he not not in himself, but dureth for a while; for when tribulation or persecution arises.

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ly left in their unbelief, do never truly come to Jesus Christ (f).

feth because of the word, by and by he is offended. Heb. 6. 4, 5. For it is impossible for those who were once enlightned, and have tasted of the heavenly gitt, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; If they, &c.———(f) John 12. 38, 39, 40. That the faying of Esaias the Prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe; because that Esaias said again, He hath blinded their eyes, and hardned their heart, that they should not see with their eyes, and understand with their heart, and be converted, and I should heal them. Als 28. 25, 26, 27. And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Ghost by the Prophet Esaias unto our Fathers, saying, Go unto this people, and fay; Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, left they should fee with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. John 6. 64, 65. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me except it were given him of the Father.

Pfalm 81. 11, 12. But my people would not hearken to my voice, and Israel would have none of me; fo I gave them up to their own hearts lufts, and they walked in their own counsels.

Q. What is the Communion in Grace which the Members of

the Invisible Church have with Christ?

A. The Communion in Grace, which the Members of the Invisible Church have with Christ, is, their partaking of the Virtue of his Mediation, in their Justification (t), Adoption (u), Sanctification, and whatever else in this Life manifests their Union with him (w).

(1) Rom. 8. 30. Moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified. (u) Eph. 1. 5. Having predestinated us to the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will. (v) I Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and santisfication, and redemption.

Q. What is Justification?

A. Justification is an act of Gods free Grace unto Sinners (x), in which he pardoneth all their Sins, accepteth and accounteth their Persons righteous in his sight (y), not for

(x) Rom. 3. 22, 24, 25. Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all that believe; for there is no difference.—
Being justified freely by his grace, through the redemption that is in Jesus Christ. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of fins that are past, through the forbearance of God. Rom. 4. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is accounted for righteousness. (y) 2 Cor. 5. 19, 21. To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.——For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Rom. 3. 22, 24, 25, 27, 28. Even

for any thing wrought in them, or done by them (z), but only for the perfect obedience and full fatisfaction of Christ, by God imputed to them (a), and received by Faith alone (b).

28. Even the righteousness of God which is by the faith of Jesis Christ unto all, and upon all that believe; for there is no difference. - Being justified freely by his grace through the redemption that is in Jesus Christ. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteoufness for the remission of sins that are past, through the forbearance of God .-Where is boafting then? it is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law. (2) Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace: (a) Rom. 5. 17, 18, 19. Therefore if any man be in Christ he is a new creature, old things are passed away, behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Rom. 4. 6, 7, 8. Even as David also delecribes the blessedness of the man unto whom God imputeth righteousness without works, Saying, Bleffed are they whole iniquities are forgiven, and whole fins are covered. Eleffed is the man to whom the Lord will not impute fin. (b) All 10. 43. To him give all the Prophets witness, that through his name whosover believeth in him shall receive remission of sins. Gal. 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no stephen with the sure of the law shall no stephen and not by the works of the law shall no stephen and he would in him any having min our sink. justified. Phil. 3. 9.—And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteonfiels which is of God by faith.

Q. How is Justification an Ad of Gods free Grace?

A. Although Christ by his Obedience and Death, did make a proper, real, and full fatisfaction to Gods Justice, in the behalf of them that are justified (c), yet in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did provide this Surety, his own only Son (d), imputing his righteousness to

(c) Rom. 5. 8, 9, 10, 19. But God commendeth his love towards us in that while we were yet finners Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life.——For as by one mans disobedience many were made sinners, so by the obedience of one shall many he made righteous.

(d) I Tim. 2. 5, 6. For there is one God, and one Mediator between God and men, the man Christ Jesns. Who gave himself a ransom for all to be testissed in due time. Heb. 10. 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Mat. 20. 28. Even as the Son of man came not to be ministed unto, but to minister, and to give his life a ransom for many. Dan. 9. 24, 26. Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to scal up the vision and prophecy, and to anoint the most Holy. And after threescore and two weeks shall Mesiah be cut off, bus not for himself, and the people.

them (e), and requiring nothing of them for their Justification, but Faith (f), which also is his gift (g), their Justification is, to them, of free Grace (b).

ple of the Prince that shall come, shall destroy the City and the Sanctuary, and the end thereof shall be with a flood, &c. Efa. 53. 4, 5, 6, 10, 11, 12. Surely he hath born our griefs, and carried our forrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquizies; the chastissement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of use all. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and be satisfied: by his knowledge shall my righteous servant justifie many; for he shall bear their iniquities. Therefore will I divide him vant justifie many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his foul unto death: and he was numbred with the transgressors, and he bare the fin of many, and made intercession for the transgressors. Heb. 7. 22. By so much was Jesus made a Surety of a better Testament. Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? I Per. 1. 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as filver and gold, from your vain conversation, received by tradition from your fathers; But with the precious blood of Chrift, as of a lamb without blemish, and without spot. (e) 2 Cor. 3. 21. For he hath made him to be fin for us, who knew no fin, that we might be made the righteousness of God in him. (f) Rom. 3. 24, 25. Being justified freely by his grace, through the redemption that is in Jesus Christ. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of fins that are past, through the forbearance of God. (g) Eph. 2. 8. For by grace are ye faved through faith, and that not of your felves; it is the gift of God. (h) Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of fins, according to the riches of his grace.

Q. What is justifying Faith?

A. Justifying Faith is a saving Grace (i), wrought in the heart of a Sinner by the Spirit (k), and Word of God (l), whereby he, being convinced of his Sin and Misery, and of the disability in himself and all other Creatures to reco-

ver him out of his lost condition (m), not only affenteth to

(i) Heb. 10. 39. But we are not of them who draw back to perdition, but of them who believe to the faving of the Soul. (k) 2 Cor. 4. 13. We having the fame Spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believe and therefore speak. Eph. 1. 17, 18, 19. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power. (1) Rom. 10. 14. How then shall they call on him, on whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (m) Als 2. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and Brethren, what shall we do to be saved? Als 16. 30. And brought them out, and said, Sirs, What must we do to be saved? John 16. 8, 9. And when he is come he will convince the world of sin, and of rightcousness, and of Judgmenti. Of sin, because they believe not in me.——Rom. 5. 6. For when we were yet without strength,

the truth of the Promise of the Gospel (n), but receive the and restern upon Christ and his righteousness therein held forth, for pardon of Sin (o), and for the accepting and accounting of his Person righteous in the sight of God for Salvation (p).

frength, in due time Christ died for the ungodly. Eph. 2. 1. And you hath he quickned, who were dead in trespasses and sins. Acts 4. 12. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. (n) Eph. 1. 13. In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation, in whom also after ye believed ye were scaled with that holy Spirit of promise. (e) John 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Acts 16. 31. And they said, Believe on the Lord Fests Christ, and thou shalt be saved and thine house. Acts 10. 43. To him give all the Prophets witness, that through his name, whosever believeth in him shall receive remission of sins. (p) Phil. 3. 9. And be found in him, not having mine own rightensfield which is of God by faith. Acts 15. 11. But we believe that through the righteousness which is of God by faith. Acts 15. 11. But we believe that through the grace of our Lord Jesus Christ, we shall be saved even as they.

Q. How doth Faith justifie a Sinner in the fight of God?

A. Faith justifies a Sinner in the fight of God, not because of those other Graces which do always accompany it, or of good Works that are the Fruits of it (q); nor as if the Grace of Faith, or any Act thereof, were imputed to him for his Justification (r); but only as it is an Instrument, by which he receiveth and applieth Christ and his Righte-

oulnels (1).

(q) Gal. 3. 11. But that no man is justified by the law in the sight of God, is evident: for the just shall live by faith. Rom. 3. 28. Therefore we conclude, that a man is justified by faith, without the deeds of the law. (r) Rom. 4. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Compared with Rom. 10. 10. For with, the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

(f) John 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Phil. 3. 9. And be found in him, not having mine own righteousness which is by the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Gal. 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no slesh be justified.

Q. What is Adoption?

A. Adoption is an Act of the free Grace of God (t), in and for his only Son Jesus Christ (u); whereby all those that are justified, are received into the number of his Children (w), have his Name pur upon them (x), the Spirit of

(t) I John 3. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. (u) Ephes. 1. 5. Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. 4. 4, 5. But when the sulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. (w) John 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (x) 2 sor. 6. 18. And I will be a Father unto you, and

his Son given to them (y), are under his fatherly Care and Dispensations (z), admitted to all the Liberties and Priviledges of the Sons of God, made Heirs of all the Promises, and Fellow-Heirs with Christ in Glory (s).

ye shall be my sons and daughters, saith the Lord Almighty. Rev. 3. 12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jexusalem that cometh down out of heaven from my God; and I will write upon him my new name. (y) Gal. 4. 6. And because ye are Sons, Gad hath sont forth the Spirit of his Son into your heaves, crying, Abbas Father. (a) Psel. 103. 13. Like as a father pitieth his children, so the Lord pitieth them that shrup him. Prov. 14. 26. In the tear of the Lord is strong confidence, and his children shall have a place of refuse. Matth. 6. 32. For your heaventy Father howeith that ye have need of all these shings. (a) Heb. 6. 22. That ye be not slothful, but followers of them who through faith and parience inherit the Promises. Rom 8. 17. And if children, then heirs, heirs of God, and joint-heirs with Chris, if so be that we suffer with him, that we may be also glotisted together.

Q. What is Sandification ? Bandering

A. Sanctification is a Work of God's Grace, whereby they whom God hath, before the foundation of the World, chofen to be holy, are in time, through the powerful Operation of his Spirit (b), applying the Death and Refurrection of Christ unto them (c), renewed in their whole Man after the Image of God (d), having the Seeds of Repentance unto Life, and of all other saving Graces put into their Hearts (t); and those Graces so stirred up, increased and strengthned (f),

(b) Ephef. 1. 4. According as he hath chosen us in him before the foundation of the world, that we bould be boly and without blame before him in love. 1 Cor. 6. 11. And such were some of you; but ye are washed, but ye are fandised, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 2 Thest. 21. 13. But we are bound to give thanks to God alway for you, bretheen, beloved of the Lord, because God hath from the beginning obesen you to salvation, through santisseasien of the Spirit, and belief of the truth. (c) Kom. 6. 4, 5, 6. Therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in new raised to sail in the likewest of his death, we shall be also in the likewest of his resurration. Knowing this, that our old man is eracified with him, that the body of sin might be destroyed, that hencesorth we should not serve sin. (d) Eph. 4. 23, 24. And be renewed in the Spirit of your mind; and that ye put on that new man, which after God is created in right cousings and true localings. (e) Ast 11. 18. When they heard these things, they held their peace, and gloristed God, saying, Then hath God also to the Gensiles granted repentance theoliste. BJohn 3. 9. Whosever is born of God, doth not commit sin; for his sed iffe. BJohn 3. 9. Whosever is born of God, doth not commit sin; for his sed remained in him, and he cannot sin because he is born of God. (f) Tude v. 20. But ye beloved, building up your selves in your most holy faith, praying in the Holy Ghost. Heb. 6. 11, 12. And we desire that every one of you do show the same diligence to the full assume of hope unto the end. That ye be not sloshly, but sollings are of them, who through faith and patience inherit the promises. Eph. 3. 16, 17, 18, 19. That he would grant you, according to the riches of his glory, to be some should be such might, by his Spirit in the innerwman. That Christ may dwell in your hearts by faith, that ye being rooted and

as that they more and more die unto Sin, and rife unto Newnels of Life (g).

he knowledge of God. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness. (g) Rom. 6. 4,—6,—14. Therefore we are buried with him by baptilm unto death, that like as Christ was saided up from the dead by the glory of the Father, so we also should walk in newness of life.——Knowing this, that out old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you; for ye are not under the law, but under Grace. Gal. 3.24. And they that are Christ's, have crucified the sless, with the affection and justs.

Q. What is repentance unto life?

A. Repentance into life, is a faving Grace (b), wrought in the heart of a finner by the Spirit (i), and word of God (k), whereby out of the fight and fenle not only of the danger (l), but also of the fifthiness and odiousness of his fins (m), and upon the apprehension of God's mercy in Christ to such as are penitent (n), he so grieves for (n), and hates

(h) 2 Tim. 2. 25. In mecknels instructing those that oppose themselves, if God peradventure may give them repentance to the acknowledging of the truth. (i) Zech. 12. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace, and of supplications, and they shall look on him whom they have pierced, and mount for him as one mounteen for his only son, and shall be in bitternels as one that is in bitternels to his sixth-born. (k) Att 11.18, 20, 21. When they heard these things they held their peace, and gloristed God, saying, Then hath God also to the Gentiles granted repontance unto life. -And some of them were men of Cyprus, and Cyrene; who when they were come to Antioch, spake unto the Grecians, preaching the Lard Fefus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. (1) Ezek. 18. 28-30-32. Because he considereth and surneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

Therefore I will judge you, O house of Israel, every one according to his ways, faith the Lord God. Repent and turn your selves from all your transgressions, so iniquity shall not be your ruin. For I have no pleasure in the death of him that dies, faith the Lord God : wherefore turn your felves and live ye. Luke 15. 17, 18. And when he came to himfelf, he faid, How many hired fervants of my fathers have bread enough, and to spare, and I perish mith lunger? I will arise, and go to my father, and fay unto him, Father I have sinned against heaven, and before thee. Hof. 2. 6, 7. Therefore behold I will hedge up thy way with thorns, and make a wall, that the shall not find her paths. And the shall follow after her lovers, but shall not over-take them; and she shall seek them, but shall not find them. Then shall she say, I will go and return to my fir f. busband ; for iben was it better with me than now, (m) Ezek. 36. 31. Then shall ve remember your own suit ways, and your doings which were not good, and thall leath your filves in your own fight for your iniquities, and for your abominations. If 1. 30. 22. Ye shall defile also the covering of thy graven Images of filver, and the ornaments of thy molten Images of gold; thou shalt cast them away as a menstruous cloth, thou shalt say unto it, Get thee hence. (n) Joel 2. 12, 13. Therefore also now saith the Lord, turn ye even to me with all your heart, and with saling and weeping, and mourning. And rent your heart and not your garments, and turn wise the Lord your God, for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. (6) Fer. 31. 18, 19. I have surely heard Ephraim be-meaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke : turn thou me, and I shall be turned : thou art the Lord my God. Surely after that I was turned, I repented, and after that I was in-Atuaed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did

his fins (p), as that he turns from them all to God (q), purposing and endeavouring constantly to walk with him in all the ways of new obedience (r).

these the reproach of my youth. (p) 2 Cor. 7.11. For behold, this fell same thing that ye served after a godly sore, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what tear, yea, what vehement desire, yea, what zeal, yea, what revenue: in all things ye have approved your selves to be clear in this matter. (q) Ast 26.18. To open their eyes, and to turn them from daykness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sandstified by faith that is in me. Ezek. 14.6. Therefore say unto the house of Israel, Thus saith the Lord God, Repont and turn your selves from your Idols, and turn away your faces from all your aboninations. I kings 8.47, 48. Yet it they shall bethink themselves in the land whither they were carried captives, and repont, and make supplication to thee in the land of them that carried them captives, saying, We have sinned and done perversly, we have committed wickedness, And so return unto thee with all their heart, and with all their foul.

(r) Pfal. 119.6—58—28. Then shall not I be assamed, when I have respect unto all thy commandments.—I intreated thy favour with my whole heart; be merciful unto me according to thy word.—My soul melteth for heaviness; strengthen thou me according to thy word. Luke 1.6. And they were both righteous before God, walking in all the commandments, and ordinances of the Lord blameless. 2 Kings 23.25. And like unto him was there no King before him, that turned to the Lord with all his heart, and with all his fool, and with all his might, according to all the Lord of Moses, neither after him atose there any like him.

Q. Wherein do Justification and Sanctification differ?

A. Although Sanctification be inseparably joined with Justification (f), yet they differ, in that God in Justification imputes the righteousness of Christ (t); in Sanctification his Spirit insuseth grace, and enableth to the exercise thereof (u); in the former sin is pardoned (w), in the other it is subdued (x), the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation (y), the

(f) I Cor. 6. 11. And such were some of you, but ye are washed, but ye are fantisfied, but ye are justified in the name of the Lord scius, and by the Spirit of our God. 1 Cor. 1. 30. But of him are ye in Christ Jesus; who of God is made unto us wisdom, and righteousness, and sandification, and redemption. (1) Rom. 4. 6—8. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.—Blessed is the man unto whom the Lord will not impute sin. (u) Exck. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. (w) Rom. 3. 24, 25. Being justified freely by his grace through the redemption that is in Jesus Christ. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sing that are past through the forbearance of God. (x) Rom. 6.6—14. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you, for ye are not under the law, but under grace. (y) Rom. 8. 33, 34. Who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth? It is Christ that died, year rather, that is risen again, who is even at the right hand

the other is neither equal in all (z), nor in this life perfect in any (a), but growing up to perfection (b).

of God, who also maketh intercession for us. (2) 1 John 2. 12, 13, 14. I write unto you, little Children, because your fins are torgiven you, for his names sake. I write unto you, Fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have covercome the wicked one. I write unto you, sittle children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have covercome the wicked one. Heb. 3. 12, 13, 14. For, when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness, for he is a babb. But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil. (a) I John 1. 8—10. And if we say, that we have no sim, we deceive our selves, and the truth is not in us.—If we say that we have not simmed, we make him a lyer, and his word is not in us. (b) 2 Cor. 7. 1. Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the selfin and spirit, perfaling boliness in the fear of God. Phil. 3. 12, 13, 14. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus. Brethren I count not my self to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are behind, and reaching forth unto those things which are behind, and reaching forth unto those things which are before. I press toward the mark, for the price of the high calling of God in Christ Jesus.

Q. Whence arifeth the imperfection of Sandification in believers?

A. The imperfection of Sanctification in believers, ariseth from the remnants of fin abiding in every part of them, and the perpetual lustings of the flesh against the spirit, whereby they are often soiled with temptations, and fall into many fins (c), are hindered in all their spiritual services (d), and their best works are imperfect and defiled in the sight of God (e).

(c) Rom. 7. 18-23. For I know that in me, that is, in my flesh dwelleth no good thing; for, to will is prefent with me, but how to perform that which is good, -But I fee another law in my members warring against the law of my mind, and bringing me into captivity to the law of fin, which is in my members. Mark 14. 66——to the end. And as Perer was beneath in the Palace, there cometh one of the maids of the High Prieft, Oc.--Gal. 2. 11, 12. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For beiore that certain came from James, he did eat with the Gentiles, but when they were come, he withdrew, and separated hinself, fearing them who were of the circumcisson. (d) Heb. 12. 1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth fo eafily befer us, and let us run with patience the race that is fet before us. (e) Ifa. 64. 6. But we are all as an unclean thing, and all our righteousnelles are as filely rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. Exod. 28. 38. And it shall be upon Aarons forchead, that Aaton may bear the iniquity of the boly things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

Q. May not true believers by reason of their impersedions; and the many temptations and sins they are overtaken with, fall

away from the flate of Grace?

A. True believers by reason of the unchangeable love of God(f), and his decree and covenant to give them perfeverance (g), their inseparable union with Christ (h), his continual intercession for them (i), and the spirit and seed of God abiding in them (k), can neither totally nor finally fall away from the state of Grace(l), but are kept by the power of God through Faith unto salvation (m).

(f) Jer. 31. 3. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. (g) 2 Tim. 2. 19. Nevertheless the soundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that name the name of Christ, depart from iniquity. Heb. 13. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, that great shephered of the sheep, through the blood of the everlasting covenant, Make you perfest in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory, &c. 2 Sam. 23. 5. Although my house be not so with God, yet he hath made with me an everlassing covenant, ordered in all things, and sure; for this is all my salvation and all my desire, although he make it not to grow. (h) 1 Cor. 1. 8, 9. Who shall consist my on unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. (i) Heb. 7. 25. Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercossion for them. Luke 22. 32. But I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren. (k) 1 John 3. 9. Whosever is born of God doth not commit sin, for his feed remainesh in him, and he cannot sin because he is born of God. 1 John 2.

27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things and is truth, and is no lye, and even as it hath taught you, ye shall abide in him. (l) Jer. 32. 40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart

Q. Can true believers be infallibly assured that they are in the Estate of Grace, and that they shall persevere therein unto Salvation?

A. Such as truly believe in Christ, and endeavour to walk in all good Conscience before him (n), may, without extraordinary Revelation, by Faith grounded upon the Truth of Gods Promises, and by the Spirit enabling them to discern in themselves those Graces to which the Promises of Life are made (o), and bearing witness with their Spirits

(n) I John 2. 3. And hereby we do know that we know him, if we keep his commandments. (o) 1 Cor. 2. 12. Now we have received, not the Spirit of the world, but the
Spirit which is of God, that we might know the things that are freely given us of God.
I John 3. 14, 18, 19, 21, 24. We know that we have passed from death unso life, beesuse we love the brethren; he that loveth not his brother, abideth in death, My
little children, let us not love in word, nor in tongue, but in deed and in truth.

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Spirits that they are the Children of God (p), be infallibly affored that they are in the Estate of Grace, and shall perfevere therein unto Salvation (q).

And hereby we know we are of the truth, and shall assure our hearts before him. Beloved, if our heart condemn us not, then have we considence towards God—And he that keepeth his commandments dwelleth in him, and he in him; and hereby me know that he abideth in us, by the Spirit which he hath given to us. I John 4. 13, 16. Hereby we know that we dwell in him, and he in us, because he hath given is of his Spirit.—And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, awelleth in God, and God in him. Heb. 6. II, 12. And we desire that every one of you do show the same diligence, so the full assurance of hope unto the end. That ye be not slothful but followers of them who through faith, and patience, inherit the promises. (p) Rom. 8. 16. The Spirit is self beareth witness with our Spirit, that we are the children of God. (g) I John 5. 13. These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Q. Are all true believers at all times assured of their present being in the Estate of Grace; and that they shall be saved?

A. Assurance of Grace and Salvation not being of the Essence of Faith (r), true believers may wait long before they obtain it (f), and after the enjoyment thereof may have it weakned and intermitted through manifold Dissempers, Sins, Temptations and Desertions (t), yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter Despair (u).

(r) Eph. 1. 13. In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, ye were fealed with the hely Spirit of promise. (f) Ass. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hash no light, let him truft in the Lord, and fray upon his God. Pfal. 88. throughout. O Lord God of my falvation, I have cried day and night, &c. (t) Pfal. 77. I. to the 12. V. I cried unto thee with my voice, &c. Cant. 5. 2, 3, 6. I fleep, but my heart waketh; it is the voice of my beloved that knocketh, faying, Open to me, my fifter, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. I have put off my coat, how snall I put it on? I have washed my feet, how shall I defile them?my beloved, but my beloved had withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer. Pfal. 51. 8, 12. Make me to hear joy and gladness, that the bones which thou haft broken may rejoyce, Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Pfal. 31. 22. For I faid in my hast, I am eut off from before thine eyes; nevertheless thou heardst the voice of my supplications when I cried unto thee. Psal. 22. 1. My God, my God, why hast thou for saken me & why art those so far from belping me, and from the words of my roaring? (u) I John 3.9. Wholoever is born of God doth not commit sin: for his feed remaineth in him, and he eannot sin because he is born of God. Job. 13. 15. Though he slay me, ger will I truft in bim ; but I will maintain mine own ways before him. Pfal. 73. 15, 23. If I say, I will speak thus, behold, I should offend against the generation of thy children. Nevertheless I am continually with thee, thou hast holden me by my right hand. Ifa. 54. 7, 8, 9, 10. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlafting kindness will I have mercy on thee, faith the Lord my Redeemer. For this is as the waters of Noah unto me; for as I have fworn that the waters of Noah shall no more go over the earth, so have I sworn that I

would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills shall be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.

Q. What is the Communion in Glory, which the Members of

the Invisible Church have with Christ?

A. The Communion in Glory which the Members of the Invisible Church have with Christ is, in this Life (w), immediately after Death (x), and at last perfected at the Re-

furrection and Day of Judgment (y).

(w) 2 Cor. 3. 18. But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. (x) Luke 23. 43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise. (y) 1 Thess. 4. 17. Then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

O. What is the Communion in Glory, with Christ, which the

Members of the Invisible Church enjoy in this Life?

A. The Members of the Invisible Church have communicated to them in this Life, the first fruits of Glory with Christ, as they are Members of him their Head, and so, in him, are interested in that Glory which he is fully possessed of (z), and, as an earnest thereof, enjoy the Sense of Gods Love (a), Peace of Conscience, joy in the Holy Ghost, and hope of Glory (b): as, on the contrary, the Sense of Gods revenging Wrath, horror of Conscience, and a fearful expectation of Judgment, are, to the Wicked, the beginning of their Torments which they shall endure after Death (c).

(2) Epb. 2. 5, 6. Eyen when we were dead in fins, hath quickned us together with Christ (by grace ye are laved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. (a) Rom. 5. 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given to us. Compared with 2 Cor. 1. 22. Who hath also sailed us, and given the earnest of the Spirit in our hearts. (b) Rom. 5. 1, 2. Therefore being sufficed by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. Rom. 14. 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. (c) Gen. 4. 13. And Cain said unto the Lord, My punishment is greater than I can bear. Matth. 27. 4. Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to it. Heb. 10. 27. But a certain fearful looking for of judgment, and siery indignation, which shall devour the adversaries. Rom. 2. 9. Tribulation and anguish upon every soul of man that doth evil, of the Jew sirst, and also of the Gentile. Mark 9. 44. Where their worm dieth not, and the fire is not quenched.

Q. Shall all Men Die?

A. Death being threatned as the Wages of Sin (d), it is appointed unto all Men once to Die (e), for that all have

finned (f).

(d) Rom. 6. 23. For the wages of fin is death: but the gift of God is eternal life through Jesus Christ our Lord. (e) Heb. 9. 27. And as it is appointed unto all men once to die, but after death the judgment. (f) Rom. 5. 12. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.

Q. Death

Q. Death being the wages of Sin, why are not the Righteous delivered from Death, seeing all their Sins are forgiven in

Christ ?

A. The Righteous shall be delivered from Death it self at the last Day, and even in Death are delivered from the fling and curse of it (g), so that, although they Die, yet it is out of God's love (b), to free them perfectly from Sin and Milery (i), and to make them capable of further Communion with Christ in Glory, which they then enter upon (k).

(2) 1 Cor. 15. 26, 35. The last Enemy that shall be destroyed is death. O death where is thy sting? &c. Heb. 2. 15. And deliver them who through fear of death, were all their life-time subjett to bondage. (h) Ifa. 57. 1, 2. The righteous perisheth, and no man lays it to heart; and merciful men are taken away, none confidering that the righteous is taken away from the evil to come. He hall enter into peace; they shall rest in their beds, each one walking in his uprightness. 2 Kings 22. 20. Behold therefore I will gather thee unto thy Fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not fee all the evil which I will bring upon this place. (i) Rev. 14. 13. And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from hencesorth, yea, saith the Spirits that they may rest from their labours, and their works do follow them. Eph. 5. 27. That he might present it to himself aglorious Church, not having spot or wrinkle, or any such thing, but that it should be boly and without blemift. (k) Luke 23. 43. And Jelus faid unto him, Verily I fay unto thee, This day shale thou be with me in Paradife. Phil. 1. 23. For I am in a ftreight betwixt two, having a defire to depart, and to be with Christ, which is far better.

Q. What is the Communion in Glory with Christ, which the Members of the invisible Church enjoy immediately after Death ?

A. The Communion in Glory with Christ, which the Members of the Invifible Church enjoy immediately after Death, is, in that their Souls are then made perfect in Holinels (1), and received into the highest Heavens (m), where they behold the Face of God in Light and Glory (n), waiting for the full Redemption of their Bodies (0), which even

(1) Heb. 12. 23. To the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the Spirits of just men made perfect. (m) 2 Cor. 5. 1, 6, 8. For we know that it our earthly house of this Tabernaele were dissolved, we have a building of God, an bouse not made with hands, eternal in the heaven. Therefore we are always consident, knowing that while we are present in the body, we are absent from the Lord.— We are consident, I say, and willing rather to be absent from the body, and present with the Lord. Phil. 1, 23. For I am in a streight betwith two, having a desire to depart, and to be with Christ, which is far better. Compared with A&s 3. 21. Whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. And with Eph. 4. 10. He mouth of all his holy Prophets, fince the world began. And with Epn. 4. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. (n) I John 3. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. I Cor. 13. 12. For now we see through a glass, darkly, but then, face to face: now I know in Part: but then I shall know even as also I am known. (o) Rom. 8. 23. And not only they, but our selves also, who have the first truits of the Spirit, even we our selves, grown within our selves, waiting for the Adoption, to wit, the Redemption

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of 1 not with the caus Shall is co come done in Death continue united to Christ (p), and rest in their graves as in their beds (q), till at the last day they be again united to their Souls (r): whereas the Souls of the Wicked are at Death cast into Hell, where they remain in Torments and utter Darkness, and their bodies kept in their Graves, as in their Prisons, till the Resurrection and Judgment of the great Day (s).

on of our body. Pfalm 16.9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in bope. (p) I Thess. 4. 14. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. (q) Esa. 57. 2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness. (r) Job 19. 26, 27. And though after my skin, worms destroy this body, yet in myslesh shall see God. Whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me. (f) Luke 16. 23, 24. And in hell he list up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his singer in water and cool my tongue, for I am tormented in this slame. Als 1. 25. That he may take part of this Ministry, and Aposteship, from which Judas by Transgression tell, that be might go to his own place. Jude V. 6, 7. And the Angels which kept not their first estate, but left their own habitation, he hath restricted in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the Cities round about them in like manner giving themselves over to fornication, and going after strange slesh, are set forth for an example, suffering the vengeance of eternal fire.

Q. What are we to believe concerning the Refurredi-

A. We are to believe that at the last Day there shall be a general Resurrection of the Dead, both of the just and unjust (t), when they that are then found alive, shall in a Moment be changed; and the self same Bodies of the Dead which were laid in the Grave, being then again united to their Souls for ever, shall be raised up by the power of Christ (u); the bodies of the Just, by the Spirit of Christ, and by Virtue of his Resurrection, as their Head, shall be raised in power, spiritual, incorruptible, and made like to his Glorious Body (w), and the bodies of the Wicked shall

(t) At 24. 15. And have hope towards God, which they themselves also allow, that there skall be a resurrection of the dead, both of the just, and unjust. (u) I Cor. 15. 51, 52, 53. Behold I shew you a mystery, we shall not all sleep, but we shill all be changed. In a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound, and the dead shall be taised incorruptible, and we shall be changed:) For this corruptible must put on incorruption, and this mortal must put on immortality. I Thest. 4. 15, 16, 17. For this we say unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent them who are alseep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise sirst. Then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. John 5. 28, 29. Marvail not at this, for the hour is coming in the which all that are in the graves, shill hear his voice, And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. (w) 1 Cor. 15. 21, 22, 23, 42, 43, 44.

shall be raised up in dishonour, by him, as an offended Judge (x).

For fince by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming.

——So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption: It is sown in dishonour, it is raised in glory: It is sown in weaknels, it is raised in power: It is sown a natural body, it is raised a Spiritual body. Phil. 3. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself. (x) John 5. 27, 28, 29. And hath given him authority to execute judgment also, because he is the son of man. Marvail not at this, for the hour is coming in which all that are in the graves, thall hear his voice; And shall come forth, they that have done good, unto the resurrection of life, and they that have done evit unto the resurrection of damnation. Matth. 25.-33. And he shall fet the sheep on his right hand, but the goats on the left.

Q. What shall immediately follow after the Resurrelli-

A. Immediately after the Resurrection shall follow the general and final Judgment of Angels and Men (y), the Day and Hour whereof no Man knoweth, that all may Watch and Pray, and be ever ready for the coming of the Lord (z).

down to hell, and delivered them into chains of darkness to be referred unto judgment. Jude ver. 6, 7, 14, 15. And the Angels which kept not their first station, but lest their own habitation, he hath reserved in everlasting chains under darkness, anto the judgment of the great day. Even as Sodom and Gomorrah, and the Cities about them, in like manner giving themselves over to fornication, and going after strange slesh, are set forth for an example, sustening the vengeance of eternal sire.

And Enoch also, the seventh from Adam prophesied of these saying, Behold, the Lord cometh with ten thousands of his Saints, To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him. Mat. 25. 46. And those shall go away into everlassing punishment, but the righteous into life eternal. (2) Matth. 24. 36, 42, 44. But of that day and bour knows no man, no not the Angels of heaven, but my Father only.———Watch therefore, for ye know not the hour when your Lord doth come.——Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Luke 21. 35, 36. Fot as a snare shall it come on all them that awell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand infere the Son of man.

Q. What shall be done to the Wicked at the Day of Judg-

A. At the Day of Judgment the Wicked shall be set on Christ's Lest hand (a), and, upon clear Evidence, and sull Conviction of their own Consciences (b), shall have the searful, but just Sentence of Condemnation pronounced against

(a) Mar. 25, 33. And he shall set the sheep on his right hand, but the goats on the left. (b) Rom. 2. 15, 16. Which shew the work of the law written in their literates, their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another. In the day when he shall judge the secrets

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ers of gainst them (c); and thereupon shall be cast out from the favourable presence of God, and the Glorious Fellow-ship with Christ, his Saints, and all his Holy Angels, into Hell, to be punished with unspeakable Torments both of Body and Soul, with the Devil and his Angels for ever (d).

of men, by Jesus Christ according to my Gospel. (c) Mat. 25. 41, 42, 43. Then shall he say also to them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels. For I was an hungred and ye gave me no meat, I was thirsty, and ye gave me no drink.—— I was a stranger, and ye took me not in; naked and ye cloathed me not, sick, and in prison, and ye visited me not. (d) Luke 16. 26. And besides all this, there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass to us, that would come from thence. 2 Thess. 1. 9, 9. In staming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Q. What shall be done to the Righteous at the Day of Judg-

A. At the Day of Judgment, the Righteous being caught up to Christ in the Clouds (e), shall be set on his Right hand, and there openly acknowledged, and acquitted (f); shall join with him in the judging of reprobate Angels and Men (g), and shall be received into Heaven (h); where they shall be fully and for ever freed from all Sin and Mistery (i), filled with unconceivable Joys (k), made perfectly holy and happy both in Body and Soul, in the Company of innumerable Saints, and Holy Angels (l), but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all Eternity (m): and this is the perfect and full Communion

⁽e) 1 Theff. 4. 17. Then we which are alive and remain, shall be eaught up together with them in the clouds, to meet the Lord in the air, and fo shall we ever be with the Lord. (f) Mat. 25. 33. And he fall fet the sheep on his right hand, but the goats on the left. Mat. 10. 32. Whosoever therefore shall confess me before men, him will I confest also before my Father which is in heaven. (g) I Cor. 6. 2, 3. Do ye not know that the Saints shall judge the world? And if the world, &c. Know ye not that we shall judge Angels? how much more then the things that pertain to this life? (h) Mar. 25. 34, 46. Then shall the King say to them on his right hand, Come ye bleffed of my Father, inherit the Kingdom prepared for you from the foundation of the world .- And these shall go away into everlasting punishment, but the righteous into life eternal. (i) Eph. 5. 27. That he might present it to himfelf a glorious Church, not having for or wrinkle, nor any fuch thing, but that is bould be holy, and without blemifb. Rev. 14. 13. And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth, yea, faith the Spirit, that they may rest from their labours, and their works do follow them. (e) Pfalm 16. 11. Thou wilt shew me the path of life, in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. (1) Heb. 12. 22, 23. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, To the general assembly of the first-born, which are written in heaven, and to God, the Judge of all, and to the Spirits of just men made perfett. (m) I John 3. 2. Beloved, now are we

nion which the Members of the invisible Church shall enjoy with Christ in Glory at the Resurrection and Day of Judgment.

the Sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is. I Cor. 13. 12. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know, even as I am known. I Thess. 4. 17, 18. Then we who are alive and remain, shall be caught up together with them in the clouds, to met the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Having Seen, what the Scriptures principally teach us to believe concerning God; it follows to consider, what they require as the Duty of Man.

Quest. W HAT is the Duty that God requireth of Man?

Answ. The Duty which God requireth of Man, is, obedience to his revealed Will (n).

(n) Rom. 12. 1, 2. I befeech you therefore, brethren, by the mercles of God, that ye prefent your bodies a living facrifice, boly, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable and perfest will of God. Mic. 6. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. 1 Sam. 15. 22. And Samuel said; Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey, is better than sacrifice, and to hearken, than the fat of vans.

Q. What did God at first reveal unto Man as the rule of his obedience?

A. The Rule of Obedience revealed to Adam in the Estate of innocency, and to all Mankind in him, beside a special Command, not to eat of the fruit of the Tree of the knowledge of Good and Evil, was, the Moral Law (0).

(o) Gen. 1. 26, 27. And God said, Let us make man in our image, after our likeness, and let them have dominion over the sish of the sea, and over the sown of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth. So God created man in his own smage, in the image of God created he him, male and semale created he them. Rom. 2. 14, 15. For when the Gentiles who have not the law, do by nature the things contained in the Law, these having not the law, are a law unto them. selves; Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while according, or essenting one another. Rom. 10. 5. For Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them. Gen. 2. 17. But of the tree of knowledge of good and evil, thus shall not east of it: for in the day, thou eatest thereof, thou shall surely die.

Q. What is the Moral Law ?

A. The Moral Law is the Declaration of the Will of God to Mankind, directing and binding every one to personal, persect, and perpetual Conformity and Obedience thereunto, in the frame and disposition of the whole Man Soul and Body (p), and in performance of all those duties of Holiness and Righteousness which he oweth to God and Man (q); promising Life upon the fulfilling, and threatning Death upon the breach of it (t).

(p) Deut. 5. 1, 2, 3, 31, 33. And Moses called all Israel, and said unto them, Hear, O Israel, the Statutes and Judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our sathers, but with us, even us; who are all of us alive here this day.—But as for thee stand thou here by me, and I will speak unto thee all the Commandments, and the Statutes and the Judgments which thou shalt teach them, that they may do them in the land which I give them to posses it.—Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall posses. Luke 10. 26, 27. What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. Gal. 3. 10. For as many as are of the works of the law are under the curse; for it is written, surfed is every one that continueth not in all things contained in the book of the Law to do them. I Thess. 5. 23. And the very God of peace sanstife you wholly, and I pray God your whole Spirit, and foul, and body, be preserved blameless until the coming of our Lord Jesus Christ. (9) Luke 1. 75. In holiness and righteousness before him all the days of our life. All 24, 16. And herein do I exercise my self, to have always a conscience void as oftence both towards God and towards men. (r) Rom. 10, 5. For Moses described the righteousness which is of the law, that the man which doth these things shall live by them. Gal. 3. 10, 12. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things that are written in the book of the law to do them. And the law is not of faith, but the man that doth them shall him in them.

Q. Is there any use of the Moral Law to Man, since the

A. Although no Man, fince the Fall, can attain to Righteousness and Life by the Moral Law (f), yet there is great use thereof, as well common to all Men, as peculiar either to the unregenerate, or the regenerate (t).

(f) Rom. 8. 3. For what the law could not do, for that it was weak through the flesh, God sending his own Son in the likeness of sintul stesh, and for sin, condemned sin in the stesh. Gal. 2. 16. Knowing this that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no sless be justified. (2) I Tim. 1. 8. But we know that the law is good, if a man use it lawfully.

Q. Of what use is the Moral Law to all Men?

The Moral Law is of use to all Men, to inform them of the Holy Nature and Will of God (u), and of their Duty, binding them to walk accordingly (w); to convince them of their disability to keep it, and of the finful pollution of their Nature, Hearts, and Lives (x), to humble them in Sense of their Sin and Milery (1), and thereby help

them to a clearer fight of the need they have of Christ (z),

and of the perfection of his Obedience (a).

(n) Lev. 11. 44, 45. For I am the Lord your God, ye shall therefore santisse your selves, and ye shall be holy, for I am holy, neither shall ye desile your selves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God, ye shall therefore be holy, for I am holy. Lev. 20. 7, 8. Santisse your selves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my Statutes, and do them. I am the Lord which santisse you. Rom. 7. 12. Wherefore the Law is holy, and the commandment holy, just and good. (w) Mich. 6. 8. He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk hambly with thy God. Jam. 2. 10, it. For whosever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transferssor of the Law. (x) Pfal. 19. 11, 12. Moreover by them is thy servant warned, and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from my secret saults. Rom. 3. 20. Therefore by the deeds of the law shall no stell be justified in his sight; for by the law is the knowledge of Sin. Rom. 7. 7. What shall we say then? Is the law sin? God torbid. Nay I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. (y) Rom. 3. 9, 23. What then? are we better than they? No, in no wise; for we have before proved both sews and Gentiles that they are all under sin. For all have sinned, and come short of the glory of God. (2) Gal. 3. 21, 22. Is the law then against the promise of God? God torbid, for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scriptive hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. (a) Rom.

Q. What particular use is there of the Moral Law to unregenerate Men?

A. The Moral Law is of use to unregenerate Men, to a-waken their Consciences to fly from Wrath to come (b), and to drive them to Christ (c); or, upon their continuance in the Estate and way of Sin, to leave them inexcusable (d), and under the Curse thereof (e).

(b) 1 Tim. 1. 9, 10. Knowing this that the Law is not mad for a righteous man, but for the lawlets and disobedient, for the ungodly and sinners, for unholy, and prophane, for murtherers of fathers, and murtherers of mothers; for man-slayers, for whore-mongers, for them that desile themselves with mankind, for mensicalers, for lyers, for perjured Persons, and if there be any other thing that is contrary to sound doctrine. Gal. 3. 24. Wherefore the Law was our School-Masser to bring as unto Cirist, that we might be justified by faith. (d) Rom. 1. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Compared with Rom. 2. 15. Which show the work of the Law written in their hearts, their consciences also bearing witness, and their changes is the mean while accusing one another. (e) 2 Gal. 3. 10. For as many as

are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all the things which are written in the book of the Law, to do them.

Q. What special use is there of the Moral Law to the re-

A. Although they that are regenerate, and believe in Christ, be delivered from the Moral Law as a Covenant of Works (f), so as thereby they are neither Justified (g), nor Condemned (b), yet beside the general uses thereof common to them with all Men, it is of special use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the Curse thereof in their stead, and for their Good (i); and thereby to provoke them to more thankfulness (k), and to express the same in their greater care to conform themselves thereunto as the rule of their Obedience (1).

(f) Rom. 6. 14. For fin shall not have dominion over you; for ye are not un der the law, but under grace. Rom. 7. 4, 6. Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.——But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. Gal. 4. 4, 5. But when the sulness of time was come, God for forth his son made of a woman and a wall was a law. To reduce the sull serve the sull oldness of the letter. Gal. 4. 4, 5. But when the fulness of time was come, God sent forth his son made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. (g) Rom. 2. 20. Therefore by the deeds of the law shall no sless be justified in his sight, for by the law is the knowledge of sin. (b) Gal. 5. 23. Meckness, Temperance, against such there is no Law. Rom. 8. 1. There is now therefore no condemnation to them that are in Christ Jesus, who walk not after the sless, but after the Spirit. (i) Rom. 7. 24, 25. O wretched man that I am! who shall deliver me from this body of death? I shank God, through Jesus Christ our Lord; so then with the mind I my self serve the law of God, but with the sless, the law of sin. Gal. 3. 13, 14. Christ hath redeemed us from the Curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through taith. Rom. 8. 3, 4. For what the law could not do, for that it was weak through the sless, God sending his own Son in the likeness of sinful sless, and for Sin, condemned sin in the sless. That the righteousness of the Law might be fulfilled in us who walk not after the sless, who hath visited and redeemed his people. 74, 75. Bleffed be the Lord God of Ifrael, who hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant Da--That he would grant unto us that we being delivered out of the hind of our enemies, might ferve him without fear. In holiness and righteousness before him all the days of our life. Col. 1. 12, 13, 14. Giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the Saints in light. Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son. In whom we have redemption, through his blood, even the forgivenels of fins. (1) Rom. 7. 22. For I delight in the law of God after the inward man. Rom. 12. 2. And be not conformed to this world, but he ye transformed by the renewing of your minds, that ye may preve what is that good, that acceptable and perfect will of God. Tit. 2. 11, 12, 13, 14. For the grace of God that bringeth falvation hath appeared to all men. Teaching us that denying ungodliness and worldly lufts, we should live faberly, righteously, and godly in this present evil world. Looking for that bleffed hope, and the glorious appearing of the great God, and our Lord Jefis Christ. Who gave himself for us, that he might redeem us from all iniquity, and purific unto himfelf a peculiar people, zealous of good works.

Q. Where is the Moral Law fummarily comprehended?

A. The Moral Law is summarily comprehended in the Ten Commandments, which were delivered by the Voice of God upon Mount Sinai, and written by him in two Tables of Stone (m), and are recorded in the Twentieth Chapter of Exodus; the four first Commandments containing our Duty to God, and the other fix our Duty to Man (n).

Q. What Rules are to be observed for the right understanding of the Ten Commandments?

A. For the right understanding of the Ten Command-

ments, these Rules are to be observed,

full conformity in the whole Man unto the righteousness thereof, and unto intire obedience, for ever, so as, to require the utmost perfection of every Duty, and to forbid the least degree of every Sin (0).

(e) Psal. 19. 7. The Law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple. Jam. 2. 10. For whosever shall keep the whole Law, and yet offend in one point, he is guilty of all. Matth. 5. 21. to the end. 'Ye have heard that it was said by them of old time, Thou shalt not kill ______ and so on to the end.

2. That it is spiritual, and so, reacheth the Underslanding, Will, Affections, and all other Powers of the Soul, as well as Words, Works, and Gessures (p).

(p) Rom. 7. 14. For we know that the law is spiritual, but I am carnal, sold under sin. Deut. 6. 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soil, and with all thy might. Compared with Matth. 22. 37, 38,39. Jesus said unto hims. Thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. Mat. 5. 21, 22, 27, 28, 36. to the end. Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother, without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the Council; but whosoever shall say, thou Fool, shall be in danger of the Council; but whosoever shall say, thou Fool, shall be in danger of hell-sire——Ye have heard that it hath been said by them of old time, Thoughalt not commit Adultery. But I say unto you, that whosoever looketh on a noman

3. That one and the same thing, in divers respects, is required or forbidden in several Commandments (4).

(9) Col. 3. 5. Moreisie therefore your members which are upon the earth, fornication, uncleamels, inordinate assessing, which is idolatry. Amos 8. 5. Saying, When will the Now Moon be gone, that we may foll corn of and the sabbath, that we may for forth wheat of making the Ephah small, and the source great, and falssying the balances by deceit. Prov. 1. 19. So are the ways of every one that is grown of gain, which takesh away the life of the owners thereof. I Tim. 6. 10. For the love of money, is the root of all evil, which while some have covered after, they have erred from the faith, and pierced themselves through with many forrows.

4. That, as, where a Duty is commanded, the contrary Sin is forbidden (r), and where a Sin is forbidden, the contrary Duty is commanded (f): so, where a Promise is annexed, the contrary threatning is included (t); and, where a threatning is annexed, the contrary Promise is included (u).

() Ifa. 58. 13. If thou turn away thy foot from the Subbash, from doing the (1) If a. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my boly day, and call the Sabbath a delight, the holy of the Lord honourable, and fools honour him, not doing thine own ways, nor fuding thine own pleasure, nor feeding thine own words.— Deut. 6. 13. Thou falls fear the Lord thy God, and forthe him, and that fewear by his Name. Compared with Mat. 4. 9, 10. And faith unto him; All these things will I give thee, if thou wilt fall down and worthip me. Then faid Jesus unto him, Get the bence, Sasan, for it is written, Thou soll worship the Lord thy God, and him only shall thou serve. Mat. 15. 4, 5, 6. For God commanded, saying, Honour thy Father and thy Mother, and he that curfeth father and mother, let him die the death. But yo say, that whosever shall say to his father or mother, It is a gift, by whatloever thou mightest be profited by meand honour not his father or his mother; he shall be free. Thus have younde the commandment of God of none effect by your tradition. (1) Mat. 5. 21, 22, 23, 24, 25. Ye have heard that it was said by them of old time, Thou shall not hell, and whosever shall kill, shall be in danger of the judgment. But I say unto you, whosever have heard that it was faid by them of old time, Those fools not hell, and wholoever shall kill, shall be in danger of the judgment. But I say unto you, whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the Council; but whosoever shall say, Thou sool, shall be in danger of Hell-sire. Therefore if thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee, Leave there thy gift, and go thy way; first be reconciled to they brother, and then come and offer thy gift. Agree with thine adversary while thou art in the way with him, least, &c. Eph. 4. 38. Let him that stole, steal no more, but rather let him work with his bands the thing that is good, that he may have to give to him that needeth. (1) Exod. 20. 12. Honour thy fasher and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee. Compared with Prov. 30. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valleys shall pick it out, and the young eagles shall out it. (2) Jer. 18. 7, 8. At what instant I shall steak concerning a Nation or Kingdom, to pluce up, and to pull down, and to destroy it. If that Nation against whom I have pronunced, surn from their evil, and to destroy it. If that Nation against whom I have pronounced, surn from their evil, I will repent of the ruil that I thought to do unto them. Exed. 20. 7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will 'not hold him guiltless that taketh his name in vain. Compared with Pfalm 15. 1,-4, 5. Lard who shall abide in thy Tabernacle, and who shall dwell in thy holy Hill? In whose eyes a vile person is contemned, but he honoureth them that fear the Lord : he that sweareth to his own hurt and changeth not. He that putteth not his money out to ulury, nor——He that doch these things shall never be moved. And with Pfalm 24. 4, 5. He that hath clean hands, and a pure heart, who hath not lift up his hands unto vanity, nor swern deer fally, He shall

receive the bleffing from the Lord, and righteouincis from the God of his falva-

5. That which God forbids, is at no time to be done (w), what he Commands, is always our Duty (x), and yet every particular Duty is not to be done at all times (y).

(w) Job 13. 7, 8. Will ye speak wickedly for God, and talk deceitfully for him? Will ye accept his person? will ye contend for God? Rom. 3. 8. And not rather, as we are slanderously reported, and as some affirm that we say, Let us do evil that good may come, whose damnation is just. Job 36. 21. Take heed, regard not iniquity, for this hast thou chosen rather than affliction. Heb. 11. 25. Chasing vather to suffer affliction with the people of God; than to enjoy the pleasures of sin tor a scasson. (x) Deut. 4. 8, 9. And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day? Only take heed to thy felf, and keep thy soul diligently, least thou forget the things which thine eyes have seen, and least they depart from thy heart all the days of thy life, but teach them thy sons, and thy sons sons. (y) Mat. 12. 7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

6. That, under one Sin or Duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, and provocations thereunto (z).

(2) Mas. 5. 21, 22,—27, 28. See (f) before.—Ye have heard that it hash been faid of old, Thou soals not commis adultery: But I say unto you, whosever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Mat. 15. 4, 5, 6. For God commanded, saying, Honour thy father and the thing the state of the death. But ye say, that whosever shall say to his father or mother, let him die the death. But ye say, that whosever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me, and honour not his sather and his mether, he shall be see; thus have ye made the commandment of God of none effect by your tradiction. Heb. 10. 24, 25. And let us consider one another to provoke unto love, and unto good works. Not farsaking the assembling of our selves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. 1 Thest 5. 22. Abstain from all appearance of evil. Jude V. 23. And others save wish fear, pulling them out of the size, hating even the garment spotted by the sess, Gal. 5. 26. Let us not be desirous of vain-glory, provoking one another, envying one another. Col. 3. 21. Fathers provoke not your children to anger, least they be discouraged.

7. That what is forbidden or commanded to our felves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the Duty of their places (a).

(a) Lxod. 20. 10. But the feventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy manfervant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.

Lev. 19. 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebute thy neighbour, and not suffer sin upon him. Gen. 18. 19. For I know him that he will command his children and his houseled after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoke of him. Jose. 24. 15. And if it seem evil to you to serve the Lord, chuse you this day whom ye will serve—but as for me and my house we will serve the Lord. Deut. 6. 6, 7. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou yalkest by the way, and when thou liest dawn, and when thou rifest up.

8. That;

8. That, in what is commanded to others, we are bound according to our places and callings to be helpful to them (b), and to take heed of partaking with others in what is forbidden them (c).

(b) 2 Cor. 1. 24. Not for that we have dominion over your faith, but are belpers of your joy .-- (c) 1 Tim. 5. 22. Lay hands suddenly on no man, neither be partaker of other mens sins; keep thy self pure. Eph. 5. 11. And have no fellowship with the suppresizable works of darkness, but rather reprove them.

Q. What special things are we so consider in the Ten Com-

A. We are to consider in the Ten Commandments, the Preface, the substance of the Commandments themselves, and several reasons annex'd to some of them, the more to inforce them.

Q. What is the Preface to the Commandments?

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ilou t, A. The Preface to the Commandments, is contained in these words [I am the Lord thy God which have brought thee out of the Land of Egypt out of the House of bondage (d),] wherein God manifesteth his Soveraignty, as being Jehovah, the Eternal, Immutable, and Almighty God (e), having his Being in and of himself (f), and giving being to all his Words (g), and Works (h), and that he is a God in Covenant, as with Israel of old, so with all his People (i), who as he brought them out of their bondage in Egypt, so he delivereth us from our Spiritual thrasdom (k); and that therefore we are bound to take him for our God alone, and to keep all his Commandments (1).

(d) Evod. 20. 2.— (e) Efai. 44. 6. Thus faith the Lord, the King of Israel, and his Redeemer, the Lord of hosts, I am the first, and I am the last, and besides me there is no God. (f) Evod. 3. 14. And God said unto Moses, I AM THAT I AM, and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (g) Exod. 6. 3. And I appeared unto Abraham and Isac, and Jacob by the name of God Almighty, but by my name Jehovah was I not known to them. (h) At. 17. 24—28. God that made the world, and all things therein, seeing that he is Lord of heaven, and of earth, dwellerh not in temples made with hands.——For in him we live, and move, and have one being, as certain also of your own Poets have said, For we are also of his offspring. (i) Gen. 17. 7. And I will establish my Covenant between me and thee, and thy seed after thee in their generations for an everlasting Covenant to be a God unto thee, and to thy seed after thee. Rom. 3. 29. Is he the God of the Jews only is he not also of the Gentiles? Tes of the Gentiles also. (k) Luke 1. 74, 75. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without sear, in holiness and righteeoulness before him all the days of our life. (l) 1. Pet. 1. 15, 16, 17, 18. But as he who hash called you is holy, so he ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy. And if ye call on the father, who without respect of persons judgeth according to every mans work, pass the time of your socuring here in fear. Forasmuch as ye know that ye were not redeemed with corruptible things, as sliver and gold, from your vain conversation received by tradition from your fathers. Lev. 18. 30. Therefore shall ye keep mine Ordinances, that ye commit not any of these abominable customs which were committed before you, that you defile not your selves therein: I am the Lord your God. Lev. 19. 37. Therefore shall ye observe all my Statutes, and all my judgments, and do them: I

Q. What

Q. What is the fum of the four Commandments, which contain

our Duty to God?

A. The fum of the four Commandments, containing our duty to God, is, to love the Lord our God with all our heart, and with all our foul, and with all our firength, and with all our mind (m).

(m) Luke ro. 27. And he answering, faid unto him, Thou Balt love the Lord shy God with all thy heart, and with all, Sec.

Q. Which is the first Commandment?

A. The first Commandment is, Thou shalt have no other Gods before me (n).

(n) Exed. 20. 3.

Q. What are the duties required in the first Commandment?

A. The Duties required in the first Commandment, are, the knowing and acknowledging of God to be the only true God, and our God (0); and to worship and glorishe him accordingly (p), by thinking (q), meditating (r), remembring (f), highly esteeming (t), honouring (u), adoring (m), choosing (x),

loving

(c) 1 Chron. 18, 9. And thou Solomon my Son, Know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou sorfake him, he will cast under off for ever. Deut. 26. 17. Thou halt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice. Esai. 43. 10. Ye are my witnesses, faith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he, before me there mus no God formed, weither shall there be after me. For 14.22. Are there my among the vanities of the Gentlles that can cause rain? or can the heavens give showers? Are not then he, O Lord our God? serve we'll wait upon thee, for thou halt made all these things. (p) Esal. 95. 6, 7. O come let us worship and how down, let whence before the Lord our Maker. For he is our God, and we are the people of his passure, and the sheep of his hands. Mass. 4. 10. Then said Jesus unto him, Get thee hence Satan, for it is written, Thus But worship the Lord thy God, and him only shalt thou strue. If all 29. 2. Give sine the Lord the glery due unto his name; worship the Lord in the beauty of holines. (p) Mal. 3. 16. Then they that seared the Lord spake often one to another, and the Lord hearkened and heard it, and a Book of remembrance was written before him for them that steared the Lord, and thought upon his name. (r) Pfal. 63. 6. When I remember now thy Gentor in the days of thy youth, &c. (i) Pfal. 71. 19. Thy righteousness also, O God, is very high, who hast done great things. O God, who is like unto thee? (u) Mal. 1. 6. A for ponduteth his stater, and a servant lis mafter, staten I be a father, where is mine honess? and if I be a master, where is my fear, sain the Lord of holts, unro you, O Priests, that despite my name? (w) I fal. 45. 23. I have swo

loving (y), defiring (z), fearing of him, (a), believing him (b), truiting (c), hoping (d), delighting (e), rejoycing in him (f), being 2ealous for him (g), calling upon him, giving all praise and thanks (b), and yielding all obedience and submission to him, with the whole man (i), being careful in all things to please him (k), and sorrowful when in any thing he is offended (l), and walking humbly with him (m).

gainst your selves, that ye have chosen the Lord to serve him; And they said, We are witnesses. (y) Deut. 6. 5. And thou shalt leve the Lord thy God with all thy heart, and with all thy soul, and with all thy might. (a) Pfal. 73.25. Whom have I in heaven but there and there is none upon earth that I desire besides thee. (a) Ifa. 8. 13. Sanctific the Lord of hosts himself, and let him be your fear, and let him be your dread. (b) Exod. 14.31. And Israel saw the great work which the Lord did upon the Egyptians, and the people seared the Lord, and believed the Lord and his servant Moses. (c) Ifa. 26. 4. Trust ye in the Lord far ever, for in the Lord servant Moses. (c) Ifa. 26. 4. Trust ye in the Lord far ever, for in the Lord, for with the Lord there is mercy, and with him is plasteous redemption. (e) Pfal. 37. 4. Delight thy self also in the Lord, and he shall give thee the desires of thine heart. (f) Pfal. 32. 11. Be glad in the Lord and rejove ye rightcous, and shout for joy all ye that are upright in heart. (g) Rom. 12. 11. Not stockhall in business, fervent in sprits, serving the Lord. Compared with Numb. 25. 11. Phineas the Son of Eleazar, the son of Aaron the Priest, hath turned my wrath away from the children of Israel (while he was zealous for my sake amongst them) that I consumed them not in my sealouse. (b) Phil. 4. 6. Be careful to nothing, but in every thing by prayer and supplication, with thanksgiving let your requests be made known time God. (i) Jer. 7. 23. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people, and walk ye in all the ways that I have commanded you, that it may be well with you. Sam. 4. 7. Submit your selves therefore to God, resist the Devil and he will see from you. (k) 1 Joh. 3. 22. And what so you, that it may be well with you. Sam. 4. 7. Submit your selves therefore to god, resist the Devil and he will see from you. (k) 1 Joh. 3. 22. And what so you, that it may be well with you. Sam. 4. 7. Submit your selves therefore to god,

Q. What are the fins forbidden in the first Commandment?

A. The fins forbidden in the first Commandment, are,
Atheism in denying, or not having a God (n), Idolatry, in
having, or worshipping more Gods than one, or any With,
or instead of the true God (o); the not having and avouching him for God, and our God (p); the omission or neglect

(n) Pfal. 14. 1. The fool bath faid in his heart there is no God --- Eph. 2. 12. That at that time ye were without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world. (o) fer. 2. 27, 28. Saying to a Stock, Thou art my father, and to a stone, Thou hast brought me forth; for they have turned their back upon me, and not their face; but in the time of their trouble they will say, atise and save us. But where are thy Gods that thou hast made thee? let them arise, it they can save thee in the time of thy trouble, for according to the number of thy Cities are thy Gods, O Judah. Compared with 1 Thess. 1. 9. For they themselves shew of us what manner of entring in we had unto you, and how ye returned to God from Idols, to serve the living and true God. (p) Pfal. 81. 11.

of any thing due to him required in this Commandment (q), ignorance (r), forgetfulnels (f), misapprehensions (t), false opinions (u), unworthy, and wicked thoughts of him (w), bold and curious searching into his secrets (x), all profanenels (y), hatred of God (x), self-love (a), self-seeking (b), and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part (c), vain credulity (d), unbelief (c), heresie (f),

misbelief

But my people would not hearken to my voice, Ifrael would have none of me. (9) Isa. 43. 22, 23, 24. But thou hast not called upon me, O Jacob, but thou hast been weary of one, O Israel. Thou hast not brought me the male cattle of thy burnt offering, neither hast thou honoured me with thy facrifices Thou haft hought me no sweet cane with money, nor hast thou filled me with the fat of thy sacrifices, but hast made me to serve with the fins, thou hast wearied me with thine iniquities. (r) Fer. 4. 22. For my people is foolish, they have not known me; they are foolish children, and have no understanding; they are wise to do evil, but to do good they have no knowledge. Hof. 4, 1--6. Hear the word of the Lord, ye children of Israel; for the Lord hath a controversie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land ----.

My people are destroyed for lack of knowledge, because thou hast rejected knowledge, I also will reject thee, that thou shalt be no Priest to me; seeing thou hast forgotten the law of thy God, I also will forget thy children. (f) fer. 2. hast forgotten the law of thy God, I also will forget thy children. (f) Fer. 2.

32. Can a maid forget her ornaments, or a Bride her attire? yet my people have forgotten me days without number. (2) Al. 17. 23--29. For as I passed by, and beheld your devotion, I found an Altar with this Inscription, TO THE UNKNOWN GOD; whom therefore ye ignoranily worship; him I declare unto you——Forasmuch then, as we are the off-spring of God, we ought not to think that the Godhead is like into gold, or silver, or stone graven by art or mans device. (u) Isa. 40. 18. To whom then will ye liken God, or what likeness will ye compare unto him? (w) Psal. 50. 21. These things hast thou done, and I kept silence, thou thoughtest that I was altogether such a one as thy self; but I will reprove thee, and set them in order before thine eyes. (x) Deut. 29. 29. Secret things belong unto the Lord our God; but those things that are revealed belong unto us, and to our children for ever, that we may do all the words of the law. unto us, and to our children for ever, that we may do all the words of the law. unto us, and to our children for ever, that we may do all the words of the law.

(v) Tit. 1. 18. They profess they know God, but in works they deny him, being abominable, disobedient, and to every good work reprobate. Heb. 12. 16. Lest there be among you any fornicator, or profane person, as Esau, who for one morsel of meat, fold his birth-right. (2) Rom. 1. 30. Backbiters, haters of God, despite-tul, proud, boasters, &c. (a) 2 Tim. 3. 2. For men shall be lovers of themselves, evertous, boasters, proud, blassphemers, disobedient to parents, unthankful, unholy. (b) Phil. 2. 21. For all seek their own, not the things that are Jesus Christs. (c) 1 Joh. 2. 15, 16. Love not the world, nor the things of the world. If any man love the world, the love of the father is not in him. For all that is in the world, the lust of the seek, and the pride of life is the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world. I Sam. 2. 29. Wherefore kick ye at my facrifice, and at mine offering which I have commanded in my habitation, am with you in the Spirit joying, and beholding your order, and the stedfastnels of your faith in Chrift. (d) 1 Joh. 4. 1. Beloved, believe not every fpirit, but try the spirits; whether they be of God, because many falle Prophets are gone out into the world. (e) Heb. 3. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. (f) Gal. 5. 20. Idolatry, Witch-craft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies. Tit. 3. 10. a man that is an heretick, after the first, and semisbelief (g), distrust (h), despair (i), incorrigibleness (k), insensibleness under judgments (l), hardness of heart (m), pride (n), presumption (o), carnal security (p), tempting of God (q), using unlawful means (r), and trusting in lawful means (f), carnal delights and joys (t); corrupt, blind, and indiscreet zeal (u), sukewarmness (w), and deadness in the things of God (x), estranging our selves, and apostatizing from God (y), praying, or giving any religious worship to Saints, Angels, or any other creatures (z), all compacts, and

cond admonition, reject. (g) Act. 26. 9. I verily thought with my felf, that I englis to do many things contrary to the name of Jesus of Nazareth. (b) Pfal. 78. 22. Because they believed not in God, nor trusting in his salvation. (i) Gen. 4. 13. And Cain faid unto the Lord, My punisoment is greater than I can bear. (k) Fer. 5. 3. O Lord, are not thine eyes upon the truth? thou haft fricken them, but they have not grieved, then haft confumed them, but they have refused to receive correction, they have made their faces harder than a tock, they have refused to return. (1) Ifa. 42. 25. Therefore he hath poured upon him the fury of bis anger, and the ftrength of Battle ; and it hath fet him on fire round about, yet be knew it not; and it burned him, yet he laid it not to heart. (m) Rom. 2. 5. But after thy hardness and impenitent heart, treasurest up unto thy felf wrath against the day of wrath, and revelation of the righteous judgment of God. (n) Jer. 13. 15. Hear ye and give ear; be not proud, for the Lord hath spoken it. (o) Pfal. 19. 13. Keep back thy servant also from presumptuous sins, let them not have dominion over me, then shall I be upright and innocent from the great transgression. (p) Zeph. 1. 12. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees, that say in their bearts, The Lord will not do good, neither will he do evil. (9) Mat. 4. 7. Jesus said unto him, it is written again, Theu shall not temps the Lord thy God. (r) Rom. 3. 8. And not rather, as we be sandereusly responsed, and as some affirm that we say, Let us do evil, that good may come, whose administion is just. (1) Jer. 17.5. Thus saith the Lord, Cursed be the man that trusteth in man, and makes these six arm, and whose heart departes th from the Lord. (2) eth in man, and maketh flesh his arm, and whose heart departeth from the Lord. (1) 2 Tim. 3.4. Traytors, heady, high-minded, lovers of pleasure, more than lovers of God. (u) Gal. 4. 17. They realously affect you, but not well; yea, they would exclude you, that ye might affect them. Joh. 16. 2.—Yea, the time cometh, that whosever killeth you, will think that he doth God good service. Rom. 10. cth, that who sever killeth you, will think that he do in God good service. Rom. 10.

2. For I bear them record that they have a zeal of God, but not according to knowledge. Luk. 9. 54, 55. And when his disciples James and John saw this, they said, Lord wilt thou that we command five to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Te know not what manner of spirit ye are of. (w) Rev. 3. 16. So then because thou are luke-warm, and neither cold, nor hot, I will spew thee out of my mouth.

(x) Rev. 3. 1. And unto the Angel in the church of Sardin, write, These things said her that both the speech spirits of God, and the saven flore. I know the faith he that hath the feven Spirits of God, and the feven ftars, I know thy works, that shou hast a name, that shou livest, and art dead. (y) Ezek. 14.5. That I may take the house of Israel in their own heart, because shey are all estranged from me, through their Idols. Isa. 1. 4, 5. Ah finful Nation, a people laden with iniquity, a seed of evil-doers, children, that are corrupters, they have for-Jaken the Lord, they have provoked the Holy one of Israel unto anger, they are gone back-ward. Why should ye be stricken any more? ye will revolt more and more, the whole head is sick, &c. (2) Rom. 10. 13, 14. For whosover shall call upon the name of the Lord, shall be saved. How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? -Hof. 4. 12. My people ask counsel at their flocks, and their fraff declareth unto them; for the spirit of whoredoms have caused them to err, and they have gone

and consulting with the devil (a), and hearkening to his suggestions (b), making men the Lords of our Faith and Conscience (c), slighting and despising God, and his Commandments (d), restiting and grieving of his Spirit (c), discontent, and impatience at his dispensations, charging him soolishly for the evils he institts on us (f), and ascribing the praise of any good we either are, have, or can do, to fortune (g),

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Whering from under their God. Att. 10. 25, 26. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, ftand up, I my self also am a man. Rev. 19. 10. I felt at his feet so worthip him, and he faid time me, See then do st nor: I am thy fellow-fervant, and of thy brethren that have the Testimony of Jesus; worship God; for the enquire of her; and his fervant faid unto him, Behold there is a woman that hath a familiar spirit at Endor.——Then said the woman, whom shall I bring up unto thee? and he said, bring me up Samuel. Compared with a Coron. 10. 13, 14. So Saul died for his transgression, which he committed against the Lord, even against the word of the Lord, which he kept not: also for asking counsel of one that had a familiar spirit to enquire of it. And enquited net of the Lord, therefore he flew him, Ce. (b) At. 5. 3. But Peter faid, Apanias, why hath Satan filled thy heart to the to the Holy Chaft, and to keep back part of the price of the land. (c) 2 Cor. 1. 24. Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye ftand. Mart. 23. 9. And sall no man your father upon earth, for one is your father which is in heaven. (d) Deut. 23. 15. But Jefburun waxed far, and kicked; thou art waxed fat, thou art grown thick, and thou art covered with fatness; then he forfook the God that made him, and lightly esteemed the rock of his Salvation. 2 Sam. 12.9. Wherefore hast thou despifed the commandment of the Lord, to do evil in his fight? thou hast killed thinh the Hittite with the sword, and hast taken his wife to be thy wife, Co. Prov. 13. 13. Whoso despises the word, shall be destroyed; but he that search the commandment shall be rewarded. (e) At. 7. 51. Ye still-necked and uncircumcised in heart and ears, ye do always ress the Holy Ghost; as your fathers did, so do ye. Ephel. 4. 20. And grieve not the holy spirit of God, whereby ye are scaled to the day of redemption. (f) Pfal. 73. 2, 3:--14, 15--22. But as for me, my feet were almost gone, my steps had well nigh slipt. For I was envious at the foolish, when I saw the prosperity of the wickell-Verily I have cleaned my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning, If I say I will speak thus, behold I should offend against the generation of thy children -- So foolish was I, and ignorant; I was even as a beast before thee. Fob 1. 22. In all this Job sinned not, nor charged God foolishy. (g) I Sam. 6. 7, 8, 9. Now therefore make a new care, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring the calves home from them. And take the Ark of the Lord, and lay it upon the cart, and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof, and send it away that it may 30. And fee, if it goeth on by the way of his own coaft to Bethformeth, then he bach

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(1) Exek. 8. 5. to the end. Then said he unto me, Son of man, lift up thine eyes now the way towards the North; so I lift up mine eyes, and behold at the gate of the Altar, this image of Jealousie in the entry. And he said ________ so on. Pfalm 44. 20, 21. But if we have torgotten the name of our God, or stretched out our hands to a strange God, shall not God search this one? for he knoweth the seares of the heart. (m) I Chron. 28. 9. And thou Solomon my son, know thou the God of thy father, and serve him with a perfet heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for eyer.

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which I testisse among you this day; which ye shall command your children to observe to do all the words of this law. For it is not a vain thing for you, because it is your life, and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it. Matth. 28. 20. Teaching them to observe all things whatfoever I have commanded you; and lo I am with you alway unto the end of the world. Als 2. 42. And they continued stedfastly in the Apostles dollrine, and tellow-ship, and in breaking of bread, and in prayer. 1 Tim. 6. 13, 14. I give thee charge in the sight of God, who quickneth all things; and before Christ Jesus, who before Pontius Pilate wirnefled a good contession, That thou keep this Commandment without for unrebukeable, until the appearing of our Lord Jesus Christ. (p) Phil. 4. 6. Be careful for nothing, but in every thing by prayer and supplication with thanks giving, let your requests be made known to God. Eph. 5. 20. Giving thanks always, for all things, unto God, and the Father in the name of our Lord Jesus Christ. (q) Deut. 17. 18, 19 And it shall be when he sixeth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the Priests and Levites. And it shall be with him and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and their flatutes to do them. Alls 15. 21. For Moses of old time hath inevery city them that preach him, being read in the Synagogu s every Sabbath day 2 Tim. 4. 2. Preach the word, be instant, in season, out of feason, reprove, rebuke, exhort, with all long-suffering and Doctrine. James 1. 21, 22. Wherefore lay apart all silthiness, and superfluity of naughtiness, and receive with meekness the ingraffed word, which is able to save your souls, But be ye doers of the word, and not heavers only, deceiving your own felves. Atts 10. 33. Immediately therefore I fent unto thee, and thou haft well done, that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. (r) Matth. 28. 19. ___ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoft. I Cor. 11. 23. to the 30. verse, For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread,—And so on. (s) Matth. 18. 15, 16, 17.

Moreover if thy brother trespass against thee, go and tell him his fault between thee
and him alone; if he shall hear thee, thou hast gained thy brother, But if he will not hear, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, rell it to the Church, but if he will not hear the Church, let him be, &c. Matin. 16. 19. And I will give unto thee the keys of the kingdom of heaven, and whatfoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. 1 Cor. 5. the whole Chapter. 1 Cor. 12.
28. And God hath set some in the Church; first Apostles, secondarily, Prophets; thirdly, Teachers; after that Miracles; then Gifts of healings, Helps, Government, diversities of tongues. (1) Eph. 4. 11, 12. And he cave some Apoples, and some Prophets, and some Evangelists, and some Pastors and Teachers, For the pertecting of the Saints, for the work of the ministry, for the editying of the body of Christ. 1 Tim. 5. 17, 18. Let the elders that rule well, be counted worthy of double bonour, especially they who labour in the word and dollrine. For the Scripture aith, Thou Thalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward. I Cor. 9. 7. to v. 15. Who goeth a warfare any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? - And so on to ver. 15. all your heart, and with fasting, and weeping and mourning. And rent your hearts,

fwearing by the name of God (w), and vowing unto him (x); As also the disapproving, detesting, opposing all false worship (γ); and, according to each ones place and calling, removing it, and all monuments of Idolatry (z).

and not your garments, and turn unto the Lord your God, for he is gracious and merciful, Oc. ____ 1 Cor. 7. 5. Defraud ye not one the other, except it be with consent for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency. (w) Deut-6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. (x) I/a. 19. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yea, they shall now a vow unto the Lord, and perform it. Pfalm 76. 11. Vow and pay unto the Lord your God; let all that are round about him, bring presents unto him that ought to be feared. (y) Als 17. 16, 17. Now while Paul waited for them at Athens, his spirit was stirred in him when he saw all the city given to Idelatry. Therefore diffuted he in the Synagogue with the Jews, and with the devout perfons, and in the market daily with them that met with him. Pfalm 16. 4. Their forrows shall be multiplied that haften after another God; their drink-offerings of blood will not I offer, nor take up their names into my lips. (2) Deut. 7. 5. But thus shall ye deal with them, ye shall destroy their Altars, and break down their images, and cut down their groves, and burn their graven images with fire. Is 30. 22. Ye shall defile also the covering of thy graven images of silver, and the ornaments of thy molten Images of gold; thou shalt east them away as a mentruous cloth, thou shalt lay unto it, Get thee hence.

Q. What are the fins forbidden in the fecond Command-

A. The fins forbidden in the fecond Commandment, are, all devising (a), counselling (b), commanding (c), using (d), and any ways approving any religious worship not instituted by God himself (c),

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(a) Numb. 15. 39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the Commandments of the Lord, and do them, and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring. (b). Deut. 13. 6, 7, 8. If thy brother the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other Gods, which thou hast not known, thou, nor thy father. Namely of the gods of the people which are round about thee, or far off from thee, from the one end of the earth to the other. Thou shalt not consent unto him, nor hearken unto him, nor shall thine eye pity him, nor snalt thou spare, nor shalt thou conceal him. (c) Hof. 5. 11. Ephraim is oppreffed and broken in judgment, because he willingly walked after the Commandment. Mic. 6. 16. For the Statutes of Omri are kept, and all the works of the house of Abab; and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof an hiffing; therefore ye shall bear the reproach of my People. (d) 1 Kings 11. 33. Because that they have fortaken me, and worshipped Ashtaroth the goddess of the Sidonians, Chemosh the God of the Moahites, and Milcom the God of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his Father. (e) Deut. 12. 30, 31, 32. Take heed to thy felf that thou be not snared by following them, after they be destroyed from before thee; and that thou enquire not after the r Gods, Saying, How did these nations serve their gods! even so will I do likewife. Thou shalt not do so unto the Lord thy God, for every abomination to the Lord which he hateth have they done unto their gods; for even their fons and their daughters have they burnt in the fire to their gods. Whatfoever I command B b 2

tolerating a faile Religion (f), the making any representation of God, of all, or of any of the three Persons, either inwardly in our mind, or outwardly, in any kind of Image or likeness of any creature whatsoever (g), all worshipping of it (h), or God in it, or by it (i); the making of any representation of seigned Deities (k), and all worship of them,

you, observe to do it; thou shalt not add thereto, nor diminish from it. (f) Deut. 13. from yer. 6. to yer. 12. If thy brother the son of thy mother, or, &c. - vide [8] Zech. 13.2, 3. And it fhall come to pals in that day, faith the Lord of hoffs, that I will cut off the names of the idols out of the land, and they shall no more be remembred: and also I will cause the Prophers, and the unclean spirit to pass out of the land. And it shall come to pass that when any who saught Balak to cast a stumbling block before the children of Israel, and to eat things facrificed to Idols, and to commit tornication. So haft thou also them that hold the dostrine of the Nicolairans, which thing I hate. — Notwithstanding I have a few things against thee (the Church of Thyatira) because thou sufferest that woman fezabel, who calleth herself a Prophetess, to teach, and to seduce my fervant, to commit fornication, and to eat things facrificed to Idols. Rev. 17. 12 .- 16, 17. And the ten borns which thou faweft, are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the beaft. - And the ten horns which thou fawest upon the beaft, these shall hate the whore, and make her desolate, and naked, and eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their Kingdom unto the beaft, until the words of God fall be fulfilled. (g) Deut. 4. 15, 16, 17, 18, 19. Take ye therefore good heed unto your felves (for ye faw no manner of similitude on the day that the Lord Spake unto you in Horeb, out of the midft of the fire): Lest you corrupt your felves, and make you a grapen Image, &c. - And left thou lift up thine eyes unto heaven, and when thou feeft the Sun, Moon and Stars, even all the hoft of heaven, shouldest be driven to worship them, and serve them, which the Lord God hath divided unto all nations under the whole heaven. At. 17. 29. Foralmuch then as we are the offspring of God, we ought not to think that the God-head is like to gold or filver, or stone graven by are and mans device. Rom. 1. 21, 22, 33--25. Because that when they knew God, they glorified him not as God, nor were they thankful, but became vain in their imaginations, and their foolish beart was darkned. Profelling themselves wife, they became fools. And changed the glory of the incorruptible God, into an Image made like to corruptible man, and to birds, and beafts, and creeping thirgs .- Who changed the truth of God into a lye, and worthipped and served the creature more than the Creator, who is blessed for ever, Amen. (b) Dan. 3. 18. But if not, be it known unto thee, O King, that we will not ferve t'y gods, nor worship thy golden Image which thou haft fer up. Gal. 4. 8. Howbeit then when ye knew not God, ye did fervice unto them which by nazure are no Gods. (i) Exed. 32. 5-8. And when Aaron faw it he built an Al-They have turned afide quickly out of the way which I commanded them; they have made them a molten calf, and have we shipped it, and have sacrificed phereunzo, and said, The se thy Gods, O Ifrae', which have brought thee up out of the land of Egypt. (1) 1 King. 18. 26-28. And they took the bullork, and dreffed it, and called upon the name of Baal, from morning to noon, faying, O Baal bear us; but there was no voice, nor any that answered; and they leapt upon the

or fervice belonging to them (l), all supersitious devices (m), corrupting the worship of God (n), adding to it, taking from it (o), whether invented and taken up of our selves (p), or received by tradition from others (q), though under the title of Antiquity (r), Custom (f), Devotion (t), good intent, or any other pretence whatsoever (u), simony (w), sacriledge (x), all neglect (y), contempt (z),

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Altar which was made. - And they cryed loud, and cut themselves with knives. Ce. __ Ija. 65. 11. But ye are they that forfake the Lord, that forget my holy mountain, that prepare a table for the troop, that furnish the drink-offering unto the number. (m) Al. 17. 22. Then Paul stood in the midst of Mars-hill, and faid, ye men of Athens, I perceive that in all things ye are too superstitions.

Col. 2. 21, 22, 23. (Touch not, taste not, handle not. Which all are to perish with the using) after the commandments and doctrines of men. Which things with the using) after the commandments and doctrines of men. have indeed a foew of wisdom in will-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh, (n) Mal. 1. 7, 8—14. Te offer politized bread upon mine Altar, and ye say, Wherein have we politized thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for a sacrifice, is it not evil? and if the lame and sick, is it not evil? Office it now to thy Governour, will he be pleased with thee, or accept thy person, stath the Lord of hosts.——But cursed be the deceiver, who hath in his slock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great king, saith the Lord of hosts, and my name is dreadful among the heathen. (o) Deut. 4. 2. Ye shall not add unto the word which I command you, nor shall re diminish such from it, that we may been the command you. nor shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. (p) Pfal. 109. 30. Thus were they defiled with their own works, and went a whoring with their own inventions. (g) Matt. 15. 9. But in vain do they worship me, teaching for doctrine the commandments of men. (r 1 Pet. 1. 18. Forasmuch as ye know ye were not redeemed with corruptible things, as filver and gold, from your vain conversation received by tradition from your fathers. (1) Fer. 44. 17. But we will certainly do whatfoever thing goeth forth out of our own mouth, to burn incense to the Queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our hings, and our Princes in the Cities of Judah, and in the freets of Jerusalem, for then we had plenty of victuals, and were well, and saw no evil. (t) 1/a. 65 3, 4, 5. A people that provoketh me to anger continually to my face, that facrificeth in gardens, and burns incense upon Alters of brick. Which remain among the graves, and lodge in the monuments, which eat fwines flesh, and broth of abominable things is in their veffels. Which fay, ftand by thy felf, come not near me, for I am bolier than thou; their are a smoak in my nose, a fire that burns all the day. Gal. 1. 13, 14. For ye have heard of my conversation in times past in the Jews religion, how that beyond measure I persecuted the Church of God, and wasted it. And profited in the Jews religion, above many mine equals in mine own nation, being exceedingly zealous of the traditions of my fathers. (u) 1 Sam. 15. 21. But the people (said Saul) took of the spoil, sheep, and oxen, the chief of those things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. (w) Att. 8. 18. And when Simon faw, that through the laying on of the Apostles hands the Holy Ghost was given, he offered them money. (x) Rom. 2. 22. - Thou that abhorrest Idols, dost thou commit facri-Mal. 3. 8. Will a man rob God? yet ye have robbed me. But ye fay, Wherein have we robbed thee? in tithes and offerings. (7) Exod. 4. 24, 25. And it came to pass by the way in the Inn, that the Lord met him, and fought to kill him. Then Zipporah took a fharp stone, and cut off the fore:kin of ber fon, and cast it at his teet, Ce .- (2) Matt. 22. 5. But they made light of it, and went their way, one to his farm, another to his merchandize. Mal. 1. 7, -13. Te offer polluzed bread upon mine Altar; and ye fay, Wherein have we pulluted thee? In that ye fay, The table of the Lord is contemptible. - Ye faid

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the tr hindring (a), and opposing the worship and Ordinances which God hath appointed (b).

also, Behold, what a weariness is it, and ye have smissed at it, saith the Lord of hosts, and ye brought that which was torn, and the lame, and sick: should I accept this of your hand? saith the Lord. (a) Matt. 23. 13. But we unto you Scribes and Pharises, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in your selves, nor suffer them that are entring to go in.

(b) At. 13. 44, 45. And the next Sabbath day, came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were speken by Paul, contradicting and blaspheming. 1 Thes. 2. 15, 15. Who both killed the Lord Jesus, and their own Prophets, and have perfecuted us, and they please not God, and are contrary to all men. Forbidding us to speak to the Gentiles, that they might be faved, to fill up their fins always, for the wrath is come upon them to the uttermost.

Q- What are the Reasons annexed to the second Commandment the more to enforce it?

A. The Reasons annexed to the second Commandment, the more to enforce it, contained in these words, [For I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Cildren, unto the third and fourth Generation of them that hate me; and shewing Mercy unto Thousands of them that love me, and keep my Commandments (c):] are, besides God's soveraignty over us, and property in us (d), his servent Zeal for his own Worship (e), and his revengeful indignation against all salse Worship, as being a spiritual Whore. dom (f), accounting the breakers of this Commandment such

(c) Eved. 20. 5, 6. (d) Pfal. 45. 11. So shall the King greatly defire thy beauty, for he is thy Lord, and worship thou him. Rev. 15. 3, 4. And they fing the long of Moses the servant of God, and the long of the lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, then King of Saints. Who shall not sear thee, O Lord, and glorise thy name? for those only are ho'y, for all nations shall come, and worthip before thee, for thy judgments are made manifest. (e) Exed. 34. 13, 14. But ye shall destroy their Altars, break their Images and cut down their groves. For thou shalt worthip no other God: for the Lord whose name is jealous, is a jealous God. ff, 1 Cor. 10. 20, 21, 22. But I fay that the things which the Gentiles facti. fice, they facrifice to Devils, and not to God; and I would not ye should have fellowship with Devils. Yelcannot drink the cup of the Lord, and the cup of Dewils; ye cannot be partakers of the Lords table, and the table of Devils. we provoke the Lord to Jealousie? are we ftronger than he? Jer. 7. 18, 19, 20. The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the Queen of Heaven, and to pour out drink-offerings to ether gods, that they may provoke me to anger. Do they provo e me to anger faith the Lord? do they not provoke themselves to the confusion of their own faces? Therefore thus faith the Lord God, Behold mine anger and fury shall be poured out upon this place, upon man, and beaft, and the trees of the field, and the fruit of the ground, and it fhall burn, and none shall quench it. Ezek. 16. 26, 27. Then haft alle committed fornication with the Egyptians thy neighbours great of Ach, and hast encreased thy whoredoms to provoke me to anger. Behold therefore I have stretched out my hand over thee, &c. Deut. 32. 16, 17, 18, 19, 20. They preveked him to jealousse with strange gods, with abominations provoked they him to anger. They sacrificed to Devils, not to God, to gods whom they knew not, to new gods, Ge. Of the rock that begat thee thou art unmindful, and halt forfuch as hate him, and threatning to punish them unto divers Generations (g), and esseming the observers of it, such as love him, and keep his Commandments, and promising Mercy to them unto many Generations (b).

gotten God that formed thee. And when the Lord saw is, he abhorred them, because of the provoking of his sons, and daughters. And he said, I will hide my face from them; I will see what their end shall be, for they are a very sroward generation, children in whom there is no saith. (g) Hos. 2. 2, 3, 4. Plead with your Mother, plead for she is not my wise, neither am I her husband; let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts. Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children, for they are the children of whoredoms. (h) Deut. 5. 29. O that there were such a heart in them, that they would fear me, and keep my commandments always, that it might be well with them and with their children for ever.

Q. Which is the Third Commandment?

A. The Third Commandment is, Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him Guiltless, that taketh his Name in vain (i).

(i) Exod. 20.7.

Q. What is required in the Third Commandment?

A. The Third Commandment requires, that the Name of God, his Titles, Attributes (k), Ordinances (l), the Word (m), Sacraments (n), Prayer (o), Oaths (p), Vows (q), Lots (i), his

(k) Mat. 6. 9. After this manner therefore pray ye, Qur Father which art in heaven, hallowed be thy name. Deut. 28. 58. If thou wilt not observe to do all the words of this law, written in this book, that thou maint fear this glorious and fearful name, THE LORD THY GOD. Pfal. 29. 2. Give unto the Lord the glory due unto his Name, &c. Pfal. 68. 4. Sing unto God, fing praifes unto his Name, extel him that rideth upon the heavens by his Name JAH, and refoice before him. Rev. 15. 3, 4. See above in D. (1) Mal. 1. 14. Curfed be the deceiver, that hath in his flock a male, and offereth unto the Lord a corrupt thing; for I am a great King faith the Lord of hofts, and my name is dreadful among the heathen. Ecch 5. 1. Keep thy foot when thou goeft to the house of God, and te more ready to hear, than to give the facrifice of fools, for they confider not that they do evil. (m) Pfal. 138. 2. I will worship towards thy holy Temple, and praise thy name for thy loving kindness, and for thy truth; for then hast magnissed thy word above all thy Name. (n) I Cor. II. 24, 25,-28, 29. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. After the same manner also he took the cup, &c. But let a man examine himfelf, and fo let him eat of this bread and drink of this cup. For he that easeth and drinkerb unwershily, eateth and drinketh damnation to himself, not discerning the Lords body. (0) 1 Tim. 2. 8. I will therefore that men pray every where, lifting up holy hands without wrath, and doubting. (p) Jer. 4. 2. And thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness, and the national themselves, in him shall they glory. (q) Eccl. 5. 2, 4, 5, 6. Be not rash with thy mouth, and let not thy heart he hasty to utter any thing before God; for God is in heaven, and thou upon earth, therefore let thy words be sew.—When thou vowist a vow unto God, deferr not to pay it, for he hath not pleasure in tools; pay that which then haft not pay. Suffer not thy mouth to care the first not fin; neither fay thou before the Angel, that it was an error. Wherefore should God be angry at thy voice, and his Works (f), and whatfoever else there is whereby he makes himself known, be holily and reverently used in thought (t), Meditation (u), Word (w), Writing (x), by an Holy Profession (y), and answerable conversation (z), to the Glory of God (a), and the good of our selves (b), and others (c).

destroy the work of thine hand? (r) At. 1.24, 26. And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen——And they gave forth their Lets, and the Lot sell upon Matthias, and he was numbred with the eleven Apostles. (f) Job 36.24. Remember that their magnisse his work, which men behold. (t) Mal. 3.16. Then they that seared the Lord, spake often one to another: and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that seared the Lord, and thought upon his name. (u) Psal. 8. throughout. O Lord, our Lord, how excellent is thy Name throughout the earch:——to the end. (w) Col. 3.
17. Whatsover ye do in word or in deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him. Psal. 105.25—5. Sing unto him, sing Psalms unto him: talk ye of all his wondrous works.—Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth. (x) Psal. 102. 18. This shall be written for the generation to come; and the people which shall be created shall praist the Lord. (y) I Pet. 3. 15. But sansifie the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meckness and fear. Mic. 4.5. For all people will walk decry one in the name of his God: and we will walk in the name of sur God forever and ever. (z) Phil. 1.27. Only let your conversation be such as becomes the Gospel of Christ, Te. (a) I Cor. 10.35. Whether therefore ye cat, or drink, or whatever ye do, do a' to the glory of God. (b) Fer. 32.39. And I will give them one heart, and one way, that they may tear me for ever, for the good of them, and of their children after them. (c) I Pet. 2. 12. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation.

Q. What are the Sins forbidden in the Third Commandment?

A. The Sins forbidden in the Third Commandment, are, the not using of Gods Name as is required (d), and the abuse of it, in an Ignorant (e), Vain (f), Irreverent, Profane (g), Superstitious (h), or Wicked mentioning or otherwise

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(d) Mal. 2. 2. If you will not hear, and if you will not lay it to heart to give glory to my Name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings, yea I have cursed them already, because you do not lay it to heart. (e) At. 17. 23. For as I passed by, and beheld your devotions, I found an Alear with this Inscription, To the unknown God; whom therefore ye ignorantly worship, him declare I unto you. (f) Prov. 30. 9. Least I be tull, and deny thee, and say, Who is the Lord? or least I be poor, and steal, and take the Name of my God in vain. (g) Mal. 1. 6, 7,—12. A son honoureh his sather, and a servant his master. If then I be a tather, where is mine honour? and it I be a master, where is my fear, saith the Lord of hosts vnto you, O Priests, that despise my name? and ye say, Wherein have we despised thy name? To offer polluted bread upon mine Altar; and ye say, Wherein have we polluted thee? in that ye say, the Table of the Lord is contemptible. — Mal 3. 14. Ye have said, it is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? (h) I Sam. 4. 3, 4, 5. And when the people were come into the camp, the Elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Lot us ferch the Ark of the covenant of the Lord out of Shiloh unto us, that when it

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wife using his Titles, Attributes (i), Ordinances (k), or Works (l); by Blasphemy (m), Perjury (n); all sinful Curtings (o), Oaths (p), Vows (q), and Lots (r); violating

cometh among us, it may fave us out of the hands of our enemy. So the people fent to Shiloh, to bring from thence the Ark of the covenant of the Lord of hofts, who dwelleth between the Cherubims; and the two fons of Eli, Hophni and Phineas were there with the Ark of the covenant of God. And when it came into the camp, all Ifrael foured with a great shout, so that the earth rang again. Jer. 7. 4,--9, 10,--14,--31. Trust ye not in lying words, saying, the Temple of the Lord; the temple of the Lord, the temple of the Lord, are these. — Will je steal, murder, and commit adultery, and tweat falfely, and burn incense unto Baal, and walk alter other gods whom ye know not, And come and stand before me in this house which is called by my Name, and say, we are delivered to do all these abominations.——Therefore will I do unto this bouse, which is easled by my name wherein ye trust, and unto the place which I gave unto you, and to your tathers, as I have done to Shiloh.——And they have built the high places of Tophet, which is in the valley of the fon of Hinnon to burn their tons and daughters in the fire, which I commanded them not, neither came it into my heart. Col. 2. 20, 21, 22. Wheretore, if ye be dead with Christ from the rudiments of the world, why as though tiving in the world, are ye subject to ordinances? (Touch not, Tast not, Handle not, Which are all to perish with the using) after the commandments and doctrines of men. (i) 2 King. 18. 30,—35. Note ther let Hezekiah, make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the King of Allytia.— Who are they, among all the Gods of the Countries, that have delivered their Country out of my hand, that the Lord should deliver Jerusalem out of my hand? Exod. 5. 2. And Pharach said. Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go. Pfal. 139. 20. For they speak against thee wickedly, and thine enemies take thy name in vaint clare my ftatistes, or to take my Covenant into thy mouth? Seeing thou hateft instruction, and castest my words behind thee. (1) Ifai. 5. 12. And the harp, and the vioi, the timbrel and pipe, and wine are in their feafts; but they regard not the work of the Lord, nor the operation of his hands. (m) 2 King. 19. 22. Whom haft thou reproached, and blafphemed, and against whom haft thou exalted thy power, and life up thine eyes on high, even against the Holy one of Israel: Lev. 24. 11. And the Ilraelitish womans fon blafphemed the name of the Lord, and eursed, and they brought him unto Moses. -(n) Z.ch. 5. 4. I will bring it torth, faith the Lord of holts, and it shall enter into the house of the thick, and into the house of him that sweareth falsely by my name, and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof. Zech. 8. 17. And let none of you imagine evil in your hearts against your neighbour, and love no falf: Oath; for all these are things that I hate saith the Lord. (a) I Sam. 17. 43. And the Philistine carfed David by his gods, 2 Sam. 16. 5. And Shimei the son of Gera came forth and curfed still as he cames (p) Jer. 5. 7. How shall I pardon thee for this? thy children have forsaken me, and fworn by them that are no gods, when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots houses. Fer. 23. 10. For the land is tuil of adulterers, for because of swearing the land mournets. (9) Deut. 23. 18. Thou shale not bring the hire of a whore, or the price of a doz into the house of the Lord thy God, for any Vow: for even both these are an abomination to the Lord thy God. At. 23. 12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Pauls (r) Esth. 3. 7. In the fith month (that is the month Nifan) in the twelfth year of King Ahasuerus they east Pur, that is the Lot, before Haman, from day to day, from month to month, to the twelth month, that is the month Adar. Efth. 9. 24. Because Haman had devised against the Jews to destroy them, and had cast

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of our Oaths, and Vows, if Lawful (f), and fulfilling them, if of things Unlawful (t), murmuring and quarrelling at (u), curious prying into (w), and misapplying of Gods Decrees (x), and Providences (y), misinterpreting (z), misapplying (a), or any way perverting the Word, or any part of it (b), to protane Jetts (c), curious or unprofitable Questions,

Pur, that is the lot, to confume and destroy them. Matt. 27. 35. They parted my garments among them, and east lots upon my vesture. (f) Pfal. 24. 4. He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceivfully. Ezek. 17. 16,-18, 19. As I live saith the Lord God, leave of all that pertain to him, by the morning light, any that piffeth against the wall. — And David Jaid to Abigail, blessed be the Lord God of Israel, who fent thee this day to me; And bleffed be thy Advice, and bleffed be thou who hait kept me this day from coming to shed blood, and from avenging my self with my own bands. For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadft halted, and come to meet me, furely there had not been left unto Nabal by the morning light, any that pilfeth against the wall. (u) Rom. 9. 14, 19, 20. What shall we say then? Is there unrighteousness with God? God forbid.—— Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay, but O man, who ert thou that replyest against God? shall the thing formed say to him that formed it, Why hast thou made me thus? (w) Deut. 29. 29. The secret things belong unto the Lord our God, but those things which are revealed belong unto us, and to our children for eyer, that we may do all the words of this law. (x) Rom. 3. 5,--7. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? I speak as a man.

For if the Truth of God hash more abounded through my lye, unto his glory, why yet am I also judged as a sinner? Rom. 6. 1. What shall we say then? shall we continue in fin, that grace may abound? God forbid. (y) Eccl. 8.11. Because sense against an evil work, is not executed speedily, therefore the hearts of the sons of men, is fully set in them to do evil. Eccl. 9.3. This is an evil among all things that are done under the sun, that there is one event unto all; yea also the heart of the sons of men is full of evil, and madness is in their heart, while they live; and the sons of men is full of evil, and madness is in their heart, while they live; and after that they go to the dead. Pfal. 39. I said I will take heed to my ways, that I sin not with my tongue—throughout. (2) Mat. 5. from V. 21. to the end. Ye have heard that it was said by them of old time. (a) Ezek. 13 22. Because with lyes ye have made the heart of the righteous sad, whom I have not made sad; and strengthned the hands of the wicked that he should not return from his wicked way, by promising him life. (b) 2 Pet. 3. 16. As also in all his Epistles, speaking in them of those things, in which are some things hard to be understood, which they that are unlearned wrest, as they do also the other Scriptures, to their own destruction. Mat. 22. 24, to the 31. V. Saying, Master, Moses said, If a man die having no children, his brother shall marry his wife, and raise up seed to his brother 2 for there were with us seven Brethren, and the sirst. To leed to his brother; for there were with us feven Brethren, and the first, Co. The power of God; For in the Resurrection.— (c) Isa. 22. 13. And behold foy and gladness, slaying of oxen and killing of sheep, eating slesh and drinking wine; let us eat and drink, for to morrow we foull die. Fer. 23. 345-36,--- 38. As for the Propher, and the Priefts, and the People that shall fay,

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Questions, vain Janglings, or the maintaining of false Doctrines (d), abusing it, the Creatures, or any thing contained under the Name of God, to Charms (e), or sinful Lusts and Practices (f), the Maligning (g), Scorning (b), Reviling (i), or any ways opposing of Gods Truth, Grace, and ways (k), making Profession of Religion in Hypocrisie,

The burthen of the Lord, I will even punish that man and his house, - And the burden of the Lord, I will even punish that that has an instance, and the burden of the Lord shall be mention no more; for every mans word shall be his burden; for ye have perverted the words of the living God.— But sith ye say, The burden of the Lord, and I have sent unto you saying, ye shall not say, The burden of the Lord, therefore I will utterly forget and forsake you, &c.— (d) I Tim. A. 4.—6, 7. Neither give heed to fables, and endless genealogies, which minister Questions, rather than good edifying, which is in saith; so do——From which staith) some having surveyed here accounted that the saith of the s (taith) some having swerved, have turned aside unto vain jungling. Desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm, 1 Tim. 6. 4, 5, _______ 20. He is proud knowing nothing, our mounting as bout questions and strifes of words, whereof cometh envy, strife, railings, evil sur--20. He is proud knowing nothing, but dearing amisings, perverse disputings of men of corrupt minds, and destitute of the Truth, supposing that gain is godlines, from such withdraw thy felf. --O Timothy, keep that which is committed to thy trust, avoiding profane, and vain bablings, and oppositions of science, fally so called. 2 Tim. 2. 14. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Tis. 3. 9. Avoid solish questions, and genealogies, and contentions, and strivings about the Law; for they are unprofitable, and vain. (e) Deut. 18. 10, 11, 12, 13, 14. There shall not be found among you any one that maketh his son or daughter pass through the sire, or that useth Divination, or an observer of times, or an Inchanger, or a Witch. Or a Charmer, or a Consulter with familiar spirits, or a Wizard, or a Necromancer. For all these things are an abomination to the Lord: and because of these abominations, the Lord thy God doth drive them out from before thee. Thou shalt be perfect before the Lord thy God. For these nations which thou shalt possess, hearkened unto observers of times, and unto diviners, but as for thee, the Lord thy God hath not suffered thee to do so. Al. 19. 13. Then certain of the vagabond Jews, exercifts, took upon them to call over them who had evil spirits, the Name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. (f) 2 Tim. 4.3, 4. For the time will come when they will not endure found doctrine, but after their own lusts shall they heap to themfelves Teachers, having itching ears: And they shall turn away their ears from the truth, and shall be turned unto fables. Rom. 13. 13, 14. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the sless to suffice the lusts thereof. I king. 21. 9, 10. And she wrote in the letters, saying, Proclaim a Fast, and see Naboth on high among the people, and see two men, sons of Belial, to bear witness against him, saying, Thou didtiblaspheme God and the King; and then carry him out and stone him that he may die. Tude V. A. For there are certain men event in unawares, who were before Jude V. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God in-to lasciviousness, and denying the only Lord God, and our Lord Jelus Christ. (3) At. 13. 45. But when the Jews faw the multirudes, they were filled with enby, and spake against those things that were spoken by Paul, contradicting and blaspheming. 1 Joh. 3. 12. Not as Cain, who was of that wicked one that slew his brother; and wherefore slew he him? because his own works were evil, and his brothers righteous. (h) Pfal. 1. 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor streth in the seas of the secondul. 2 Pet. 3. 3. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. (i) 1 Pet. 4. 4. Wherein they think it strange that you run not with them to the same excels of riot, speaking Ccz

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nor nend pocrifie, or for finister Ends (1); being ashamed of it (m), or a shame to it, by unconfortable (n), Unwise (o), Unfruitful (p), and offensive Walkings (q), or backsliding from it (r).

(k) At. 13. 45, 46,-- 50. But when the Jews faw the multitudes, evil of you. they were filled with envy, and spake against those things that were speken by Paul, contraditing and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you, but feeing ye put it from you, and judge your selves unworthy of everlasting life, loe, we turn to the Gentiles : - But the Jews ftirred up the devout and honourable women, and the chief men of the city, and raifed Persecution against Paul and Barnabas, and expelled them out of their coasts. Att. 4. 18. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. At. 19.9. But when divers were hardned and believed not, but Spake evil of that may before the multirude, he departed from them and separated the Diseiples. 1 Thes. 2. 16. Forbidding us to speak to the Gentiles that they might be saved, to fill up their fins alway: for the wrath is come upon them to the uttermost. Heb. 10. 29. Of how much forer punishment suppose ye shall he be thought worthy, who hath trodden under feer the son of Gad, and hath counted the blood of the covenant wherewith he was fanctified, an unholy thing, and done despight unto the Spirit of Graces (1) 2 Tim. 3. 5. Having a form of godliness, but denying the power thereof; from such turn away. Matth. 23. 14. Wo unto you Scribes and Pharifes, bypocrites, for ye that up the Kingdom of Heaven against men; ye neither go in your felves, nor fuffer them that are entring to go in. Matth. 6. 1, 2, 16. Take heed you do not your alms before men, to be feen of men; othertwife you have your reward of your father which is in heaven. Therefore when thou dost thine alms, do not found a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. - And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the Synagogues, and in the as the hypocrites are, for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. Verily I say, Ce.—
Moreover, when ye sast, be not as the hypocrites, of a sad countenance; for they dissignee their faces, that they may appear to men to fast. Verily I say unto you, They have their remard: (m) Mat. 8. 38. Whosever therefore shall be assumed of me, and of my words in this adulterous and sinful generation, oh him also shall the son of man be assumed, when he cometh in the glory of his stather with the holy Angels. (n) Psal. 73. 14, 15. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus, behold I should offend against the generation of thy children. (e) 1 Cor. 6. 5, 6. I speak to your shame. Is it so, that there u not a wise man amongst you? no, not one that shall be able to judge between his brethren? But brother goes to law with brother, and that before the unbelievers. Eph. 5. 15, 16, 17. See then that you walk circumsselly, not as soois but as wife. Redeeming the time, because the days are evil. Wherefore be ye not unwife but understanding what the will of the Lord is. (p) Isa. 5. 4. What could have been done more to my Vineyard, that I have not done in it? What could have been done more to my Vineyard, that I have not done in it? wherefore when I looked that it should bring forth grajes, brought it forth wild grapes? wherefore when I looked that is should bring forth grases, brough it forth wild grases?

2 Pet. 1. 8, 9. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but he that lacketh these things is blind, and cannot see afar off, and hath for gotten that he was purged from his old fins. (4) Rom. 2. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonourest theu God?. For the Name of God is blasshemed among the Gentiles through you, as it is written. (7) Gal. 3. 1,-3. O soolish Galatians, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been evidently see forth, crucified among you?— Are ye so toolish? having begun in the spirit. let forth, crucified among you? - Are ye to toolish? having begun in the spirit, are ye now made perfect in the stell? Heb. 6 6. If they shall fall away, to renew them again unto repentance; feeing they crucifie to themselves afres the Son of God, and put him to open shame. Q. What

Q. What Reafons are annexed to the Third Command-

A. The Reasons annexed to the Third Commandment in these Words [The Lord thy God] and [For the Lord will not hold him guiltless that taketh his Name in vain (f)] are, because he is the Lord and our God, and therefore his Name is not to be profaned, or any way abused by us (t), especially, because he is so far from acquitting and sparing the Transgressors of his Commandment, as that he will not suffer them to escape his righteous sudgment (u), albeit many such escape the Censures and Punishments of Men (w).

(f) Exod. 20. 7. (t) Lev. 19. 12. And ye final not swear by my Name fally; neigher shalt thou profane the Name of thy God, I am the Lord. (u) Exek. 36. 21, 22, 23. But I had pity for mine hely Name, which the house of Brael had prefaned among the heatlen whither they went. Therefore fay unto the house of Mrael, Thus faith the Lord God, I do not this for your fakes O house of Ifrael, but for mine holy Names sake, which ye have prefaned among the heathen whither ye went. I will sandifie my great Name which was presanted among the heathen, which ye have presant in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be santified in you before their eyes. Deut. 28. 58, 59. If thou will not observe to do all the wordt of this Law that are written in this book, that thou maift fear this glorious and fearful Name, THE LORD THY GOD; Then the Lord will make thy plagues wonderful, and the plagues of thy feed, even great plagues, and of long continuance; and fore ficknesses, and of long continuance. Zech. 5. 2, 3, 4. And he faid unto me, What feeft thou ? and I answered, I fee a flying roll, the length thereof twenty cubits, and the breadth thereof thirty cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off, as on this side according to it; and every one that sweareth shall be cut off, as on that side, according to it. I will bring it forth, faith the Lord of hosts, and is shall enter into the house of the thief, and into the house of him that sweareth fally by my Name. (w) 1 Sam. 2.

12,-17,-22,-24. Now the sons of Eli were sons of Belial; they knew not the Bord.— Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord.— Now Pli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that affembled at the door of the Tabernacle of the Congregation .fons, for it is no good report that I hear; ye make the Lords people to transgress. Compared with 1 Sam. 3. 13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he re-Strained them not.

Q. Which is the Fourth Commandment ?

A. The Fourth Commandment is, [Remember the Sabbath Day to keep it Holy: fix days shalt thou labour and do all thy work: but the Seventh Day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy cattle, nor thy stranger that is within thy Gates: for in fix days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day, wherefore the Lord-blessed the Sabbath Day, and hallowed it (x).

(x) Exod. 20. 8, 9, 10, 11.

Q. What is required in the Fourth Commandment?

A. The Fourth Commandment requireth of all Men, the fancti-

fanctifying, or keeping Holy to God, such set time as he hath appointed in his Word; expressly, one whole day in seven, which was the seventh from the beginning of the World to the Resurrection of Christ, and the first day of the Week ever since, and so to continue to the end of the World; which is the Christian Sabbath (y), and in the New Testament called the Lords Day (z).

(9) Deut. 5. 12, 13, 14. Keep the Sabbath day to farilifie it, as the Lord thy God hath commanded thee. Six days shalt thou labour, and do all thy work. But the feventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy fon, nor thy daughter, nor thy man-fervant, nor thy maidfervant, nor thine ox, nor thine als, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-fervant and thy maid-fervant may reft as well as thon. Gen. 2. 2, 3. And on the feventh day God ended his work which he had made : and he rested on the seventh day from all his work which he made. And God bleffed the seventh day, and santisfied it; because that in it he rested from all his work which God created and made. 1 Cor. 16. 1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, so do ye. The first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Als 20.7. And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, C. Mat. 5. 17, 18. Think not that I come to defroy the Law, or the Prophets; I am not come to destroy, but to fulfill. For verily, I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Isa. 56. 2,-4,-6, 7, Blessed is the man that doth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil .- For thus faith the Lord unto the Eunuchs that keep my Sabhaths, and chuse the things that please me, and take hold of my Covenant.—— Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the Name of Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant. Even them will I bring to my boly mountain, and make them joyful in oule of prayer; their burnt-offerings and their facrifices shall be accepted upon mine Altar; for mine house shall be called, O'c. - (z) Rev. 1. 10. 1 in the fpirit on the Lords day, and heard behind me, Oc.

Q. How is the Sabbath, or Lords day to be sandified?

A. The Sabbath, or Lords Day is to be fanctified by an Holy resting all the Day (a), not only from such Works as are at all times sinful, but even from such worldly imployments and recreations as are on other days Lawful (b), and making

(a) Exod. 20. 8,—10. Remember the Sabbath day to keep it holy.—
But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, &c. (b) Exod. 16. 25, 26, 27, 28. And Moses said, Eat that to day, for to day is a Sabbath unto the Lord; to day ye shall not find it in the field. Six days shall ye gather it, but on the seventh day, which is the Sabbath, in it there shill be none. And it came to pass that there went out some of the people on the seventh day to gather, and they sound none. And the Lord said unto Moses, How long refuse ye to keep my Commandments, and my Laws? Neh. 13. 15, 16, 17, 18, 19,—21, 22. In those days saw I in Judah some treading Wine-presses on the Sabbath day, and bringing in sheaves, and lading asses, as also wine, grapes, and sign, and all manner of burdens, which they brought into Jerusalem on the Sabbath day, and I testified against them in the day wherein they fold virtuals. There dwelt men of I yre also therein, which brought sish, and all manner of wares, and sold on the Sabbath day unto the children of Judah, and in Jerusalem. Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and presane

making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and Mercy (s)) in the publick and private exercises of God's Worship (d); and to that end we are to prepare our hearts, and with such fore-sight, diligence, and moderation to dispose, and seasonably to dispatch our worldly business, that we may be the more free and sit for the duties of that Day (c).

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the Sabbath day ? Did not your fathers thus? and did not God bring all this evil apa us, and upon this City ! yet ye bring more wrath upon Ifrael by profaning the Sabbath. And it came to pais, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be sour, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there Should be no burden brought in on the Sabbath day. So the merchants, and sellers of all forts of ware, lodged without Jerusalem once or twice. Then restified I against them, saying, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and come and keep the gates, to Santifie the Sabbath. Remember me, O my God, concerning this also, Oc. Jer. 17. 21, 22. Thus faith the Lord, Take heed to your selves, and bear no burden on the Sabbath day, neither bring it in by the gates of Jerusalem. Neither carry forth a hurden out of your house on the Sabbath, nor do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. (c) Mat. 12. from V. 1. to V. 13. At that time Jelus went on the Sabbath day through the corn, and his Disciples were an hungred, and began to pluck the ears of corn and to eat. But when the Pharifees faw it, Oc .-(d) Ifa. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the Holy of the Lord honourable, and shale benour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

Luke 4. 16. And he came to Nazareth where he had been brought up, and, as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read. Acts 20.7. And upon the first day of the week, when the Disciples came together to break bread, Paul preached to them, ready to depart on the morrow .-- 1 Cor. 16. 1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even fo do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Pfalm 92. Title. A Pfalm, or song for the Sabbath day. Ifa. 66. 23. And it shall come to pass that from one new Moon to another, and from one Sabbath to another, shall all fiest come to worship before me, saith the Lord. Lev. 23. 3. Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein, it is the Sabbath of the Lord in all your dwellings. (e) Exod. 20. 8. Remember the Sabbath day to keep it holy. Luke 23. 54,-56. And that day was the preparation, and the Sabbath drew on .- And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the Commandment. Exod. 16. 22, 25, 26, 29. And it came to pals on the fixth day they gathered twice as much bread, two Omers for one man; and all the Rulers of the Congregation came and told Moles .-Mofes faid, Eat that to day; for to day is a Sabbath unto the Lord, to day ye shall not find it in the field. Six days shall ye gather it, but on the seventh day which is the Sabbath, there shall be nope .-- See for that the Lord hath given ; the Sabbath; therefore he giveth you on the fixth day, the bread of two days: abide you every man in his place, let no man go out of his place on the seventh day. Neh. 13. 19. And it came to pass that when the gates of Ferusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath. And some of my servants set I at the gates, that there should be no burden brought in on the Sabbath day.

Q. Why is the charge of keeping the Sabbath, more specially directed to Governours of Families, and other supreiours?

A. The charge of heeping the Sabbath is more specially directed to Governours of Families and other Superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone of times to hinder them by imployments of their own (f).

(f) Exed. 20. 10. In it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy castle, nor the stranger that is within thy gates. Josh. 24. 15.—but as for me and my house, we will serve the Lord. Neb. 13. 15,—17. In those days saw I in Judah some treading the wine-presses, &c..—See above in b. Jer. 17. 20, 21, 22. And say unto them, Hear the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates. Thus saith the Lord, Take heed to your selves, and bear no burden on the Sabbath day, &c. See above in b. Exed. 23. 12. Six days shalt thou do thy work, and on the seventh day thou shalt rest; this thine on and thine as may rest, and the son of thine hand-maid and the stranger may be refreshed.

Q. What are the Sins forbidden in the Fourth Command-

A. The Sins forbidden in the Fourth Commandment, are, all omissions of the duties required (g), all careless, negligent, and unprofitable performing of them, and being weary of them (b), all profaning the day by idleness, and doing that which is in it felt sinful (i), and by all needless works, words and thoughts about our worldly imployments and recreations (k).

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(g) Ezek. 22. 26. Her Priests have violated my Law, and profuned mine holy things : they have put no difference between the holy and profane, neither have they shewed difference between the clean and unclean; they have hid their eyes from my Sabbaths, and I am profaned among them. (b) At 20. 7, -9. And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. ---- And there fate in a window a certain young man named Eutychus, being fallen in a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third lost; and was taken up dead. Ezek. 33. 30, 31, 32. Also thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, faying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee, as the people cometh, and fie before thee as my people, and hear my words, but they will not do them, for with their mouth they frew much love, but their heart runneth after their coverous nefs. And lo, thou art unto them as a very lovely fong of one that hath a pleafant voice, and can play well on an instrument; for they hear thy words, but they do them not. Amos 8. 5. Saying, When will the new Moon be gone, that we may fell corn, and the Sabbath, that we may fet forth wheat; making the Ephah [mall, and the shekel great, falstiving the balances by deceit. Mal. 1. 13. Ye laid also, Be-hold, what a weariness is it, and ye sauffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the fick; thus ye brought an offering: Should I accept this of your hand, faith the Lord ? (i) Ezek. 23. 38. Moreover, this they have done to me, They have defiled my fanituary in the same day, and have prefaned my Sabbaths. (k) Fer. 17. 24, -27. And it shall come to pass if ye diligently hearken unto me, faith the Lord, to bring in no burden through the gates of this City on the Sabbath day, but Hallow the Sabbath day, to do no work sherean.

therein.— But if ye will not hearken unto me to hallow the Sabbath, and not to hear a burden, even entring in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and shall not be quenched. Is a. 58. 13. If then turn away thy foot from the Sabbath, from doing thy pleasure on my hely day, and call the Sabbath a delight, the Holy of the Lord, honourable, and shalt honour him, not doing thine own ways, not finding thine own pleasure, nor speaking thine own words.

Q. What are the Reasons annexed to the Fourth Commandment

the more to enforce it?

- A. The Reasons annexed to the Fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us fix days of seven for our own affairs, and referving but one for himself, in these words, [Six days shalt thou labour, and do all thy work (1)] from God's challenging a special propriety in that day, [The seventh day is the Sabbath of the Lord thy God (m)] from the example of God, who in six days made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day; and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; [wherefore the Lord blessed the Sabbath day, and ballowed it (n)].
- (1) Exod. 20. 9. (m) Exod. 20. 10. (n) Exod. 20. 11.

Q. Why is the Word Remember fet in the beginning of the

Fourth Commandment?

A. The Word Remember is let in the beginning of the Fourth Commandment (0), partly because of the great benefit of remembring it; we being thereby helped in our preparation to keep it (p), and in keeping it better to keep all the rest of the Commandments (q), and to continue a thankful remembrance of the two great benefits of Creation, and Redemption, which contain a thort abridgment of Religion (r):

(e) Exod. 20. 8. (p) Exod. 16. 23. And he faid unto them, This is that which the Lord had faith, To morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will hake, to day, and feeth that ye will feeth; and that which remaineth over, lay up for you, to be kept till morning. Luke 23. 54, 56. And that day was the Preparation, and the Sabbath drew on. And they returned and prepared spices, and ointments, and rested the Sabbath day, according to the Commandment. Compared with Mark 15. 42. And now when the even was come, because it was the preparation, that is, the day before the Sabbath. Neh. 13. 19. And it came to pais, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath.— (q) Pfalm 92. Title. A Pfalm or fong for the Sabbath day. Compared with V. 13, 14. Those that be planted in the house of the Lurd, shall flourish in the Courts of our God. They shall still bring forth fruit in old age: they shall be tat and flourishing. Ezek. 20. 12, 19, 20. Moreover alfo I gave them my sabbaths, to be a sign between me and them, that they might know
that I am the Lord that santisse them. I am the Lord your God: walk in my statutes, and keep my judgments, and do them; And hallow my Sabbaths, and they shall be a fign between me and you, that ye may know that I am the Lord your God. (r) Gen. 2. 2, 3. And on the feventh day God ended his work which he had made, and he rested on the seventh day, from all his work which he had made.

and partly because we are very ready to forget it (1); for that there is less light of Nature for it (t), and yet it restraineth our natural liberty in things at other times Lawful (u); that it cometh but once in feven days, and many worldly Businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to fanctifie it (w); and that Satan with his instruments much labour to blot out the Glory, and even the memory of it, to bring in all irreligion and impiety (x).

And God bleffed the seventh day and fantified it, because that in it be had rested from all his work which God created and made. Pfalm 118. 22, 24. The ftone which the builders refused is become the head stone of the corner. This is the day which the Lord bath made, we will rejoice and be glad in it. Compared with Als 4. 10, 11. Be it known unto you all and unto all the people of Ifrael, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead; even by him doth this man stand here before you whole. This is the stone which was fet at nought by you builders, which is become the head of the corner. Rev. 1. 10. I was in the Spirit on the Lords day, and heard behind me a voice as of a Trumpet.

(f) Ezek. 22. 26. Her Priests have violated my Law, and profaned my holy things; they have put no difference between the holy and protane, the unclean and the clean, and have hid their eyes from my Sabbath, and I am profaned among them. (1) Neh. 9. 14. And madest known unto them the holy Sabbath, and commandedst them precepts, and statutes, and laws, by the hand of Moses thy servant. (u) Exod. 34. 21. Six days shalt thou work, but on the seventh day thou thalt rest, in earing time, and in harvest thou sold rest. — (w) Deut. 5. 14, 15. But the seventh day is the Sabbath of the Lord, &c. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day. Amos 8. 5. Saying, When will the new Moon be gone, that we may sell sorn, and the Sabbath, that we may set forth wheat, making the Ephah small, and the shekel great, and falsifying the balances by decesit 2 (x) Lam. 17. Terthirm remembered in the days of their affliction. by deceit? (x) Lam. 1. 7. Ferufalem remembred in the days of ther affliction, and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her; the adversaries saw her, and did mock at her Sabbath. Fer. 17. 21, 22, 23. Thus saith the Lord, Take heed to your selves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day, nor do ye any work, but hallow ye the Sabbath day, as I com-manded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. Neb. 13. from V. 15. to V. 23. In those days saw I in Judah some treating wine-presses on the Sabbath day, &c.

Q. What is the fum of the Six Commandments, which contain

our duty to man?

A. The fum of the Six Commandments, which contain cur duty to Man, is, to love our Neighbour as our lelves (7), and to do to others what we would have them do to us (z).

(y) Matth. 22. 39. And the fecond is like unto it, Thou falt love thy neighbour & thy felf. (2) Mat 7. 12. Therefore all things what foever ye would that men found

de unto you, do ye even to them : for this is the Law and the Prophets.

Q. Which is the Fifth Commandment?

A. The Fifth Commandment is, Honour thy Father and thy Mother, that thy days may be long upon the Land, which the Lord thy God giveth thee (a).

(e) Exed. 20. 12.

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Q. Who are meant by Father and Mother, in the Fifth Commandment ?

A. By Father and Mother, in the Fifth Commandment, are meant not only Natural Parents (b); but all superiours in Age (c), and Gifts (d), and especially such as by GOD's ordinance are over us in place of Authority, whether in Family (e), Church (f), or Common-wealth (g).

(b) Prov. 23. 22, — 25. Hearken to thy Father that begat thee, and despise not thy mother when she is old. — Thy tather and mother shall be glad, and she that bare thee shall rejoice. Eph. 6. 1, 2. Children obey your parents in the Lord: for this is right. Honour thy father and thy mother (which is the first Commandment with promise.) (c) I Tim. 5. 1, 2. Rebuke not an Elder, but entreat him as a Father, and the younger men as brethren. The elder momen as mothers, the younger as fisters, with all purity. (d) Gen. 4. 20, 21, 22. And Adah bare Jubal; he was the Father of such as a well in Tents, and of such as have cattle. And his brothers name was Juba; he was the father of all such as handle the Harp and Organ. And Zillah she also bare Tubal-Cain, an instructor of every Artificer in Brass and Iron. &c. — Gen. 45. 8. So now it was not you that sent me hi-Brais and Iron, &c.—— Gen. 45. 8. So now it was not you that fent me hither, but God: he hath made me a father to Pharach, and Lord of all his house, and Ruler throughout all the land of Egypt. (e) 2 Kings 5. 13. And his servants came near, and spake unto him, My father, if the prophet had bid thee do some great thing, Ce.—— (f) 2 Kings 2. 12. And Eliss saw it, and he cried, My father, my father, the Chariot of Israel and the horsemen thereot. 2 Kings 12. 14. Now Eliss. 13. 14. Now Elisha was fallen fick of his fickness whereof he died, and Joash the King of Israel came down to him, and wept over his face, and said, O my father, my father, the Chariot of Israel and the horsemen thereof! Gal. 4. 19. My little children, of whom I travel in birth again, until Christ be formed in you. (5) Is. 49. 23. And Kings Ball be thy nurfing fathers, and Queens thy nurfing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord .-

Q. Why are Superiours, Stiled, Father and Mother?

A. Superiours are stiled Father and Mother, both to teach them in all duties towards their inferiours, like natural Parents, to express love and tenderness to them, according to their feveral relations (b), and to work inferiours to a greater willingness and cheerfulness in performing their duties to their Superiours as to their Parents (i).

(6) Eph. 6. 4. And ye Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. 2 Cor. 12. 14. for the children sught not to lay up for the parents, but the parents for the children. 1 Thess. 2. 7, 8, 11. But we are gentle amongst you, even as a nurse cherifbeth her children. So being affectionately desirous of you, if we were willing to have imparted to you, not the Gospel of God only, but also our own souls ; because ye were dear unto no. As ye know how we exhorted and comforted, and charged every one of you, as a fa-ther doth his children. Numb. 11. 11, 12. And Moses said unto the Lord, Wherefore haft thou afflicted thy servant, and wherefore have I not found favour in thy fight, that thou layest the burden of all this people upon me? Have I conceived all this people ? Have I begotten them ? that thou shouldest say unto me, Carr in thy bosom, as a nursing father beareth a sucking-child, unto the land which thou swarest unto their fathers. (i) I Cor. 4. 14, 15, 16. I write not these things to shame you, but as my beloved sons, I warn you. For though ye have ten though and instructors in Christ, yet have ye not many Fathers; for in Christ Jesus I have begotten you through the Gospel. Wherefore I beseech ye be followers of me. I Kings 5. 13. And his fervants came near, and spake unto him, and faid, My Jather, &c.-Q. What

D d. 2

Q. What is the general scope of the fifth Commandment?

A. The general scope of the fifth Commandment, is, the performance of those duties which we mutually owe in our several relations, as Inferiours, Superiours, Equals (k).

(k) Eph. 5. 21. Submisting your selves one to another in the fear of God. 1 Pct-2. 17. Honeur all men; Love the brother-hood. Fear God, Honour the King. Rom-12. 10. Be kindly affectioned one to another, with brotherly love in honour preferring one another.

Q. What is the Honour that Inferiours owe to their Superiours?

A. The Honour which Inferiours owe to their Superiours, is, all due reverence, in heart (1), word (m), and behaviour (n); prayer, and thanksgiving for them (o), imitation of their vertues and graces (p); willing obedience to their lawful commands, and countels (q), due submissions.

(1) Mal. 1. 6. A fon honotreth bis father, and a servant his master; If then I be a father, where u mine bonour? If I be a master, where is my tear, saith the Lord of hofts unto you, O Princes, that despite my name? and yet say, Wherein have we despiled thy name? Lev. 19. 3. Te fall fear every man his mother, and his father, and keep my Sabbaths. I am the Lord your God. (m) Prev. 31. 28. Her children arise up, and call her blessed; her husband also he praiseth her. 1 Pet. 2. 6. Even as Sarah obeyed Abraham, calling him Lord; whole daughters ye are, as long as ye do well, and are not afraid with any amazement. (n) Lev. 19. 32. Thou falt rife up before the heary head, and honour the face of the old man, and fear thy God: I am the Lord. i King. 2. 19. Bathsheba therefore went unto King Selemen to speak unto him for Adonijah; and the King rose up to meet her, and bowed himself to her, and sate down on his throne, and caused a sear to be fet for the Kings mother, and she sate on his right hand. (0) 1 Tim. 2. 1, 2. I exhort therefore that Supplications, prayers, interceffions, and thankfgivings be made for all men. For Kings, and all that are in authority, that we may lead a quice and peaceable life, in all godliness and honesty. (p) Heb. 13.7. Remember them who have the rule over you, who have spoken to you the word of God, whose faith follow, confidering the end of their conversation. Phil. 3. 17. Brethren, be followers together of me; and mark them who walk to as ye have us tor an example. (9) Eph. 6. 1. 2, -5, 6, 7. Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first Commandment with pro--Servants, be obedient to them that are your mafters according to the flesh, with fear and treinbling, in singleness of your heart, as unto Christ. Not with Eye-service, as Men-pleasers, but as the servants of Christ, doing the will of God from the heart. With good will, doing fervice as to the Lord, and not to men. 1 Pet. 2. 13, 14. Submit your selves to every ordinance of man, for the Lords sake, whether it be to the King as supreme, Or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. Rom. 13. 1, 2, 3, 4, 5. Let every foul be subject to the higher power: for there is no power but of God; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the Ordinance of God; and they that refult shall receive to themselves damnation. For rulers are not a terrar to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good: but if thou do that which is evil, be alraid; for he beareth not the fivord in vain; for he is the minister of God, a revenger to execute wrath upon them that doth evil. Wherefore ye must needs be fubjet, not only for wrath, but for conscience fake. Heb. 13. 17. Obey them that have the rule over you, and fubmit your felves. Prov. 4. 3, 4. For I was my fathers fon, tender, and only beloved in the fight of my mother. He taught me alfo, and faid unto me, Let thy heart retain my words, keep my Commandments,

fion to their corrections (r), fidelity to (f), defence (t), and maintenance of their perfons and authority, according to their feveral ranks, and the nature of their places (u); bearing with their infirmities, and covering them in love (w), that so they may be an honour to them and to their government (x).

and live. Prov. 23. 22. Hearken to thy father that begat thee, and despile not thy mother when she is old. Exed. 18. 19 .- 24. Hearken now unto my voice, I will give thee counsel, and God shall be with thee. - So Mofes hearkned to the voice of his father-in-law, and did all that he faid. (r) Heb. 12. 9. Further-more, we have had fathers of our flesh, who corrected us, and we gave them reve-rence: shall we not much rather be in subjection unto the Father of Spirits, and live? 1 Per. 2. 18, 19, 20. Servants be fubject to your masters, with all fear, not only to the good, and gentle, but also to the froward. For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with (f) Tit. 2. 9, 10. Exhort fervants to be obedient to their own mafters; and to please them well in all things, not answering them again. Not purloyning, but shewing all good sidelity, that they may adorn the doctrine of God, our Saviour, in all things. (2) I Sam. 26. 15, 16. And David said to Abner, Are not thou a valiant man? and who is like to thee in Israel? Wherefore then bast thou not kept thy Lord, the King? for there came one of the People in, to deftroy the King, thy Lord. This thing is not good which thou haft done. As the Lord liveth, ye are worthy to die, because ye have not kept your Master, the Lords anointed. _____ 2 Sam. 18. 3. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us, neither if half of us die, will they care for us; but now thou art worth ten thousand of us, therefore now it is better that thou succour us out of the city. Est. 6. 2. And it was found written, that Mordecai had told of Biethana and Teresh, two of the Kings chamberlains, the keepers of the door, who fought to lay hands on the King Ahasuerus.
(u) Matt. 22. 21. They say unto him, Casars. Then saith he unto them, Render therefore unto Cafar the things which are Cafar's, and unto God the things which are God's. Rom. 13. 6, 9. For this cause pay ye tribute also: For they are God's Ministers, attending continually upon this very thing. Render therefore unto all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honour, to whom honour. 1 Tim. 5. 17, 18. Let the Elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doffrine. For the Scripture faith, Thou shalt not muzzle the Oxe that treader out the corn: and, The labourer is worthy of his reward. Gal. 6. 6. Let him that is earth in the word communicate unto him that teacheth in all good things. Gen. is taught in the word communicate unto him that teacheth in all good things. 45.11. And there will I nourish thee (for yet there are five years of famine) lest thou and thy houshold, and all that thou hast, come to poverty. Gen. 47.12. And Foseph nourished his father, and his brethren, and all his fathers housbold with bread, according to their families. (w) 1 Per. 2. 18. Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward. Prov. 23. 22. Hearken unto thy father which begat thee, and despise not thy mother when she is old. Gen. 9. 23. And Sem and Faphet took a garment and laid it upon both their shoulders, and went backwards and covered the nakedness of their father; and their faces were backward, and they faw not their fathers nakedness - (x) Pfal. 127. 3, 4, 5. Lo, children are an inheritance of the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but shall speak with the enemies in the gate. Prov. 31. 23. Her busband is known in the gates, when he fitteth among the Elders of the land.

Q. What are the Sins of Inferiours against their Superi-

A. The

A. The fins of Inferiours against their Superiours, are, all neglect of the duties required toward them (y), envying at (z), contempt of (a), and Rebellion (b), against their persons (c), and places (d), in their lawful counsels (c), commands and corrections (f), cursing, mocking (g), and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government (b).

Q. What is required of Superiours towards their Inferiours?

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they kand, to love (i), pray for (k), and bless their inferiours (i); to

inftruct

(i) Col. 3. 19. Husbands, love your wives, and be not bitter against them. Tit. 2. 4. That they may teach the young women to be sober; to love their Husbands, to love their children. (h) I Sam. 12. 23. Moreover, as for me, God forbid that I should fin against the Lord in ceasing to pray for you: but I will teach you the good and the right way. Job 1. 5. And it was so, when the days of their feasting were gone about, that Job sent, and santified them, and rose up early in the morning, and offered burnt-offerings, according to the number of them all: sor Job said, It may be that my sons have sinned, and curfed God in their hearts. Thus did Job continually. (1) I king. 8. 55, 56. And he stood and bleffed-oil she congregation of Israel with a loud voice, saying, Blessed be the Lord God,

instruct (m), counsel, and admonish them (n); countenancing (o), commending (p), and rewarding such as do well (q); discountenancing (r), reproving, and chastising such as do ill (f); protecting (t), and providing for them all things necessary for soul (u), and body (m); and by grave, wise, holy, and exemplary carriage, to procure glory to God (x), honour to themselves (y), and so to preserve that authority which God hath put upon them (z).

God, that hath given reft to his People Ifrael, according to all that he promised; there hath not failed, &c. Heb. 7. 7. And without all contradiction, the less is blessed of the greater. Gen. 49. 28. All these are the twelve Tribes of Israel, and this is it that their father spake unto them, and blessed them, every one according to his blessing, he blessed them. (m) Deut. 6. 6, 7. And these words which I command thee this day shall be in thy heart. And thou shall reach them diligently unto thy children, and shale talk of themowhen thou fitteff in thine bouse, and when thou walkest by the way, and when thou lyest down, and when thou risest up. (n) Eph. 6. 4. And ye fathers provoke not your children to wrath, but bring them up in the nursure and admonition of the Lord. (0) 1 Per. 3.7. Likowife, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weather vessel, and as being heirs together of the grace of life, that your prayers be not hindred. (p) I Pet. 2. 14. Or unto governours, as unto them that are fent by him, for the punishment of evil doers, and the praife of them that do well. Rom. 13. 3. For Rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and then shalt have praise of the same. (9) Efth. 6. 3. And the King faid, What honour and dignity hath been done to Mordecai for this? Then faith Por he is the Minifter of God to thee for good: but if thou do evil, be afraid; for he besterh mot the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil, (s) Prov. 29. 15. The Rod and Reproof give wisdom, but a child left to himself bringeth his mother to shame. 1 Pet. 2. 14. See above in [p]. (t) Job 29. 12, 13, 14, 15, 16, 17. Because I delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ea, the jatheriess, and him that had none to help him. The helping of him that was ready to perific came upon me; and I caused the widows heart to sing for joy. I put on righteoutiness, and it cloathed me; my judgment was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was as a father to the poor, and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his mouth. If a. 1. 10—17. Hear the voice of the Lord, ye Rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. — Learn to do well, seek judgment, relieve the oppressed, judge the fatheriess, plead for the widow. (u) Eph. 6. 4. And ye sathers, provoke not your children, but bring them up in the mirrure and admenistion of the Lord. (w) I Tim. 6.8. But if one wan provide not for his own, and especially for these these a Tim. 5. 8. But if any man provide not for his own, and especially for shose of his own house, he hath denied the faith, and is worse than an Infidel. (x) I Tim. 4.

12. Let no man despite thy youth; but be thou an example of all the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Tit. 2. 3, 4, 5.

The aged women likewise, that they be in behaviour as becometh holiness, not take accusers, not given to much wine, teachers of good things. That they may reach the young women to be sober, to love their husbands, to love their children. To be discreet, chaft, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. (7) I King. 3. 28. And all Israel heard of the judgment which the King had judged; and they feared the King, for they faw that the wisdom of God was in him, to do judgment. (2) Tit. 2. 15. These things speak and exhort, and retuke with all authority: let no man despise

Q. What are the fins of Superiours?

The fins of Superiours are, befide the neglect of the duties required of them (a), and inordinate feeking of themfelves (b), their own glory (c), eafe, profit, or pleafure (d); commanding things unlawful (e), or not in the power of Inferiours to perform (f); counfelling (g), encouraging (b), or favouring them in that which is evil (i), diffwading, discouraging, or discountenancing them in that which is good (k); correcting them unduly (l), careless exposing,

(a) Ezek. 34. 2, 3, 4. Son of man prophesie against the shepherds of Israel; prophese, and say unto them, Thus saith the Lord God unto the shepherds, We be to the shepherds of Israel, that do feed themselves; should not the stepherds feed the slocks? Ye eat the fat and cloath you with the wooll, ye kill them that are good, but ye feed not the slock. The diseased have ye not strengthened, nor have ye healed that which was fick, nor bound up that which was broken, nor brought again that which was driven away, nor fought that which was loft, but with force and cruelty have we ruled them. (b) Phil. 2. 21. For all feek their own, not the things which are Jelus Christs. (c) John 5. 44. How can ye believe, who receive honour one of another, and feek not the honour that cometh from God only? John 7. 18. He that speaketh of himself seeketh not his own glory : but he that seeketh his glory who tent him, the same is true, and no unrighteousness is in him. (d) Ifa. 56. 10, 11. His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot batk, fleeping, lying down, loving to flumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own, every one for his gain from his quarter. Deus. 17. 17. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. (e) Dan. 3. 4, 5, 6. Then an Herald cried aloud, To you it is commanded, O people, nations and languages, That at what time ye hear the found of the Cornet, Flute, Harp, Sackbut, Plaltery, Dulcimer, and all kinds of musick, ye fall down and worship the golden Image, which Nebuchadnezzar the King hath set up. And whoso falleth not down, shall be cast into the midst of a burning fiery turnace. Ats 4. 17, 18. Bur that it spread no further among the people, let us ftraitly threaten them that they speak henceforth to no man in this hame. And they called them, and commanded them not to feale at all, nor teach in the name of Feste. (f) Exod. 5. from Ver. 10. ta the 18. And the Task-masters of the people went out and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw, &c. Mat. 23.

2, 4. Saying, The Scribes and Pharisees sit in Moles Seat. For they bind heavy burdens and grievous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their fingers. (c) Mat. 14. 8. And she being before instructed of her mother, said, Give me here John Baptists head in a charger. Compared with Mark 6. 24. And she went forth, and said unto her mother, What shall I ask? and she said, The head of John Baptist. (h) 2 Sam. 13. 28. Now Absalom had commanded his servants, saying, Mark ye now when Amnons heart is merry with wine, and when I fay unto you, Smite Anmon, then kill him; fear not, have not I commanded you? he couragious and valiant. (i) I Sam 3. 13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. (k) Joh. 7. 46, 47, 48, 49. The officers answered, Never man spake like this man. Then answered them the Pharisees, are ye also deceived? Have any of the Rulers or Pharisees believed on him? But this people who knoweth not the law are cursed.

Col. 3. 21. Fathers provoke not your Children to wrath lest they be discouraged. Exod.

5. 17. But he said, Ye are idle, ye are idle, therefore ye say, Let us go, and do sacrifice to the Lord. (1) 1 Pet. 2. 18, 19, 20. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience towards God endure griet, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it pati-

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exposing, or leaving them to wrong, temptation and danger (m); provoking them to wrath (n); or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour (o).

ently? but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. Heb. 12. 10. For they verily for a few days chastened us after their own pleasures; but he for our profit, that we might be partakers, Ce.-Deut. 25. 3. Forty ftripes he may give them, and not exceed, left if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. (m) Gen. 38. 11, - 26. Then faid Judah to Tamar his daughter-inlaw, Remain a widow at thy fathers house, till Shelah my son be grown up : for he said, Lest peradventure he die also, as his brethren did .--And Judah acknowledged them, and faid, She hath been more righteous than I, because I gave her not to Shelah my fon: and he knew her again no more. Alls 18. 17. Then all the Greeks took Softhenes the chief Ruler of the Synagogue, and beat him before the Judgment-feat, and Gallio cared for none of thefe things. (n) Eph. 6. 4. And ye fathers provoke not your children to wrath, but bring them up in, Oc. (0) Gen. 9. 216 And he drank of the wine, and was drunken, and he was uncovered within his tent. I Kings 12. 13, 14, 15, 16. And the King (Rehoboam) answered the people roughly, and torsook the old mens counsel which they gave him. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke : my father chastised you with whips ; but I will chastise you with scorpions. Wherefore the King hearkened not to the people; for the cause was from - So when all Ifrael faw that the King hearkened not to them; the people answered the King, saying, What portion have we in David? neither have we inheritance in the fon of Jesse; to your tents, O Israel : now see to thine own house, David : fo Ifrael departed to their tents. 1 Kings 1. 6. And his father had not displeased him (viz. Adonijah) at any time, in faying, Why hast thou done so - 1 Sam. 2. 29, 30, 31. Wherefore kick ye at my facrifices, and at my offering, which I have commanded in mine habitation, and henourest thy sons above me, to make your selves fat, with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said, indeed, that the house, and the house of thy tather, should walk before me for ever; but now the Lord said, Be it far from me ; for them that honour me I will honour ; and they that despise mes Shall be lightly efteemed. Behold the days come; that I will cut off thine arms and the arm of thy fathers house, that there shall not be an old man in thine house.

Q. What are the duties of equals?

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A. The duties of equals are, to regard the dignity and worth of each other (p), in giving honour to go one before another (q), and to rejoice in each others gifts and advancement (r), as in their own.

(p) 1 Pet. 2. 17. Honour all men, leve the brother-hood, feat God, honour the King. (q) Rom. 12. 10. Be kindly affectioned one towards another with brother-ly love, in honour preferring one another. (r) Rom. 12. 15, 16. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind, one towards another; mind not high things, but condescend to men of low estate, &c. Phil. 2. 3, 4. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things; but every man also on the things of others.

Q. What are the fins of equals?

A. The fins of equals are, beside the neglect of the duties required (f), the undervaluing of the worth (t), envying the

(f) Rom. 13. 8. Owe no man any thing, but to love one another: for he that loveth a-nother hath fulfilled the Law. (1) 2 Tim. 3. 3. Without unnatural affection, &c.

the gifts (u), grieving at the advancement or prosperity one of another (m), and usurping preheminence one over ano-

ther (x).

(n) Als 7. 9. And the Patriarchs moved with envy, fold Joseph into Egypt; but God was with him. Gal. 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another. (w) Num. 12. 2. And they said, Hath the Lord indeed only spoken by Moses? bath he not also spoken by us? and the Lord heard it. Est. 6. 12, 13. And Mordecai came again to the Kings gate; but Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wise, and all his friends every thing that had befallen him. Then said his wise men, and Zeresh his wite unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely sail before him. (x) 3 John ver. 9. I wrote unto the Church; but Diotrephes who loveth to have the preheminence among stehm, receiveth us not. Luke 22. 24. And there was also a strife among them, which of them should be the greatest.

Q. What is the reason annexed to the fifth Commandment the

more to enforce it?

- A. The Reason annexed to the fifth Commandment, in these words, [That thy days may be long upon the Land which the Lord thy God giveth thee (y)] is an express promise of long life and prosperity, as far as it shall serve for God's glory, and their own good, to all such as keep this Commandment (z).
- (y) Exod. 20. 12. (z) Dent. 5. 16. Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. 1 Kings 8. 25. Therefore now, Lord God of Itrael keep with thy servant David, my father, that which thou promisedst him, saying, There shall not fail thee a man in thy sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. Eph. 6. 2, 3. Honour thy father and thy mother, (which is the first Commandment with promise.) That it may be well with thee, and thou maist live long on the earth.

Q. What is the fixth Commandment?

A. The fixth Commandment is, [Thou falt not kill (a)].

(a) Exod. 20. 13.

Q. What are the duties required in the fixth Command-

A. The duties required in the fixth Commandment, are, all careful fludies, and lawful endeavours to preserve the life of our selves (b), and others (c), by resisting all thoughts and purposes (d).

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(b) Eph. 5. 28, 29. So ought men to love their own wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own fiesh, but nourisbeth and cherisbeth it, even as the Lord the Church? (c) I Kings 18. 4. For it was so, when sezebel cut off the Prophets of the Lord, that Obadiah took an hundred Prophets, and hid them by sity in a cave, and fed them with bread and water. (d) Fer. 26. 15, 16. But know ye for certain that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this City, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears. Then said the Princes, and all the people to the Prophets, This man is not worthy to die; for he hath spoken unto us in the Name of the Lord our God. Als 23. 12, 16, 17, 21, 27. And when it was day, certain of the

fubduing all passions (e), and avoiding all occasions (f), temptations (g), and practices which tend to the unjust taking away the life of any (b); by just defence thereof against violence (i), patient bearing of the hand of God (k), quietness of mind (l),

chearfulness

Jews banded together, and bound themselves under a curse, saying, That they would neither cat nor drink till they had killed Paul. -And when Pauls fifters fon heard of their lying in wait, he went and entred into the Caftle and told Paul. Then Paul called one of the Centurions unto him, and faid, bring this young man unto the chief Captain, for he hath a certain thing to tell him. - There lie in wait for him more than forty men, which have bound themselves with an oath, that - and now are they ready, looking for a promise from thee .- This man was taken of the Jews, and should have been killed of them; then came I with an army and rescued him, having understood that he was a Roman. (e) Eph. 4. 26, 27. Be ye angry, and fin not; let not the fun go down upon your wrath; Neither give place to the Devil. (f) 2 Sam. 2. 22. And Abner faid again to Afahel, Turn thee afide from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? Deut. 22. 8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence. (g) Mat. 4. 6, 7. And faith unto him, If thou be the ion of God, cast thy self down: for it is written, He shall give his angels charge over thee, and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Prov. 1. 10, 11, 15, 16. My son, if sinners entice thee confent thou not. If they fay, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause. - My fon walk not thou in the way with them, refrain thy foot from their path: For their feet run to evil, and make hast to shed blood. (h) 1 Sam. 24.12. The Lord judge between me and thee, and the Lord avenue me of thee; but mine hand sould not be upon thee. I Sam. 26. 9, 10, 11. And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lords anointed, and he guiltless David faid furthermore, as the Lord liveth, the Lord shall smite him, or his day shall The Lord forbid that come to die, or he shall descend into battle and perish. I should stretch forth mine hand against the Lord's anointed .- Gen. 37. 21, 22. And Rouhen heard it, and he delivered him out of their hands, and said, Let us not kill him. And Reuben faid to them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hands upon him; that he might rid him out of their hands, to deliver him to his father again. (i) Pfal. 82. 4. Deliver the poor and needy, rid them out of the hand of the wicked. Prov. 24. 11, 12. If thou forbear to deliver them that are drawn unto death, and those that are ready to be flain. If thou faist, Behold we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy foul, doth not he know it? and shall not he render to every man according to his works? I Sam. 14. 45. And the people faid unto Saul, Shall Jonathan die, who hath wrought this great falvation in Ifrael? God forbid. As the Lord liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people rescued Jonathan, that he died not. (k) Jam. 5. 7, 8, 9, 10, 11. Be patient therefore, Brethren, unto the coming of the Lord; behold the husbandman waiteth for the precious fruit of the earth, and hath long patience, &c. Be ye also patient, stablish your hearts for the coming of the Lord draws nigh. Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door. Take my brethren, the prophets who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience. Behold we count them happy that endure. Te have heard of the patience of Job, and have feen the end of the Lord, Oc. Heb. 12. 9. Furthermore, we have had tathers of our flesh, who corrected us, and we gave them reverence: Shall we not much rather be in subjection to the father of spirits, and live? (1) I Thest. 4. 11. And that ye fludy to be qui-Ec 2

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chearfulnels of spirit (m), a sober use of meat (n), drink (o), physick (p), sleep (q), labour (r), and recreations (f), by charitable thoughts (t), love (u), compassion (w), meekness, gentlenels, kindnels (x), peaceable (y), mild, and courteous speeches and behaviour (z), forbearance, readiness to be recon-

et, and to do your own busines, Ce. 1 Pet. 3. 4. Whose adorning let it not be that outward adorning, Oc .- But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet fpirit, which is in the fight of God of great price. Psalm 37. 8, 9, 10, 11. Cease from anger, and forsake wrath, fret not thy self in any wise to do evil. For evil-doers shall be cut off : but they that wait upon the Lord shall inherit the earth. For yet a little while, and the wicked shall not be : yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in abundance of peace. (m) Prov. 17. 22. A merry heart doth good like a medicine; but a broken spirit dryeth the bones. (n) Prov. 25. 16, 27. Hast thou found honey? ear fo much as is sufficient for thee; lest thou be filled therewish, and - It is not good to eat much honey, &c .-Domit it .-- (0) 1 Tim. 5. 23. Drink no longer water, but drink a little wine for thy fromach's fake, and thine often infirmities. (2) Ifa. 38. 21. For Ifaiab had faid, Let bim take a lump of figs, and lay it for a plaster upon the boil; and he shall recover. (9) Pfalm 127. 2. It is in vain for you to rife up early, to sit up late, to eat the bread of forews; for so he giveth his beloved sleep. (r) Feeles. 5. 12. The sleep of a labouring man is fweet, whether he cat little or much ; but the abundance of the rich will not fuffer him to sleep. 2 Thess. 3. 10, 12. For even when we were with you, this we commanded you, That if any would not work, neither should be eat. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. Prov. 16. 26. He that laboureth, laboureth for himself; for his mouth craveth it of him. (1) Eccl. 3. 4, 11. A time to weep, and a time to laugh; a time to mourn, and a time to dance .hath made every thing beautiful in his time: also he hath set the world in their heart, Co. (1) I Sam. 19. 4, 5. And Jonathan spake good of David unto Saul his father, and faid unto him, Let not the King fin against his servant, against David ; hecause he hath not sinned against thee ; and because his works have been to thee-ward very good. For he did put his lite in his hand and flew the Philiftine, and the Lord wrought a great falvation for all Ifrael, thou fawest it, and didst re-Joice; wherefore then wilt thou fin against innocent blood, to flay David without a cause? I Sam. 22. 13, 14. And Saul said into him, Why have ye conspired against me; thou and the son of Jesse, in that thou hast given him bread, and - And Abimelech answered the King, and said, And who is fo a fword, Oc. faithful among all thy fervants as David, which is the Kings (on-in-law, and goes at thy bidding, and is honourable in thine house? (4) Kom. 13. 10. Love worketh no ill to his neighbour; therefore love is the fulfilling of the Law. (w) Luke 10. 33, 34, 35. But a certain Samaritan as he journied, came where he was, and when he law him, be had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and fet him on his own heaft, and brought him to an Inn, and took care of him, &c .-- (x) Col. 3. 12, 13. Put on therefore, as the Elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering. Forbearing one another, and torgiving one another, if any man hath a quarrel against any, even as Christ forgave you, so also do ye. (7) Jam. 3. 17. But the wisdom which is from above, is first pure, then peaceable, gentle, and easie to be intreared, full of mercy and good fruits, Oc .-(z) 1 Pet. 3. 8, 9, 10, 11. Finally, be all of one mind, having compassion one of another : love as breebren, be pitiful, be courteous. Not rendring evil for evil, or railing for railine, but contrariwise bleffing, knowing that ye are therefore called that ye should inherit a bleffing. For he that will love life, and see good days; let him refrain bis tongue from evil, and his lips that they fpeak no guile. Let him eschew evil, and do good, let him feek peace and enfue it. Prov. 15. 1. A foft answer turneth away

reconciled, patient bearing and forgiving of Injuries, and requiting good for evil (a), comforting and fuccouring the distressed, and protecting and defending the innocent (b).

wrath, but grievous words ftir up anger. Judg. 8. 1, 2, 3. And the men of E-phraim said unto him, Why hast thou served us thus? Thou calledst us not when thou wentest to fight with the Midianites; and they did chide with him Carply. And he faid unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer & God hath delivered unto your hands the Princes of Midian, Oreb and Zeeb; and what was I able to do in comparison of you? Then their anger was abated towards him, when he had faid that. (a) Mas. 5. 24. Leave there thy gift before the Altar, and go thy way, first be reconciled so thy brother. Eph. 4. 2, 32. With all lowliness and meekness, with long-suffering, forbearing one another in love. ____ And be kind one to another, tender-hearted, forgiving one another, even as God for Chrift's fake hath forgiven you. Rom. 12. 17, 20, 21. Recompense to no man evil for evil. - Therefore if thine enemy hunger, feed him; if he thirst, give him drink : for in so doing, thou shalt heap up coals of fire on his head. Be not overcome with evil, but overcome evil with good. (b) I Theff. 5. 14. Now we exhort you, if he were not warmed with the fleece of my fleep. ____ Mat. 25. 35, 36. For I was an hungred, and ye gave me meat; I was thirfty, and ye gave me drink; I was a stranger, and ye took me in; Naked, and ye cloathed me; I was sick, and ye visteed me; I was in prison, and ye came unto me. Prov. 31. 8, 9. Open thy mouth for the dumb, in the cause of all fuch as are appointed to destruction. Open thy mouth. judge rightcoully, and plead the cause of the poor and needy.

Q. What are the fins forbidden in the fixth Command-

A. The fins forbidden in the fixth Commandment, are, all taking away the life of our felves (c), or of others (d), except in case of publick Justice (e), lawful war (f), or necessary defence (g); the neglecting or withdrawing the lawful and necessary means of preservation of life (b), sinful

anger (i), hatred (k), envy (l), defire of revenge (m), all excessive passions (n), distracting cares (o), immoderate use of meat, drink (p), labour (q), and recreations (r); provoking words (f), oppressing (t), quarrelling (u), striking, wounding (w), and whatsoever else tends to the destruction of the life of any (x).

be desireth; yet God gives him not power to eat thereof, but a stranger cateth it. This wanity, and an evil disease. (i) Mat. 5. 22. But I say unto you, That whosever m any with his brother without a cause, shall be in danger of the judgment; and wholoever, Te. (k) I John 3. 15. Whosever hateth his brother, is a murtherer; and ye know that no murtherer hath eternal life abiding in him. Levit. 19. 17. They shalt not hate thy brother in thy heart, thou shalt in any wife rebuke thy neighbour, and not suffer fin upon him. (1) Prov. 14. 30. A found heart is the life of the flesh, but every the rottenness of the bones. (m) Rom. 12. 19. Dearly beloved, evence not your felves; but rather give place unto wrath, for it is written, Vengeance is mine : I will repay, faith the Lord. (1) Eph. 4. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. (0) Mat. 6. 31, 34. Theretoic take no thought, faving What shall we eat? or what shall we drink to t wherewithat shall we be cleathed? Take therefore no thought for the morrow, for the morrow shall take thought for the things of it felf; sufficient unto the day is the evil thereof. (p) Luke 21. 34. And take heed to your selves, left at any time your hearts be over-charged with surfeiting, and drunkenness, and the cares of this life, and fo that day come upon you unawares. Rom. 13. 13. Let us walk honeftly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strike and envying. (9) Eccl. 12. 12. Further, by these, my son, be admonished: of making many books there is no end, and much Budy is a weariness of the flest. Eccl. 2. 22, 23. For what hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun ? For all his days are forrows, and his travel, grief; yes, his heart taketh not rest in the night. This is also vanity. (r) Isa. 5. 12. And the harp, and the viol, and the rabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, nor consider the operation of his hands. (f) Prov. 15. 1. A soft answer turneth away wrath; but grievous words stir up anger. Prov. 12. 18. There is that speaketh like the piercings of a sword, but the tongue of the wise is health. (t) Ezek. 18. 18. As for his father, because he cruelly oppressed and spoiled his brother by violence; and did that which was not good among his people, lo even he shall die in bes iniquity. Exod. 1. 14. And they made their lives bitter with bondage, in mor-Lar and brick, and all manner of service in the field : all their service wherein they made them serve was with rigour, (u) Gal. 5. 15. But if ye bite and devour one emother, take heed ye be not consumed one of another. Prov. 23. 29. Who hath wo? who hath forrow? who hath concentions? who hath babling? who hath wounds without caute? Ce. (w) Num. 35. 16, 17, 18, 21. And if he smite him with an instrument of iron (so that he die) he is a murderer, the murderer shall furely be put to death. And if he smite him with throwing a stone (so that he die) be is a murderer, the murderer shall surely be put to death. Or if he smite him with a hand-weapon of wood (wherewith he may die) and he die, he is a murderer, the murderer shall furely be put to death .-Or in enmity Smite bim with his band that be die, he that imme him faall furely be put to death, for he is a mur-- (x) Exed. 21. from V. 18. to the end, containing laws for smiters, for an burt by chance, for an ox that goreth, and for him that is an occasion of

Q. Which is the Seventh Commandment ?

A. The Seventh Commandment is, [Thou shalt not commit Adultery (7)].

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Q. What are the duties required in the Seventh Command-

A. The duties required in the Seventh Commandment, are, Chastity in Body, Mind, Affections (z), Words (a), and Behaviour (b); and the preservation of it in our selves and others (c); watchfulness over the Eyes, and all the senses (d); Temperance (e), keeping of chast Company (f), modesty in Apparel (g), Marriage by those that have not the gift of continency (b); conjugal Love (i), and Cohabitation (k), diligent labour in our Callings (l), shunning all occasions of uncleanness, resisting Temptations thereunto (m).

(2) I Theff. 4. 4. That every one of you should know how to possess bis vessel in fantlification and honour. Job 31. 1. I have made a Covenant with mine eyes; why then fould I think upon a maid ? 1 Cor. 7. 54. There is a difference also between a wife and a virgin; the unmarried woman careth for the things of the Lord, that She may be holy, both in body and spirit: but she that is married careth for the things of the world, how she may please her husband. (a) Col. 4. 6. Let your speech be always with grace, seasoned with sale; that ye may know how ye ought to answer every man. (b) I Pet. 3. 2. While they behold your chaft conversation coupled with fear. (c) 1 Cor. 7. 2, 35, 36. Neverthelels, to avoid fornication, let every man have his own wife, and every woman her own husband. And this I speak for your profit, not that I may cast a snare upon you, but for that which is comely; and that ye may attend upon the Lord without diftraction. But if any man think that he behaveth himself uncomely toward his virgin, if so pass the flower of her age, and need fo require, let him do what he will ; he finnesh not : let them marry. (d) Job 31. 1. I have made a Covenant with mine eyes, why then should I think upon a maid ? (e) Alts 24. 24, 25. And after certain days, when Felix came with his wife Drufilla, which was a Jew, he fent for Paul, and heard him concerning the faith And as he reasoned of Righteousness, Temperance, and Judgment to come, (f) Prov. 2. 16, 17, 18, 19, 20. To deliver thee Felix trembled, Oc .-from the strange woman, even from the stranger which flattereth with her words. Which forfaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth to death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good men, and keep the paths of the righteous. (g) 1 Tim. 2. 9. In like manner also that the women adorn themselves in modest apparel, with shamefac dness and sobriety, not with broidered hair, or gold, or pearl, or costly array. (h) I Cor. 7. 2, 9. Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband.—— But if they cannot contain, let them marry, for it is better to marry than to burn. (i) Prov. 5. 19, 20. Let her be at the loving Hind and pleasant Roe; let her breast satisfie thee at all times, and be thou ravisht always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? (k) 1 Pet. 3. 7. Like-wise wife, ye husbands, dwell with them according to knowledge, giving honour to the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred. (1) Prov. 31. 11, 27, 28. The heart of her husband doth safely trust in her; so that he shall have no need of spoil— She locketh well to the ways of her houshold, and eateth not the bread of idleness. Her children arise up and call her bleffed : her husband he also praiseth her. (m) Prov. 5. 8. Remove thy way from her, and come not nigh the door of her house. Gen. 39. 8, 9, 10. But Joseph refused, and said unto his masters wife, Behold my master knoweth not what is with me in the house, and he hath committed all that he hath into my hand. There is none greater in this house than I; neither hath he kept back anything from me, but thee, because thou att his wife; How then can I do this great wickedness, and sin against God? And it came to pals, as the spake to Joleph day by day, that he hearkned not unto her, to lie by her, or to be withher.

Q. What are the Sins forbidden in the Seventh Command-

A. The Sins forbidden in the Seventh Commandment, besides the neglect of the duties required (n), are, Adultery, Fornication (o), Rape, Incest (p), Sodomy, and all unnatural Lusts (q), all unclean Imaginations, Thoughts, Purposes and Affections (r), all Corrupt of filthy Communications, or listening thereunto (f); wanton looks (r), impudent, or light behaviour; immodest Apparel (u); prohibiting of Lawful (w), and dispensing with unlawful Marriages (x), allowing, tolerating, keeping of Stews, and reforting

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(n) Prov. 5. 7. Hear me now therefore, O ye children, and depart not from the words of my mouth. (0) Heb. 13. 4. Marriage is honourable in all, and the bei undefiled: but wheremongers and adulterers God will juage. Gal. 5. 19. Now the works of the flesh are manifest, which are theic, Adultery, Fornication, Uncleanness, Lasciviousnels, Oe. (p) 2 Sam. 13. 14. Howbeit he (viz. Amnon) would not hearken unto her voice, but being ftronger than fhe, forced her, and lay with her. 1 Cor. 5. 1. It is reported commonly that there is fornication among you, and fuch fornication as is not fo much as to be named among the Gentiles, that one sould have his fathers wife. (9) Rom. 1. 24, 26, 27. Wherefore God also gave them up to uncleannels, through the lusts of their own hearts, to dishonour their own bodies between themselves. For this cause God gave them up unto vile affections; for even the women did change the natural use into that which is against nature. And likewife also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unfeemly, and receiving in themselves that recompence of their error which was meet. Lev. 20. 15, 16. And if a man lie with a beaft, he shall furely be put to death, and ye shall flay the beaft. If a woman approach unto any beaft, and lie down thereto, thou shalt kill the woman, and the beaft: they shall surely be put to death: their blood shall be upon them. (r) Mat. 5. 28. But I fay unto you, That who foever looked on a woman to lust after her, hath committed adultery with her already in his heart. Mat. 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falle-witnels, Ge. Col. 3. 5. Mortifie therefore your Members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupisence, and covetousness, which is idolatry. (f) Eph. 5. 3, 4. But fornication and all uncleanness; or coverousness, let it not be once named amongst you, as becometh Saints: Neither filthiness, nor foolish talking, nor jesting, which are not convenient. Prov. 7. 5, 21, 22. That they may keep thee from the strange woman, from the stranger which statement with her words. With much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goes to the slaughter, or as a fool to the correction of the stocks. (1) Ifa. 3. 16. Moreover, the Lord faith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking, and mincing as they go, and making a tinkling with their feet. 2 Pet. 2. 14. Having eyes full of adultery, and that cannot cease from sin, beguiling unstable fouls, &c. (u) Prov. 7. 10, 13. And behold there met him a woman with the attire of an harlot, and fubtil of heart .- So she caught him and kissed him, and with an impudent face faid unto him. (w) 1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats, which God hath commanded to be received with thanksigiving of them who believe and know the truth. (x) Lev. 18. from V. 1. to the 21. Mark 6. 18. For John said unto Herod, It is not lawful for thee to have thy brothers wife. Mal. 2. 11, 12. Judah hath dealt treacherously, and an abomination is committed in Ifrael, and in Jerusalem; for Judah hath protaned the holiness of the Lord, which he loved, and bath married the daughter of a ftrange God. The Lord will cut off the man that doth this; the mafter and the scholar out of the Tabernacles of Jacob, and him that offereth an offering unto the Lord of

forting to them (y); intangling Vows of fingle Life (z); undue delay of Marriage (a), having more Wives or Husbands than one, at the fame time (b); unjust Divorce (c), or Disertion (d); Idleness, Gluttony, Drunkenness (e), unchast Company (f), lascivious Songs; Books, Pictures, Dancings, Stage-plays (g), and all other provocations

hofts. (7) I Kings 15. 12. And he (viz. Afa) took away the Sodomites out of the land, and removed all the Idols that his fathers bad made. 2 Kings 23. 7. And be (viz. Jofiah) brake down the houses of the Sodomites that were by the houses of the Lord, where the women wove hangings for the grove. Deut. 23. 17, 18. There shall be no whore of the daughters of Ifrael, nor a Sodomite of the fons of Ifrael. Thou falt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God, for any vow : for even both these are an abomination unto the Lord the God. Lev. 19. 29. Do not profitute thy daughter, to cause her to be a whore, left the land fall to whordom and become full of wickedness. Jer. 5. 7. How shall I parden thee for this? thy children have forfaken me, and fworn by them that are no gods ? when I had fed them to the full, they then committed adultery, and affembled themfelves by troops in the harlots houses. Prov. 7. 24, 25, 26, 27. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Les not thine heart decline to her ways, go not aftray in her paths. For the hath cast down many wounded, yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death. (2) Mat. 19. 10, 11. His disciples fay unto him, If the case of the man be so with his wife, it is not good to marry. But he taid unto them, All men cannot receive this faying, fave they to whom it is given. (a) I Cor. 7. 7, 8, 9. For I would that all men were even as my felf; but every man bath his proper gift of God, one after this manner, another after that. Ifay therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry; for it is better to marry, than to burn. Gen. 38. 26. And Judah acknowledged them, and faid, She hath been more righteous than I; because I gave her not to Shelah my son; and he knew her again no more. (b) Mal. 2. 14, 15. Yet ye say, Wherefore? because the Lord hath been witness between thee and the wife of thy youth, against whom that hast deale treacherously; yet is she thy companion, and the wife of thy Covenant. And did not he make one? yethad he the residue of the spirit; and wherefore one? that he might seek a godly seed; therefore take heed to your spirit, that ye deal not treacherously? Mat. 19. 5. For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh. (c) Mal. 2.16. For the Lord the God of Ifrael faith that he hatesh putting away, for one covereth violence with his garment, faith the Lord of hosts; therefore take heed to your spirits, that ye deal not trea-cherously. Mat. 3. 32. But I say unto you, That whosever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeel adultery. (d) 1 Cor. 7. 12, 13. But to the rest I speak, not the Lord, If any brother hath a wife that believeth nor, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he he pleased to dwell with her, let her not leave him. (c) Ezek. 16. 49. Behold this was the iniquity of thy fifter Sodom; pride, fulness of bread, and abundance of idleness was in her, and her daughters; neither did the ftrengthen the hand of the poor and needy. Prov. 23. 30, 31, 33. They that varry long at the wine, they that go to feek new wine. Look not upon the wine when it is red. ____ Thine eyes shall behold strange women, and thy heart shall utter perverse things. (f) Gen 39. 10. And it came to pass, as she spake to Joseph day by day, that he hearkned not unto her, to lie by her, or to be with her. Prov. 5. 8. Remove thy way far from her, and come not near the door of her house. (g) Eph. 5. 4. Neither filthiness, nor foolish talking, nor jestings; which are not convenient, but rather giving of thanks. Ezek. 23. 14, 15, 16. And that she encreased her whoredom; for when she saw men pourtraved upon the wall, the images of the Chaldeans pourtrayed with vermilion, Girded with girdles upon their loyns, exceeding in dyed agrive upon their heads, all of them Princes to lock to, after

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the manner of the Babylonians of Chaldee, the land of their nativity. And as soon as she saw them with her eyes, she doated upon them, and sent messengers unto them into Chaldea. Isa 23. 15, 16, 17. And it shall come to pass in that day, that Tyre shall be forgotten 70 years, according to the days of one King: after the end of 70 years shall Tyre sing as an harlot. Take an Harp, go about the city, thou harlot, thou hast been forgotten; make sweet melody, sing many songs that thou maist be remembred. And it shall come to pass after the end of 70 years, that the Lord will visit Tyre, and she shall turn to her hire, and commit fornication with all the kingdoms of the world upon the face of the earth. Ifa. 3. 16. Moreover, the Lord faith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking, and mineing as they go, and making a tinkling with their feet. Mark 6. 12. And when the daughter of the laid Herodias came in, and danced and pleased Herod, and them that sat with him, the King said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee,-Cc. Rom. 13. 13. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not, &c. 1 Per. 4. 3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lastivious suffice, lusts, excess of wine, revellings, banquetings, and abominable idolatries. (h) 2 Kings 9. 30. And when Jehu was come to sexreel, Jezabel heard of it, and she painted her face, and tired her head, and looked out at a window. Compared with Jer. 4. 30. And when thou art spoiled, what wilt thou do? though thou cloathest the self with originaments of gold, though thou remediate the painting, in recipitally the water her life for a the lower will define the painting, in recipitally the water her life for a the lower will define the painting of the lower will define the lower will be lower will eft thy face with painting, in vain shalt thou make thy self fair; thy lovers will despise thee, they will seek thy life: and with Exck. 23. 40. And furthermore, ye have fent for men to come from far, unto whom a messenger was sent; and lo they came for whom thou didft mash thy felf, paintedft thine eyes, and deckedft thy felf with or-

Q. Which is the Eighth Commandment?

A. The Eighth Commandment is, [Thou fbalt not Steal (i)].

(i) Exod. 20. 15.

Q. What are the duties required in the Eighth Command-

A The duties required in the Eighth Commandment, are, Truth, Faithfulness, and Justice, in Contracts, and commerce between Man and Man (k); rendring to every one his due (l); restitution of goods unlawfully detained from the right owners thereof (m); giving, and lending freely.

(k) Psalm 15. 2, 4. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.—— he that sweareth to his own hurt, and changeth not. Zeeh. 7. 4, 10. Then came the word of the Lord of hosts unto me, saying,—And oppress not the widow, nor the fatherless, nor the stranger, nor the poor, and let none of you imagine evil against his brother in your heart. Zech. 8. 16, 17. These are the things that ye shall do, Speak every manthe trush to his neighbour, execute the judgment of truth and peace in your gates. And let none of you imagine evil in your hearts against his neighbour, and love no fall each, for all these are things that I hate, saith the Lord. (1) Rom. 13. 7. Render therefore to all their dues; tribute to whom tribute is due, custom to whom eustom, sear to whom fear, honour to whom honour. (m) Lev. 6. 2, 3, 4, 5. If a soul sin, and commit a trespals against the Lord, and lie to his neighbour in that which was delivered him to keep, or in sellowship, or in any thing taken away by violence, or hath deceived his neighbour; Or have found that which was lost, and lieth concerning it, and sweareth fally; in any of all these that a man doth, sinning therein: Then it shall

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freely, according to our abilities, and the necessities of others (n); moderation of our Judgments, Wills, and Affections, concerning worldly Goods (o); a provident care and study to get (p), keep, use, and dispose those things which are necessary and convenient for the sustentation of our Nature, and suitable to our condition (q); a lawful calling (r), and diligence in it (f); frugality (t), avoiding unnecessary Law-Suits (u), and Suretiship, or other

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be because he hath finned, and is guilty, that he shall restore that which he took vielently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he bath sworn fally; he shall even restore it in the principal, and shall add the fifthpart more thereto, and give it unto him to whom it appertaineth, in the day of his Trespass offer-Compared with Luke 19. 8. And Zacheus stood and faid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four fold. (n) Luke 6. 30, 38. Give to every man that asketh of thee, and of him that taketh away thy goods ask them - Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over shall men give into your bosom : for with the same measure that you mete, it shall be measured to you again. I John 3. 17. But whose hath this worlds goods, and feeth his brother hath need, and soutteth up his bowels of compassion from him, how dwellesh the love of God in him? Eph. 4. 28. Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. Gal. 6. 10. As we have therefore opportunity, let us do good unto all men, especially unto them that are of the houshold of faith. (o) 1 Tim. 6. 6, 7, 8, 9. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a inare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, Gal. 6. 14. But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world. (p) I Tim. 5. 8. But if any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an insidel. (9) Prov. 27. from V. 23. to the end. Be thou diligent to know the state of thy flocks, and look well to thy herds. riches are not for ever, _______ c. Eccles. 2. 24. There is nothing better for a man, than that he should eat and drink, and make his foul enjoy good in his labour ? This also I saw was from the hand of God. Eccl. 3. 12, 13. I know that there is no good in them, but for a man to rejoice and do good in this life; And also that every man should eat and drink and enjoy the good of all his labours; it is the gist of God. I Tim. 6. 17, 18. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate. Is. 38. 1. In those days was Hezekiah fick unto death; and Isaiah the Prophet came to him, and said, Thus saith the Lord, Set thine house in order for thou shalt die and not live. Mat. 11. 8. Behold, they that wear soft cloathing are in kings houses. (r) 1 Cor. 7. 20. Let every man abide in the sum calling wherein he was called. Gen. 2. 15. And the Lord God took the man, and put him into the garden of Eden, to dress st and to keep st. Gen. 3. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, &c. (f) Eph. 4. 28. Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. Prov. 10. 4. He becometh poor that dealeth with a flack hand; but the hand of the diligent maketh rich. (t) John 6. 12. When they were filled, he faid unto his Difciples, Gather up the fragments that remain, that nothing be loft. Prov. 21. 20. There is treasure to be desired and oil in the dwellings of the wife; but a foolish man spendeth it up. (u) 1 Cor. 6. from V. 1. to V. 9. Date any of you having a matter

other like ingagements (w); and an endeavour by all just, and lawful means, to procure, preserve, and surther the wealth and outward Estate of others, as well as our own (x).

against another go to law before the unjust, and not before the Saints? and so on. (w) Prov. 6. from V. 1. to V. 6. My lon, if thou be furety for thy friend, it thou hast tricken thy hand with a stranger, thou are snared with the words of thy mouth, &c. Prov. 11. 15. He that is furety for a stranger shall smart for it, and he that hateth surceiship is surc. (x) Lev. 25. 35. And if thy brother he waxen poor, and fallen to decay with thee, then thou fall relieve him, yea, though he be a stranger or a sojourner, that he may live with thee. Deut. 22. 1, 2, 3, 4. Then Ibalt not fee thy brothers ox, or his sheep go aftray, and hide thy felf from them; thou Shalt in any case bring them back again unto thy brother. And it thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine house, and it shall be with thee until thy brother Teek after it, and thou shalt reftore it to him again. In like manner shalt thou do with his As, and with his raiment, and with all lost things of thy brothers that thou hast found; thou mailt not hide thy felf. Thou foult not fee thy brothers ox or his afs fall down by the way, and hide thy felf from them ; thou faalt furely help him to lift them up again. Exod. 23. 4, 5. If thou meet thine enemies ox or all going aftray, thou shalt flirely bring it back to him again. If thou fee the aff of him that bateth thee lying under his burden, and wouldest forbear to help him, thou shalt furely help with him. Gen. 47. 14, 20. And Joseph gathered up all the money that was found in the land of Egypt, and Canaan, for the corn which they bought, and he brought the money into Pharaohs house. And Joseph tought all the land of Egypt for Pharaoh; for the Egyptians fold every man his field, because the famine prevailed over them; so the land became Pharaohs. Phil. 2. 4. Look not every man at his own things, but every man alfo upon the things of others. Mat. 22. 39. And the second is like unto it, Thou shalt lo ve thy neighbottr as thy felf.

Q. What are the Sins forbidden in the Eighth Command-

A. The Sins forbidden in the Eighth Commandment, besides the neglect of the duties required (y), are, There (z), Robbery (a), Man-stealing (b), and receiving any thing that is stoln (c); fraudulent dealing (d); false Weights and Measures (e), removing Land-marks (f); injustice and unfaithfulness in contracts between Man and Man (g), or

(y) Jam. 2. 15, 16. If a brother or lifter be naked, and destitute of daily foods And one of you tay to them, Depart in peace; be ye warmed and filled; but give them not thos' things which are needful to the body, what doth it profit ? 1 John 3. 17. But whoso hath this worlds goods, and feeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (2) Eph. (a) Pfalm 62. 10. 4. 28. Let him that stole feal no more, but rather, &c .-Trust not in oppression, become not vain in robbery, &c. (b) 1 Tim. 1. 10. [The Law was made] For whoremongers, for defilers of themselves with mankind, for men stealers, for lyers, &c. and if there be any other thing contrary to found doctrine. (1) Prov. 29. 24. Whoso is partner with a thief hateth his own foul ; he heareth curfing and bewrayeth it not. Pfalm 50. 18. When thou tawest a thief, thou consenteds with him, Ge. (d) 1 Thest. 4. 6. That no man go beyond and defraud his brother in any matter; because the Lord is the aventer of all such, as we also have forewarned you and testified. (e) Prov. 11. 1. Atalte balance is an abomination to the Lord; but a just weight is his delight. Prov. 20. 10. Diver's weights, and diverse measures, both of them are alike abomination to the Lord. (f) Deut. 19. 14. Thou shilt not remove thy neighbours land-mark, which they of old time have see in thing inheritance, &c. Prov. 13. 10. Remove not the old landmark; and enter not into the fields of the fatheriefs. (g) Amos 8. 5. Saying,

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in matters of trust (h); oppression (i), Extortion (k), Usury (l), Bribery (m), vexatious Law-suits (n), unjust inclosures, and depopulations (o); ingrossing commodities to enhance the Price (p), unlawful callings (q), and all other unjust, or sinful ways of taking, or with-holding from our Neighbour what belongs to him, or of inriching our selves (r): Coverousness (f), inordinate prizing and affecting worldly Goods (t); distrustful and distracting cares and studies

When will the new Moon be gone, that we may fell corn; and the Sabbath, that we may fet forth wheat; making the Ephah small and the shekel great, and fallifying the balances by deceit? Pfalm 37. 21. The wicked borroweth and payeth not again; but the righteous sneweth mercy and giveth. (b) Luke 16. 10, 11, 12. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. It therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust, the true riches? And if ye have not been faithful in that which is another mans, who shall give you that which is your own? (i) Ezek. 22. 29. The people of the land have used oppression, and exercifed robbery, and vexed the poor and needy; yea, they have oppressed the stranger wrongfully. Lev. 25. 17. Ye shall not therefore oppress one another; but thou shalt fear thy God : for I am the Lord your God. (k) Mat. 23. 25. Wo unto you Scribes and Pharifees, hypocrites; for ye make clean the outfide of the cup and platter, but within they are full of extortion and excess. Ezek. 22. 12. In thee have they taken gifts to shed blood : thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extertion, and hast forgotten me, saith the Lord God. (1) Plalm 15. 5. He that putteth not out his money to usury, nor ta-— (m) fob 15. 34. For keth a reward against the innocent; he that, Oc .the congregation of hypocrites shall be desolate, and fire shall confume the Tabernacle bribery. (11) I Cor. 6. 6, 7, 8. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer your selves to be defrauded? Nay, you do wrong, and defraud, and that your brethren. Prov. 3. 29, 30, Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Serive not with a man without a cause, if he have done thee no harm. (o) Ifa. 5. 8. Wo unto them that join house to house, and lay field to field, till there be no place, that they may be placed alone in the midst of Mic. 2. 2. And they covet fields, and take them by violence; and houses, the earth. and take them away; so they oppress a man and his house, even a man and his heritage. (p) Prov. 11. 26. He that withholdeth corn the people shill curse him; but bleffing shall be upon the head of him that selleth it. (9) Acts 19. 19, 24, 25. Many also of them which used eurious ares, brought their books together, and burned them before all men; and they counted the price of them, and found it 50000 peices of filver .-For a certain man named Demetrius, a Silver-Imith, who made filver shrines for Diana, brought no small gain unto the Crafts-men. Whom he called together, with the workmen of like occupation, and faid, Sirs, ye know that by this craft we have our wealth. (r) John 20. 19. Because he hath oppressed and forfaken the poor, because he hath violently taken away an house which he built not. Jam. 5. 4. Behold the hire of the labourers which have reaped down your fields, which u of you kept back by fraud, cryeth; and the cries of them which have reaped are entred into the ears of the Lord of Sabaoth. Prov. 21. 6. The getting of treasure's (f) Luke by a lying tongue, is a vanity toffed to and fro of them that feek death. 12. 15. And he faid unto them, Take heed, and beware of coverousnes : for a mans life confifteth not in the abundance of the things that he possessethe (t) I Time 6. 5. Perverse disputings of men of corrupt minds, and destitute of the truth, suppoling that gain is godliness: from which withdraw thy felf. Col. 3. 2. Set your affections on things above, not on things on the earth. Prov. 23. 5. Wilt thou fet thine eyes upon that which is not ? for riches certainly make themselves wings : they see away as an Eagle towards heaven. Plalm 62, 10. If riches increase, fet not your

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ng, hen studies in getting, keeping, and using them (u), envying at the prosperity of others (w): as likewise idleness (x), prodigality, wastful gaming, and all other ways whereby we do unduly prejudice our own outward Estate (y): and defrauding our selves of the due use and comfort of that Estate which God hath given us (z).

heart upon them. (u) Mat. 6. 25, 31, 34. Therefore I say unto you, Take no abought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye fall put on ; is not the life more than meat ? and the body than - Therefore take no thought, faying, What Iball we eat, or, Cc. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it felt ; sufficient to the day is the evil thereof. Eccl. 5. 12. The fleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not fuffer him to fleep. (w) Pfalm 73. 3. For I was envious at the foolish, when I saw the prosperity of the wicked. Psalm 37. 1, 7. Fret not thy self because of evil doers, nor be thou envious against the workers of iniquity. Rest in the Lord, and wait patiently for him; fret not thy felf because of him who prospereth in his way, because of the man who bringeth wicked devices to pals. (4) 2 Thest. 3. 11. For we hear that there are some who walk among you disorderly, working not at all, but are busic-bodies. Prov. 18. 9. He also that is slockful in his work, is brother to him that is a great waster. (y) Prov. 21. 17. He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich. Prov. 23. 20, 21. Be not among wine-bibbers, among riotous eaters of fiesh. For the drunkard and glutton shall come to poverty, and drowfinets shall cloth a man with rags. Prov. 28. 19. He that tilleth his land shall have plenty of bread : hut he that followeth after vain persons shall have poverty enough. (2) Eccl. 4. 8. There is one alone, and there is not a second, yea he hath neither child nor brother; yet there is no end of all his labour, nor is his eye satisfied with riches, neither faith he, For whom do I labour, and bereave my foul of good? This is also vanity? yea it is a sore evil. Eecl. 6. 2. A man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soul of all that he desireth, yet God givesh him not power to eat thereof; but a stranger eateth it. This is vanity, and an evil discale. 1 Tim. 5. 8. But if any provide not for his own, and especially for these of his own house, he hash denied the faith, and is worse than an infidel.

Q. Which is the Ninch Commandment?

A. The Ninth Commandment is, [Thou shalt not bear false witness against thy Neighbour (a)].

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(4) Ered. 20. 16.

Q. What are the duties required in the Ninth Command-

A. The duties required in the Ninth Commandment, are, the preferving and promoting of the Truth between Man and Man (b), and the good Name of our Neighbour as well as our own (c): appearing, and standing for (d), and from the heart (e), sincerely (f), freely (g),

(1) Zeeb. 8-16. These are the things that ye shall do, Speak every man truth to bis neighbour, execute the Judgment of truth and peace in your gates. (c) 3 John V. 12. Demetrius bash a good report of all men, and of the truth it self; yea, and we also bear record; and ye know that our record is true. (d) Prov. 31. 8, 9. Open thy month, judge rishteensly, and plead the eause of the poor. Open thy month for the damb, in the cause of all such as are appointed to destruction. (e) Pfalm 15. 2. He that walkerh uprightly, and worketh righteousness, and speaketh the cruth from his heart. (f) 2 Chron. 19. 9. And he charged them, saying, Thus shall ye do in the sear of the Lord, faithfully, and with a perfect heart. (g) 1 Sam.

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clearly (b), and fully (i), speaking the Truth, and onlyt Truth, in matters of Judgment and Justice (k), and in all other things whatsoever (l); a charitable esteem of our Neighbours (m); loving, desiring, and rejoicing in their good Name (n), forrowing for (o), and covering of their infirmities (p); freely acknowledging their gifts and graces (q); desending their innocency (r); a ready receiving

19. 4, 5. And Jonathan fake good of David unto Saul his father, and faid unto him, Let not the King fin against his servant, against David ; because he hath noe finned against thee, and because his works to thee-ward have been very good. For he did put his life in his hand, and flew the Philiftine, and the Lord wrought a great salvation for all Itrael : thou sawest it, and didst rejoice. Wherefore then wilt thou fin against innocent blood, to flay David without a cause? (b) 36. 7. 19. And Josbuah faid unto Achan, My fon, give I pray thee, glory to the Lord God of Ifrael, and make contession unto him, and tell me now what theu haft done; hide it not from me. (i) 2 Sam. 14. 18, 19, 20. Then the King aniwered, and faid unto the woman, Hide not from me, I pray thee, the thing that I feall ask thee. And the woman faid, Let my Lord the King now speak. And the King faid, Is not the hand of Joab with thee in all this? and the woman answered and faid, As thy foul liveth, my Lord the King, none can turn to the right hand or to the left; from ought that my Lord the King bath spoken, for thy servant Joab he bad me, and he put all these words in the mouth of thine handmaid; To fetch about this form of speech, hath thy servant Joad done this thing; and my Lord is wise, Ce. (k) Lev. 19. 15. Te shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour. Prov. 14. 5, 25. A faithful with the same of mighty. neß will not tie, but a falle witness will utter lies. A true witnels delivereth fouls, but a deceisful witness speaketh lies. (1) 2 Cor. 1. 17, 18. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with methere should be yea, yea, and nay, nay? But as God is true, our word toward you was not yea and nay. Eph. 4. 25. Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another. (m) Heb. 6. 9. But beloved, we are persuaded better things of you, and things that accompany Salvation. 1 Cor. 12. 7. [Charity] beareth all things, believeth all things, bopeth all things, endureth all things. (n) Rom. 1. 8. First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 2 John V. 4. I rejoice greatly that I found of thy children walking in the truth of the world. in the truth, as we have received a Commandment from the father. 3 John V. 3, 4. For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy, than to hear that my children walk in the truth. (e) 2 Cor. 2. 4. For out of much afflittion and anguish of heart I wrote to you, with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly towards you. 2 Cor. 12. 21. And left when I come again my God will humble me among you, and that I shall bewail many, who have sinned already, and have not repented of the uncleannels, and fornication, and lasciviousnels which they have committed. (p) Prov. 17. 9. He that covereth a transgression, seeketh love; but he that repeateth a matter separateth very friends. I Pet. 4. 8. And above all things have fervent charity a. mong your selves; for charity shall cover a multitude of sins. (9) I Cor. 1. 4, 5, 7. I think my God always in your behalf for the grace of God which is given by Jesus Christ. That in every thing ye are enriched by him in all utterance, and in all know-- So that ye come behind in no gift, waiting for the coming of the Lord Jesus Chrift. 2 Tim. 1. 4, 5. Greatly desiring to fee thee being mindful of thy tears, that I may be filled with joy. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy Grand-mother Lois, and thy mother Eunice; and I am perswaded that in thee also. (1) 1 Sam. 22. 14. Then Ahimelech answered the King, and faid, and who is so faithful among all thy servants as

of a good report (f), and unwillingness to admit of an evil report concerning them (t), discouraging tale-bearers (u), flatterers (w), and slanderers (x); love and care of our own good Name, and defending it when need requireth (y), keeping of lawful Promises (z), studying and practising of whatsoever things are true, honest, lovely, and of good report (a).

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Q. What are the Sins forbidden in the Ninth Command-

A The Sins forbidden in the Ninth Commandment, are, all prejudicing the Truth, and the good name of our Neighbours as well as our own (b), especially in publick Judicature (c), giving false Evidence (d), suborning false Witnesses (e), wittingly appearing and pleading for an evil Cause,

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Cause, outfacing and over-bearing the Truth (f), passing unjust Sentence (g), calling Evil Good, and Good Evil, rewarding the Wicked according to the Work of the Righteous; and the Righteous according to the Work of the Wicked (h); Forgery (i), concealing the Truth, undue silence in a just Cause (k), and holding our peace when iniquity calleth for either a reproof from our selves (l), or complaint to others (m); speaking the Truth unseasonably (n), or maliciously to a wrong end (o), or perverting it to a

(f) For. 9. 3, 5. And they bend their tongue like their bow, for Iyes : but they are not valiant for the truth upon the earth : for they proceed from evil to evil, and know not me, faith the Lord .know not me, faith the Lord. And they will deceive every one his neighbour, and will not speak the truth; they have saught their tongue to speak lyers and weary themselves to commit iniquity. Alts 24.2, 5. And when he was called forth, Tersullus begun to accuse him, saying, Ge. For we have found this man a pestilent fellow, and a mover of fedicion amongst all the Jews throughout the world, and a ring-leader of the set of the Nazarenes. Pful. 12.3, 4. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things, Who have said, with our tongues we will prevail, our lips are our own; who is Lord of ver us? Pfal. 52. 1, 2, 3, 4. Why boaftest thou thy felf in mischief, O thou mighty man? the goodness of God endureth continually. Thy rongue devisers mischnes, like a sharp razor, working deceitually. The south evil more than good, and lying rather than so speak rightsousness, Selah. Thou lovest all devouring words, O shou deceitual songue. (g) Proverbs 17. 154 He that justifiesh the wicked, and he that condemnesh the just, even they both are abomination unto the Lord. 1 Kings 21. from V. 9. to V. 14. And Jezebel wrote in the letter, laying, Proclaim a tast, and set Naboth on high, and set two mens fons of Belial, before him, to bear witness against him, faying, Thou didst blaspheme God and the King; and then carry him out and stone him. And the men
of the city, even the Elders and Nobles that fo as Jezobe had fent and them—
And they stoned him with stones that he died. (b) Isa. 5. 23. Who justific the
wicked for a reward, and take away the righteousness of the righteous from him. (i) Pfal. 119. 69. The proud have forged a lye against me : but I will keep, Ge. Luke 19. 8. And Zachens stood and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man, by faise accusation, I restore him four-fold. Luke 16. 5, 6, 7. So he called every one of his Lords debtors unto him, and said unto the first, how much owest thou unto my Lord? And he said an hundred measures of oil. And he said unto him, Take thy bill, and write fifry. Then faid he to another, Oc. (k) Lev. 5. 1. And it a Soul fin, and hear the voice of swearing, and is a witness whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity. Dent. 13. 8. Thou shalt not consent unto him, nor hearken unto him, nor shall thine eye pity him, nor shalt thou spare, nor shalt thou conceal him. Alts 5. 3, 8, 9. But Peter said, Ananias, why hath Satan filled thy heart, to lye to the Holy Ghost, and to keep back part of the price of the land & And Peter answered unto her, tell me when ther you fold the land for fo much; And the faid, yea, for fo much. Then Peter faid unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? Behold the feet of, &c. 2 Tim. 4. 16. At my first answer, no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. (1) I Kings 1. 6. And his father had not displeased him at any time in saying, why hast thou done so? Lev. 19. 17. Thou shalt not hate thy brother in thine heart: thou shalt in any wife rebuke thy brother, and not suffer sin upon him. (m) Isa. 59. 4. None called for justice, nor any pleadesh for sruth; they trust in va-nity, and speak lies; they conceive mischief, and bring forth iniquity. (n) Prov. 19. 11. A fool uttereth all his mind; but a wife man keepeth it tilt afterwards.
(e) 1 Sam. 12. 9, 19. Then answered Doeg the Edomite who was set over the servams of Saul, and faid, I faw the fon of Jeffe coming to Nob, to Abimelech the fon of Ahitub. And he enquired of the Lord for him, and gave him victuals, and

wrong meaning (p), or in doubtful and equivocal expressions to the prejudice of Truth or Justice (q), speaking untruth (r), Lying (f), flandering (t), backbiting (u), detracting (w), tale-bearing (x), whispering (y), scotting (z), reviling (a), rash (b), harsh (c), and partial censuring (d), misconstruing intentions, words and actions (c),

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the fword of Goliah the Philiftine. Compared with Pfalm 52. 1, 2, 3, 4. A Pfalm of David when Doeg the Edomite came and told Saul, Cobeaftest thou thy self in missing, O mighty man? the goodness of God, Ce. and so on to V. 5. (p) Psim 56. 6. Every day they wrest my words; all their thoughts are against me for evil. John 2. 19. Is a suffered, and said unto them, Destroy this Temple, and in three days I will raise it up. Compared with Mat. 26. 60, 61. At the last came two false witnesses, And said, This sellow said, I am able to destroy the Temple of God, and to build it in three days. (q) Cen. 3. 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods knowing sood and evil. Gen. 26. 7. 2. And the men of the place as her be as Gods knowing good and evil. Gen. 26. 7, 9. And the men of the place asked him of his wife, and he fail, She is my Sifter; for he teared to say she is my wife, lest, Ce. (r) Is 59. 13. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsbood. (f) Lev. 19. 14. Ye shall not deal, nor deal fally, nor tie one to another. Col. 3. 9. Lie not one to another, seeing that ye have put off the old man with his deeds. (1) Pfalm 50. 20. Thou fittelt and speakest against thy brother, thou slanderest thine own mother's son. (u) Pfalm 15. 3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up That backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour. (w) Jam. 4. 11. Speak not evil one of another, Beethren, he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but it thou judge the law, thou art not a doer of the law, but a judge. Fer. 38. 4. Therefore the Princes said unto the King, We beseech thee let this man be put to death, for thus he weakneth the hands of the men of war that remain in the city, and of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt. (x) Lev. 19. 16. Thou shalt not go up and down as a tale-bearer among thy people, neither shalt thou stand against the good of thy neighbour. I am the Lord. (y) Rom. 1. 29, 30. Being silled with all unrighteousness, fornication, wickedness, covecousness, maliciousness, full of envy, murder, debate, deceir, malignity, whisperers, Backbiters, haters of God, C. (2) Gen. 21. 6. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mecking. Compared with Gal. 4. 29. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. (a) 1 Cor. 6. 10. Not thieves. that was born after the Spirit, even fo it is now. (a) 1 Cor. 6. 10. Nor thieves, nor covetous, nor revilers, nor drunkards, nor extortioners, shall inherit the Kingdom of God. (b) Mat. 7. 1. Judge not, that ye be not judged. (c) Acts 28. 4. No doubt this man is a murderer, whom though he hath cleaped the lea, yet vengeance suffereth not to live. (d) Gen. 38. 24. And it came to pass about three months after, that it was told Judah, saying, Thamar thy daughter-in-law hath played the harlor, and also behold, she is with child by whoredom; and Judah Said, Bring ber forth, and let her be burne. Rom. 2. 1. Therefore thou are inexcu-Table, O man, who loever thou art that judgest; for wherein thou judgest another, show condemnest thy felf, for thou that judgest dost the same things. (e) Neh. 6. 6, 7, 8. In which [letter that Sanballat fent] was written, it is reported among the heathen, and Cashmu faith it, that thou and the Jews think to rebel, for which cause thou buildest the wall, that thou maift be their King, according to these words. And thou hast also appointed Prophets to preach of thee at Jerusalem, saying, There is a King in Judah, and now shall it be reported to the King, according to these words, Come now therefore, and let us take counsel together. Then I fent unto him, faying, There are no such things done as thou fayest, but thou feignest them out of thine own heart. Rom. 3. 8. And not rather, as we be flanderoufly reported, and as some affirm that we say, Let us do evil that good may come, whose damnation

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flattering (f), vain-glorious boasting (g), thinking or speaking too highly or too meanly of our selves or others (b), denying the gifts and graces of God (i), aggravating smaller faults (k), hiding, excusing, or extenuating of Sins when called to a free Confession (l), unnecessary discovering of infirmities (m), raising false rumours (n), receiving and coun-

is just. Pfalm 69. 10. When I wept and chaftened my Soul with fasting, that was to my reproach. I Sam. 1. 13, 14, 15. Now Hannah she spake in the heart, only her lips moved, but her voice was not heard : therefore Eli thought foe had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy . wine from thee. And Hannah answered and said, No, my Lord, I am a woman of a forrowful spirit, I have drunk neither wine, Ce. 2 Sam. 10. 3. And the Princes of the children of Ammon (aid unto Hamen their Lord, Thinkest thou that David doth honour thy father, that he hath fent comforters unto thee? Hath not David rather fent his fervant unto thee, to fearch the city, and to fpy it out, and to overthrow it? (f) Pfalm 12. 2, 3. They speak vanity every man with his neighbour, with flattering lips, and with a double heart doth he speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. (g) 2 Tim. 3. 2. For men shall be lovers of themselves, covetous, beafters, &c. (h) Luke 18. 9, 11. And he spake this Parable to certain that trusted in themselves, That they were - And the Pharifee stood up, and prayed thus righteous and despised others .with himself, God, I thank thee that I am not at other men are, extortioners, unjust, adulterers, or even as this publican. Rom. 12. 16. Mind not high things, but condescend to men of low estates be not wife in your own conceits. I Cor. 4. 6. And these things, brethren, I have in a figure transferred to my felf, and to Apollos, for your takes : that ye might learn in us not to think of men, above that which is written, that no one of you be puffed up for one against another. Ats 12. 22. And the people gave a shour, faying, It is the voice of God, and not of man. Exod. 4. 10, 11, 12, 13, 14. And Mofes faid, O my Lord, I am not eloquent, neither heretofore, nor fince thou hast spoken unto they servant, but am slow of speech, and of a slow tongue. And the Lord faid unto him, Who hath made the mouth? or who maketh the dumb, or deat, or the feeing, or the blind ? have not I the Lord ? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, fend, I pray thee, by the hand of him, whom thou wilt fend. And the anger of the Lord was kindled against Moses, &c. (i) Job 27. 5, 6. God forbid that I should justific you s till I die I will not remove mine integrity from me. My righteousness I will hold fast, and not let it go ; my heart soull not repreach me as long as I live. Job 4. 6. Is not this thy fear, thy confidence, the uprightness of thy ways, and thy hope? (k) Mat. 7. 3, 4, 5. And why beholdest thou the mote that is in thy brothers eye, but confiderest not the beam which is in thine own eye? Or how wilk thou say to thy brother, Let me pull out, Ge? Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brothers eye. (1) Prov. 28. 13. He that covereth his fins shall not profeer; but whose confesseth and forsaketh them shall find mercy. Prov. 30, 20. Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness. Gen. 3. 12, 13. And the man faid, The woman whom those gauest to be with me, she gave me of the tree and I did eat .- and the woman said, The Serpent bequiled me, and I did eat. Fer. 2. 35. Yet thou sayes, Because I am innocent, surely his anger shall turn from me : behold I will plead with thee, because thou sayest, I have not sinned. 2 Kings 5. 25. And Elisha said to him, Whence comest thou Gehazi? And he said, Thy servant went no whither. Gen. 4. 9, And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; An I my brothers keeper? (m) Gen. 9. 22. And Cham the father of Canaan faw the wickedness of his father, and told his two brethren without. Prov. 15. 9, 10. Debate thy cause with thy neighbour himfelf, and discover not a fecret to another. Lest he that heareth it put thee to shame, and thine infamy turn not away. (1) Exod. 23. 1. Thou shale not raise a false report : put not thy hand with the

countenancing evil reports (o), and stopping our ears against just defence (p), evil suspicion (q), envying or grieving at the deferved credit of any (r), endeavouring or defiring to impair it (f), rejoicing in their diffrace and infamy (t), feornful contempt (u), fond admiration (w), breach of Lawful Promises (x), neglecting such things as are of good report (y), and practifing or not avoiding our felves, or not hindring, what we can in others, fuch things as procure an ill Name (z).

pricked to be an unrighteous witness. (e) Prop. 29. 12. If a ruler hearken to lies, all his fervants are wicked. (p) Als 7. 56, 57. And Stephen said, Behold, I see the heavens opened, and the Son of man standing at the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. Job 31. 13, 14. If I did despise the cause of my man-servant, or maid-servant, when they contended with me; What then shall I do, when God riseth up? and when he visiteth, what shall I answer him? (q) 1 Cor. 13. 5. [Charier] doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil. I Tim. 6. 4. He is proud; knowing nothing, but doating a questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings. (r) Num. 21. 29. And Moses said unto him, Envyss thou for my sake? Would God that all the Lords nearly were Prophets, and that the Lords nearly were Prophets. the Lords people were Prophets, and that the Lord would pour out his Spirit upon them. Mas. 21. 13. And when the chief Priests and Scribes saw the wonderful things that he did, and the children crying in the Temple, and faying, Hofanna to the Son of David, they were fere difflessed. (f) Ezra 4. 11, 13. Be it known unto the King, that the Jews who came up from thee to us, are come unto Jerusalem, building the rebellious and bad city, and have fet up the walls, Oc. Be it known now unto the King, that if this City be built, and the walls fet up again, they will not pay tole, tribute, and euftom, and fo thou shale endamage the revenue of the Kings. (t) Jer. 48. 27. For was not Ifrael a derission unto thee? was he found among thieves? for since these spakest of him, thou skippest for joy. (u) Psalm 35. 15, 21. But in mine advertity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together, Oc .--With hypocritical mockers in feafts they gnashed upon me with their tectb .-- Yea they opened their mouth wide against me, and said, Aha, Aha, our eye hath feen it. Mar. 27. 28, 29. And they ftripped him, and put on him a fearlet robe. And when they had platted a crown of thorns, they put it on his head, and a reed in his right hand, and they bowed the knee before him, and faid, Hail, King of the Jews. (w) Jude V. 16. Thefe are murmurers, complainers, walkers after their own lufts, and their mouth speaks great swelling words, having mens persons in admiration because of advantage. Als 12. 22. And the people gave a great flout, faying, It is the voice of a God, and not of a man! (x) Rom. 1. 31. Without understanding, Covenant-breakers, &c. 2 Tim. 3. 3. Without natural affection, Truce-breakers, false accusers, &c. (y) 1 Sam. 2. 24. Nay my fons, for it is no good report that I hear, ye make the Lotd's people to transgress. (x) 2 Sam. 13. 12, 13. And she [Tamar] answered Amnon, Nay, my brother, do not force me: for no sluch thing ought to be done in Ifrael; do not thou this folly. And I, whither shall I cause my shame to go ? "And as for thee, thou feste be as one of the fools in Ifrael ; now therefore, Ac. Prop. 5 8, 9. Remove thy way far from her, and come not night also door of her house. Left thou give thine honour unto others, and thy years unto the cruel. Prays 6. 33. A wound and dishonour shall he get, and his repreach shall not be wiped away.

Q. Which is the Tenth Commandment?

A. The Tenth Commandment is, [Thou shalt not Cover thy Neighbours House, thou shalt not Covet thy Neighbours Wife, nor his Man-fervant, nor his Maid-fervant, nor his Ox, nor his Afs, nor any thing that is thy Neighbours (a)].

Q. What are the duties required in the Tenth Command-

A. The duties required in the Tenth Commandment are, fuch a full contentment with our own condition (b), and fuch a charitable frame of the whole Soul toward our Neighbour, as that all our inward motions and affections touching him tend unto, and further all that good which is

nis (c)

(b) Heb. 13. 5. Let your conversation be without coverousnels; and be content with fuch things as ye have; for he hath faid, I will never leave thee, nor forfake thec. I Tim. 6. 6. But godlines with contentment is great gain. (c) Job 31 29. If I rejoiced at the destruction of him that hated me, or lift up my felt when evil found him. Rom. 12. 15. Rejoice with them that do rejoice, and weep with them that weep. Pialm 122. 7, 8, 9. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions take, I will now fay, Pears be Because of the house of the Lord our God, I will feet the within thee. I Tim. I. 5. Now the end of the commandment is Charity, out of a pure heart, and of a good conscience, and of faith unfeigned. Efth. 10. 3. For Mordeeas the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, feeking the wealth of his people, and speaking peace to all his feed. 1 Cot. 13. 4, 5, 6, 7. Charity suffereth long and is kind; charity envieth not; charity vaunteth not her self, is not puffed up; Doth not behave it self unseemly, seeth not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

Q. What are the Sins forbidden in the Tenth Command-

ment ?

A. The Sins forbidden in the Tenth Commandment, are, discontent with our own Estate (d); envying (e), and grieving at the good of our Neighbours (f), together with all inordinate motions and affections to any thing that is

his (g).

 ther fall thou defire thy neighbours wife, nor falt thou cover thy neighbours house, his field, his man-fervant, or his maid-fervant, his ox, or his als, or any thing that is thy neighbours.

Q. Is any man able perfedly to keep the Commandments of

God?

A. No Man is able, either of himself (b), or by any Grace received in this life, perfectly to keep the Commandments of God (i), but doth daily break them in thought (k), word and deed (l).

Q. Are all Transgressions of the Law of God equally bainous in

themselves, and in the fight of God?

A. All Transgressions of the Law of God are not equally hainous: but some Sins in themselves, and by reason of several aggravations, are more hainous in the fight of God than others (m).

Q. What are those aggravations which make some sins more hainous than others?

is

A. Sins receive their aggravations from the persons offending (n), if they be of riper age (o), greater experience, or grace (p), eminent for profession (q), gifts (r), place (f), office (t); guides to others (u), and whose example is likely to be followed by others (w).

(1) Fer. 2. 8. The Priefts faid not, Where is the Lord ? and they that bandle the Law knew menot; the Paftors also transgroffed against me, and the Prophets prophetied by Baal, and walked after things that do no profit. (e) Job 32. 7, 9. I faid, Days Sould Speak, multitude of years Sould teach wisdom. Great men are not always wife, neither do the aged understand judgment. Erel. 4. 13. Better is a poor and wife child, than an old and foolish King, who will sto more be admonished. (p) I Kings 11. 4, 9. For it came to pass when Solomon was old, that his wives turned a way his heart after other gods, We. And the Lord was angry with Solomon, &. cause his heart was turned from the Lord God of Israel, which had appeared to him twice. (9) 2 Sam. 12. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall furely die. I Cor. 5. 1. It is reported commonly, that there is fornication among ou, and fuch fornication as is not so much as named among the Gentiles, that one should have his fathers wife. (r) Jam. 4. 17. Therefore to him that knoweth to do good, and doth it not, to him it is fin. Luke 12. 47, 48. And that servant there knew his masters will, and prepared not himself, nor did according, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall beaten with few stripes. For unto whom much is given, of him shall he much required; and to whom men have committed much, of them they will ask the more. (1) Fer. 5. 4, 5. Therefore I faid, Surely these are poor, they are foolish; they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God; but these have altogether broken the yoke, and burst the bands. (t) 2 Sam. 12. 7, 8, 9. And Nathan said unto David, Thou are the man. Thus saith the Lord God of Israel, I anointed thee King over Israel, &c. And I gave thee thy mafter's house, and his wives into thy bosom, and gave thee the house of Ifrael and Judah; and if that had been too little, I would moreover have given thee such and such things. Wherefore hast about despised the commandment of the Lord, to do evil in his fight ? Oc. Ezek. 8. 11, 12. And there stood before him seventy men of the ancients of the house of Israel, and in the midst of them stood Jazzaniah the son of Saphan, with every man his Censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, haft thou feen what the ancients of the house of Ifrael do in the dark, every man in the chamber of his imagery? For they fay, The Lord feeth us not; the Lord had forfaken the earth. (u) Rom. 2. from ver. 17. to ver. 25. Behold thou art called a lew, and restest in the Law, and makest thy boast of God. And knowest his - And art confident that thou thy felf art a guide to the blind, a will, Oc. lirht of them which are in darkness, &c .ther, teacheft thou not thy feif? Thou that preacheft a man should not steal, dost thou fteal? Ge. (w) Gal. 2. 11, 12, 13, 14. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did ear with the Gentiles ; but when they were come, he withdrew, and separated himself, fearing them which were of the Circumcifion. And the other Jews dissemble likewise with him, insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

From the parties offended (x); if immediately against

⁽x) Mst. 2. 38, 39. But when the husbandmen faw the fon, they faid among themselves, This is the heir, come let us kill him, and seize on his inheritance. And they

God (7), his attributes (2), and worship (a), against Christ, and his grace (b); the holy Spirit (c), his witness (d), and workings (e), against superious, men of eminency (f), and such as we stand especially related and engaged unto (g); against any of the Saints (b), particularly weak brethren (i),

they exught him, and caft him out of the Vineyard, and flew him. (y) I Sam. 2. 25. If one man fin against another, the Judge shall judge him ; but if a man fin mainit the Lord, who fall entreat for him ? &c. Ats 5. 4. Thou haft not lied unto men, but umo God. Pfalm St. 4. Against thee, thee only have I finned, and done is cril in thy fight; that thou mightelt be justified when thou speakest, and be clear when thou judgeft. (s) Rom. 2. 4. Or defpifeft shout be riches of his goodness, and forberrance, and long-fuffering, not knowing that the goodness of God leadeth thee to repentance? (a) Mal. 1. 8, 14. And it ye offer the blind for a facrifice, is It not evil ? and if ye offer the lame, and fick, is it not evil ? offer it now to thy governour, Ce. But carfed be the deceiver which hath in his flock a ale, and someth and facrificeth unso the Lord a corrupt thing : for I am a greating, faith the Lord of holls, and my Name is dreadful among the heathen. the same of the Lord of Rotes, and my Name is dreadful among the heathern (b) 1866. 2. 2, 3. For it the word spoken by Angels was stediast, and every transpection and disobedience received a just recompense of reward; How shall we escape, if me naglest so great salvasion? Heb. 12. 25. See that ye refuse not him that speaketh, for if they escaped not, who refused him that speaketh from heaven. (c) Heb. 10. 29. Of bow much force punishment, suppose ye, shall be be shought worthy, who hash tenden under-foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despites unto the Spirit of grace? Mat. 12. 31, 32. Wherefore I say unto you, All manner of sinand bias phenry shall be foreiven unto men: but the hallsheme around the late Chast. big phenry shall be forgiven unto men; but the blassphemy or ainst the boty Ghost shall not be forgiven unto men. And whosever speaketh a word against the boty Ghost, is shall not be forgiven him, but whosever speaketh a word against the holy Ghost, is shall not be forgiven him, neither in this world, nor in the world to come. (d) Eph. 4. 30. And grieve not the holy Spirit of God, whereby ye are seaded unto the day of Redemption. (e) Heb. 6. 4, 5. For it is impossible for those who were once inlayhened, and have tasked of the heavenly gift, and were made partaleers of the holy Ghost. And have tasked the good word of God, and the powers of the world to come; if they Likewise also these fifthy dreamers defile the flesh, despise dominion, and speak evil gainst my ferome Mose? And the anger of the Lord was kindled against them, and he departed. Ha. 3. 5.—— the child shall behave himself proudly against the ancient, and the base against the honourable. (g) Prov. 30. 17. The eye that macketh at his fasher, and despises to obey his mother, the Ravens of the valleys shall pick ir out, and the young Eagles fixil eat it. 2 Cor. 12. 15. And I will very gladly frend and be frent for you, though the more abundantly I love you, the les I be loved. Pfain 99. 13, 13, 14, 15. For it was not an enemy that reproached me, then I could how here ir: neither was it he that hated me, that did magnific himself against me, then I would have hid my felf from him. But it wasthou, a man, mine equal, my suide, and my asquaintanen. We took secret counsel together, and walked, Ce. Let death feize upon them, and let them go down quickly into hell; wickedness is in their dwellings and among them. (h) Zeph. 2. 8, 10, 11. I have heard she reprouch of Most, and the revilings of the children of Ammon, whereby they have provoked my people, &c-- This shall they have for their pride, because they have repreached, and magnified themselves against the people of the Lord of hosts. The Lord will be servible unto them, &c .- Mar. 18. 6. But whose shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, Oc. 1 Cor. 6. 8. Nay, you do wrong, and defraud, and that your brethren. Revel. 17. 6. And I faw the woman drunken with the blood of the Saines, and of the Martyre of Jefus, &cc. (i) 1 Cor. 8. 11, 12. And through

the fouls of them or any other (k), and the common good of all or many (1).

thy knowledge shall thy weak brother perish, for whom Christ alied? But when ye sha so against the brethren, and wound their weak consciences, ye sin against Christ. Roma 14. 13, 15, 21. Let us not therefore judge one another any more 3 but judge this tather, that no man put a stumbling block, or an occasion to fall in his brothers way.

But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

It is good neither to eat siesh, not to drink wine; nor any thing whereby thy brother stumbleth, or is offentled, or is made weak. (k) Ezek. 13. 19. And will ye pollute me among my people for handfuls of barly, and for pieces of bread to slay the Souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? I Cor. 8. 12. But when you sin so against the brethren, and wound their weak consciences, ye sin against Christ. Rev. 18. 134. The merchandice of gold, and cinamon, and odours, and cinaments, and wine, and oil, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. Mat. 23. 15. We anso you Scribes and Pharises, hypocrites; for ye compass sea and land to make one proselyee, and when he is made, ye make him two-fold more the child of hell than your selves. (l) I Thess. 2. 15, 16. Who hath skilled the Lord Jesus, and their own Prophets, and have persecuted us, and they please not God: and are contrary to all men. Forbidding us to speak to the Gentiles, &c.

Josh. 22. 20. Did not Achan the son of Zorah commit a trespass in the accursed thing, and wrath sell on all the Congregation of Israel? and that man peatished not alone in his iniquity.

From the nature and quality of the offence (m); if it be against the express letter of the Law (n), break many Commandments, contain in it many sins (o); if not only conceived in the heart, but breaks forth in words and actions (p),

fcandalize

(m) Prov. 6. 30. to the end. Men do not despile a thief if he feal to fatisfie his foul, when he is hungry. But if he be found he shall restore seven-fold, C'es But whose committeeth adultery with a woman, lacketh understanding; he that doth it destroyeth his own soul. A wound and dishonour shall he get, and his reproach thall not be wiped away, Ge. ____ (n) Ezra 9. 10, 11, 12. And now, O our God, what shall we say after this? for we have for saken thy Commandments, which thou haft commanded by thy Prophets, saying, The land unto which you go is an unclean land with the filthiness of the people, Or. Now therefore give not your daughters to their fons, nor, Ce. ____ I Kings 11. 9, 10. And the Lord was angry with Solomon, because his heart was turned away from the Lord God of Israel, who had appeared to him twice. And had commanded him concerning this thing, that he should not go after other gods ; but he kept not that which the Lord commanded him. (o) Col. 3. 5. Mortifie therefore your members which are upon the earth, tornication, uncleannels, inordinate affection, evil concupilcence, and coverousness, which is Idolatry. I Tim. 6. 10. For the love of money is the root of all evil; which while some have covered atter, they have erred from the faith, and pierced themselves through with many sorrows. Prov. 5. 8, 9, 10, 11, 12. Remove thy way from her, and come not night the door of her house. Lest thou give thine honour unto others, and thy years unto the cruel. Lest strangers be filled with thy wealth, &c. And thou mourn at the last when thy slesh and body are consumed. And fay, How have I hated instruction, and my heart despiseth reproof. Prov. 6. 32, 33. But wholo committeth adultery with a woman, lacketh under franding : he that doth it destroyeth his own foul. A wound and dishonour shall he get, &c. - Josh 7. 21. When I saw among the spoils a goodly baby lonish garment, and 200 shekels of filver, and a wedge of gold of so shekels weights, then I covered them; (p) Fam. 1. 14, 15. But every man is tempted and rook them, &cc .-when he is drawn away of his own lusts; and enticed. Then when lust hath conreived it bringeth forth fin, and fin when it is finished, bringeth forth death. Mat. 5. 22. But I fay unto you, that whofoever is angry with his brother without a

fcandalize others (q), and admit of no reparation (r); if against means (f), mercies (t), judgments (u), light of nature (x), conviction of conscience (x); publick or private admonition (y), censures of the Church (z), civil punish-

cause, shall be in danger of the judgment; and whosoever shall fay to his Brother, Raca, shall be in danger of the council; but who loever shall fay, Thou fool, shall be in danger of helt fire. Mic. 2. 1. Wo unto them that devise iniquity; that work evil upon their beds; when the morning is light they practife it, because it is in the power of their hand. (9) Mas. 18. 7. Wo to the world because of offences; for it must needs be that offences come, but we to that man by whom the offence cometh. Rem. 2. 23, 24. Thou that makest thy boast of the Law, through breaking the law dishonourest thou God. For the name of God is blasshemed among the Gentiles, as it is written. (r) Deut. 22. 22. If a man be tound trying with a woman married to an husband, then they shall both of them die: So shalt thou put away evil from Israel. Compared with V. 28, 29. It a man find a damfel that is a virgin which is not betrothed, and lay hold on her, and lie with her, and they be found. Then the man that lay with her shall give to the damfels father fifty sheels of silver, and the shall be his wife, because he hath humbled her; he may not put her away all his days. Prov. 6. 32, 33, 34, 35. But whose committeth adultery with a woman, lacketh understanding: he that doth it destroyeth his own Soul. A wound and dishonour shall he get, and his repreach shall not be wiped away. For jealousie is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom, nor rest content, though thou givest many gifts. (f) Mat. 11. 21, 22, 23, 24. Wo unto thee Corazim, wo unto thee Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloath and ashes. But I say unto you, it shall be more relevable for Tyre and Sidon, &c. And thou Capernaum that art lifted up to heaven shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I fay Fohn 15. 22. If unto you, that it shall be more to'erable for Sodom, &c .-I had not come and spoken unto them, they had not had fin; but now they have no cloak for their sin. (t) Isa. 1. 3. The ox knoweth his owner, and the as his masters crib, but Israel doth not know; my people doth not consider. Deut. 32. 6. Do yo thus require the Lord, O soolish people, and unwise? is not be thy father that hath bought thee? hath he not made thee, and established thee? (u) Amos 4. 8, 9, 10, 11. So two or three cities wandred unto one city to drink water; but they were not farisfied: yet have they not returned umo me, faith the Lord. I have smitten you with blaffing and mil-dew, &c. yet have ye not returned unto me, faith the Lord. I have fent among you the Pestilence after the manner of Egypt, your young men have I flain with the fword, &c. yet have ye not, &c. I have overthrown some of you as I over-threw Sodom and Gomorrah, and ye were as a fire-brand pluckt ont of the burning, yet have ye not returned tinto me, faith the Lord. Fer. 5. 3. O Lord, are not thine eyes upon the truth? Those haft firschen them, but they have not grieved; thou halt confumed them, but they have refused to receive correllion; they have made their face harder than a rock, and retufed to return. (") Rom. 1. 26, 27. For this eaufe God gave them up to vile affections : For even their women did change the natural use into that which is against nature: And likewise the men leaving the natural use of the women, Oc .-- and receiving in themselves that recompence of their errour that was meet. (x) Rom. 1. 24. Who knowing the judgment of God, that they who do fuch things are worthy of death, not only do the fame, but have pleasure in them that do them. Dan. 5. 22. thou, O Belsbazzar his fon, haft not humbled thy heart, though thou knowest all this. Tit. 3. 10, 11. A man that is an hererick, ofter the first and second admonition, teject. Knowing that he that is such, is subverted, and sinneth, being condemned of bimself. (7) Prov. 29. 1. He that being often reproved hardneth his neck, still suddenly be destroyed, and that without remedy. (2) Tit. 3. 10. A manthat is an heretick, after the first and second admonition, reject. Mat. 18. 17. And if he shall neglect to hear them, tell it to the Church : but if he neglect to hear the Church, let

punishments (a), and our own prayers, purposes, promises (b); vows (c), covenants (d), and engagements to God or men (e); if done deliberately (f), wilfully (g), presumptuously (h), impudently (i), boatting (k), maliciously (l), frequently (m), obstinately (n),

with

him be as an heathen man and a publican. (a) Prov. 27. 22. Though thou should-est bray a fool in a mortar among wheat with a Pestel, yet will not his felly depart from him. Prov. 23. 35. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not, when shall I wake ? I will seek it yet again. (b) Pfalm 78. 34, 35, 36, 37. When he flew them, then they fought him, and returned and enquired early after God. And they remembred that God was their Rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenants. Fer. 2. 20. For of old time I have broken thy yoke, and burst thy bands, and thou saids, I will not transgress, when upon every high hill and under every green tree thou wandrest, Playing the harlot. Jer. 42. 5, 6, 20, 21. Then they faid to Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for which the Lord thy God shall send thee to us, Whether it be good or evil, we will obey the voice of the Lord out God, to whom we fend thee, Ge. Bue ye dissemble in your hearts when ye sent me to the Lord your God, saying, Pray for us unto the Lord our God, and according to all that the Lord our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for which he hath sent me unto you. (c) Eccles. 5. 4, 5, 6. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools, pay that thou hast vowed. Better is it that thou shouldst not now, than that thou shouldst now, and not pay it. Suffer not thy mouth to cause thy flesh to fin; neither say thou before the Angel that it was no errour; wherefore should God be angry at thy voice, and destroy the work of thine hands ? Prov. 20. 25. It is a fnare to the man who devoures b that which is hely, and after poweth to make enquiry. (d) Lev. 26. 25. And I will bring the sword upon you, that shall average the quarrel of my covenant, &c. (e) Pro. 2. 17. Which for sake the guide of her youth, and forgetteth the covenant of her God.

Ezek. 17. 18, 19. Seeing he despised the oath, by breaking the covenant (when lo he had given his hand) and hath done all these things, he shall not escape. Therefore thus faith the Lord God, furely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head, (f) Pfalm 36. 4. He deviseth mischief upon his bed, he setteth himself in a way that is not good, he abhorreth not evil. (g) Fer. 6. 16. Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find reft for your souls : But they faid, we will not walk therein. (h) Num. 15, 30. But the foul that doth ought presumptuously, whether he be born in the land, or a stranger, the same provoketh the Lord, and that foul shall be cut off from among his people, Exed. 21. 14. But if a man come pre-fumptuoully upon his neighbour to slay him with guile, thou shalt take him from mine Altar that he may die. (i) Fer. 3. 3. Therefore the showers have been with-holden, and there hath been no latter rain; und shou hast a whore forehead, thou resussed to be assumed. Prov. 7. 13. So she caught him and kissed him, and with an impudent - (k) Pfalm 52. 1. Why boaftest thou thy felf in misface faid unto him, &c .chief, O thou mighty man? &c. (1) 3 John ver. 10. Wherefore, if I come, I will remember his deeds which he doth, prating against us with malicious words, &c. (m) Num. 14. 22. Because all those men who have seen my glory, and my miracles which I did in Egypt and in the wildernels, and have tempted me now thefe ten eimes, and have not hearkned to my voice, &c. (n) Zach. 7. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. Yea they made their hearts as an Adamant stone, lest they should hear the Law, and the word which the Lord of hofts hath fent in his spirit by

with delight (e), continuance (p), or relapfing after repen-

the former Prophets; therefore came a great wroth from the Lord of hosts.

(e) Prev. 2. 14. Who rejoice to do evil, and delight in the frowardness of the wicked.

(p) Isa. 57. 17. For the iniquity of his covetousness was I wroth, and smote him; I hid me and was wroth, and he went on frowardly in the way of his heart. (g) Fer.

34. 8, 9, 10, 11. This is the word that came unto Jeremiah from the Lord, after that the King Zedekiah had made a Covenant with all the people which were at Jerusalem, to proclaim liberty to them, That every man should let his man-servant, and maid-servant, being an Hebrew, or Hebrews, go free, that none should serve himself of them, to wit, of a Jew his brother. Now when all the Princes and people which had entred into the COVENANT, heard it, they obeyed, and let them go. But afterwards they turned and caused the servants and hand-maids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids. 2 Pet. 2. 20, 21, 22. For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to bave known the way of righteous-pels, than after they have known is to turn from the holy Commandment delivered unto them. But it is happed unto them according to the true Proverb, The dog is turned to his own young again, and the sow that was washed, to her wallowing in the wire.

From circumstances of time (r), and place (f); if on the Lord's day (t), or other times of divine worship (u), or immediately before (w), or after these (x), or other helps to prevent

(r) 2 Kings 4. 26. And he faid unto Gehazi, Went not my heart with thee when the man turned again from his Chariot to meet thee ? Is it a time to receive money, and garments, and olive-yards, and vine-yards, and sheep, and oxen, and men-fervants, and maid-servants. (f) Fer. 7. 10. — And come and stand before me in this house, which is called by my Name, and say, We are delivered to do all these abominations. Is. 26. 19. Let savour be shewed to the wicked, yet will not be learn righteouthers: in the land of uprightness will be deal unjustly, and will not behold the Majesty of the Lord. (2) Ezek. 23. 37, 38, 39. That they have committed adultery, and blood is in their hands, and with their idols have they committed, Moreover this they have done unto me, They have defiled my Santhuaby in the same day, and have profuned my Sabbaths. For when they had flain their children to their idols, then they came the same day into my Sanctuary to profane it; and lo, thus have they done in the midft of my house. (u) Isa. 58. 3, 4, 5. Wherefore have we tasted, say they, and thou feest not? wherefore have we afficied our selves, and thou takest no knowledge? Behold in the day of your fast yo And pleasure, and exact all your labours. Behold ye fast for strife and debate, and to smite with the fists of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his Soul? Is it to bow down the head as a bull-rush, and to spread fackcloath and asbes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Num. 25. 6, 7. And behold one of the children of Israel came and brought unto his brethren Midianitish woman in the sight of Moses, and of all the congregation of the children of Israel, who were weeping before the door of the Tabernacle of the Congregation. And when Phineas the son of Eleazer, the son of Aaron the Priest saw it, he rose up from among the Congregation, and took a Javelin in his hand. __ (w) I Cor. 11. 20, 21. When ye come together therefore into one place, this is not to eat the Lords Supper! For in eating, every one taketh before other his own supper, and one is hungry, and another is drunken. (x) fer. 7. 8, 9, 10. Behold ye trust in lying words that cannot profit. Will ye freal, murther, and commit adultery, and fware falfly, and burn incense to Baal, and walk after other gods whom ye know not, And come and fand before me in this bouse, which is caled by my Name, and say, We are delivered to do all these abominations? Prov. 7.

prevent or remedy such miscarriages (7), if in publick, or in the presence of others who are thereby likely to be provoked or defiled (z).

14, 15. I have Peace-offerings with me; this day I have paid my voms, Therefore come I forth to meet thee diligently, to feek thy face, and I have found thee. Joh. 13. 27, 30. And after the fop Satan entred into him. Then said Jesus unto him, What thou dost, do quickly. He then having received the fop, went immediately out, &c. (y) Exra 9. 13, 14. And after all that is some upon us for our evil deeds, and for our great trespals, seeing that our God hath punished us less than our iniquities deserve, and given us such deliverance as this. Should we again break thy Commandments, and join in affinity with the people of those abominations? woulds thou not be angry with us till thou hadst consumed us, so that there should be no remnant, nor escaping? (z) 2 Sam. 16. 22. So they spread Absalom a tent upon the top of the house, and Absalom went in unto his fathers concubines in the fight of all Israel. I Sam. 2. 22, 23, 24. Now Eli was very old, and heard all that his sous did unto all Israel, and how they lay with the women that affembled at the door of the Tabernacle, &c. And he said unto them, why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear, ye make the Lords people to transgress.

Q. What doth every fin deserve at the hands of God?

A. Every fin, even the least, being against the soveraignty (a), goodness (b), and holiness of God (c), and, against his righteous law (d), deserveth his wrath and curse (e), both in this life (f), and that which is to come (g), and cannot be expiated, but by the blood of Christ (b).

(a) Jam. 2. 10, 11. For whosever shall keep the whole law, and yet offeed in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now, &c. (b) Exod. 20. 1, 2. God spake all these words, saying, I am the Lord thy God who brought thee out of the land of Egypt, out of the house of boundage. (c) H1b. 1. 13. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? Lev. 10. 3. Then Moses said unto Aaron, This is that the Lord spake, saying, I will be sankifed in them that come nigh me, and before all the people will I be sloristed. Lev. 11. 44, 45. For I am the Lord your God, ye shall therefore sanctific your selves, and ye shall be holy, for I am holy; neither shall ye desile your selves with any manner of creeping thing, Ce. For I am the Lord which bringeth you up from the land of Egypt, to be your God; we shall therefore be holy, for I am holy. (d) I John 3. 4. Whosever committeth sin, transfersible halfo the law, for sin is the transferession of the law. Rom. 7. 12. Wherefore the law is holy, and the commandment is holy, just and good. (e) Eph. 5. 6. Let no man deceive you with vain words, for because of these things the wrath of God cometh upon the children of disordience. Gal. 3. 10. For as many as are of the works of the law, are under the curse; for it is written, cursed is every one that continues not in all things which are written in the book of the law to do them. (f) Lam. 3. 39. Wherefore doth a living man complain, a man for the punishment of his sin. Deut. 28. from V. 15. 29 the end. But it shall come to pass, if thou wilk not hearken to the voice of the Lord thy God, to observe to do all his commandments, and stattes which I command thee this day, that all these curses shall come apon thee and overtake thee. Cursed shalt thou be in the City, and cursed in the Field, cursed in the basket and for

dition from your fathers; But with the precious blood of Chrift, as of a lamb without blemish and without spot.

Q. What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?

- A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he require the of us repentance toward God, and Faith toward our Lord Jesus Christ (i), and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation (k).
- (i) Als 20. 21. Testifying both to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ. Mat. 3. 7, 8. But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O generation of vipers, who hath warned you to see from the wrath to come? Bring series therefore fruits meet for repentance. Als 16. 30, 31. And he (the Jaylor) brought them out, and said, Sirs, what shall I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thine house. John 3. 16, 18. For God so loved the world, that he gave his only begotten Son, that whosever believeth on him might not perish, but have everlasting life.——He that believeth on him is not condemned, but he that believeth not is condemned already, because, Oe. (k) Prov. 2. from ver. 1. to v. 6. My son if thou wilt receive my words, and hide my Commandments with thee; So that thou incline thine ear unto wisdom, and apply thy heart to understanding. Yea, if thou criest after knowledge, and listest up thy voice for understanding. It thou seekest her as silver, and searchest for her as for bid treasure, Then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. 8. 33, 34, 35, 36. Hear instruction, and he wise, and refuse it not. Busselfed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whose sindeth me, sindeth life, and shall obtain savour of the Lord. But he that sinneth against me, wrongeth his own Soul; all they that hate me, love death.

Q. What are the outward means whereby Christ communicates to

us the benefits of his mediation?

- A. The outward and ordinary means whereby Christ communicates to his Church the benefits of his Mediation, are, all his ordinances; especially the Word, Sacraments, and Prayer; all which are made effectual to the Elect for their Salvation (1).

Q. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual means of enlightning (m),

convincing,

(m) Nch. 3. 8. So they read in the book in the Law of God, diffinctly, and gave

convincing, and humbling Sinners (n), of driving them out of themselves, and drawing them unto Christ (o), of conforming them to his Image (p), and subduing them to his Will (q), of strengthning them against Temptations and Corruptions (r), of building them up in Grace (1), and establishing

the fenfe, and caused them to understand the reading. Act. 26. 18. To open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgivenels of fins, and inheritance among them who are sanctified by Faith that is in me. Pfalm 19. 8. The Commandment of the Lord is pure, enlightning the eyes. (n) 1 Cor 14. 24, 25. But if all prophely, and there come in one that believeth nor, or one unlearned, he is convinced of all, he is judgcome in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth. 2 Chron. 34. 18, 19, 26, 27, 28. Then Shaphan the Scribe told the King, saying, Hilkiah the Priest hath given me a book. And Shaphan read it before the King. And when the King had heard the words of the Law, he rent his cloaths. And as for the King of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, concerning the words which thou hast heard, Because thy heart was tender, and thou didst humble thy self before God, when thou heardest his words against this place, and humblest thy self before me, and didst rent thy cloaths, and weep before me, I have heard thee also, saith the Lord. Behold I will gather thee to thy fathers, and thou shalt be gathered to thy Lord. Behold I will gather thee to thy fathers, and thou shalt be gathered to the grave in peace,— "Cc.— (o) Acts 2. 37, 41. Now when they heard this, they were pricked to their hearts, and said unto Peter and the rest of the Apostles, Men and Brethren, what shall we do to be saved? Then they that gladly received his word were baptized : and the same day there were added unto them about 3000 Souls. Att 8. from V. 27. to V. 39. And behold a man of Ethiopia, an Eunuch of great authority, Oc. was returning, and fitting in his chariot read Blaias the Prophet. Then the Spirit said to Philip, Go near, and join thy self to this Chariot. And Philip ran thither to him, and faid, Understandest thou what thou readest ? O'c .- Then Philip began at the same Scripture, and preached unto him Jesus. And the Eunuch said, See here is water, what doth hinder me to be baptized? And Philip said, It thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God .-And they went down both into the water, and he baptized him. (p) 2 Cor. 3. 18. But we all with open face beholding as in a glass the Glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. (9) & Cor. 10. 4, 5, 6. For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of firong holds. Casting down imaginations, and every high thing that exalteth it self against the knowledge of God; and bringing into captivity every thought to the obedience of Christ. And having in a readincis to revenge all disobedience when your obedience is fufilled. Rom. 6. 17. But God be thanked that ye were the fervants of fin ; but ye have obeyed from the heart that form of dollrine which was delivered to you. (r) Mat. 4. 4, 7, 10. But he answered and faid, It is written, Man shall not live, Ge. Jesus faid unto him, It is written, Thou shalt not tempt the Lord, Ge. Then faid Jesus unto him, Get thee benee, Satan ; for it is written, Thou shalt worship, Ge .-- Eph. 6. 16, 17. Above all taking the shield of Faith, whereby ye shall be able to quench all the fiery dares of the wicked. And take the helmet of Satuation, and the fword of the Spirit, which is the word of God. Pfalm 19. 11. Moreover by them is thy servant warned; and in keeping of them there is great reward. 1 Cor. 10. 11. Now all these things hapned unto them for ensamples : and they are written for our adminision, upon whom the ends of the world are come. (f) Als 20. 32. And now, brethren, I com-mend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are fanctified. 2 Tim. 3. 15, 16, 17. And that from a child thou hast known the holy Scriptures, which are able to make thee wife unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for dollrine, for reproof, for correllion,

blishing their heart in Holine's and Comfort through Faith unto Salvation (t).

for instruction in righteoujness. That the man of God may be perfect, throughly furnified unre all good works. (1) Rom. 16. 25. Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began. I Thest. 2. 2, 10, 11, 13. And sent Timotheus our brother and minister of God, and our fellow labourer in the Gospel of Christ, to establish you, and comfort you concerning your faith.

Night and day praying exceedingly that we might see your face, and perfect what is lacking in your faith. Now God himselt, and our Father, and our Lord selus Christ direct our way unto you.

To the end he may establish your hearts unblameable in holiness before God, Te. Rom. 15. 4. For what sever things were written afore-time, were written for our learning, that through patience and comfort of the Scriptures we might have hope. Rom. 10. 13, 14, 15, 16, 17. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, on whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preachier? And how shall they preach, except shey be sent? as it is written, How beauciful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things? But they have not all obeyed the Gospel of Esias saith, Lord, who hash believed our report? So then faith cometh by hearing, and hearing by the poort of God. Rom. 1. 16. For I am not assauced of the Gospel of Christ: tor it is the power of God unto Salvation, to every one that believeth, to the Jew sirst, and also to the Greek.

Q. Is the Word of God to be read by all?

A. Although all are not to be permitted to read the Word publickly to the Congregation (u), yet all forts of People are bound to read it apart by themselves (w), and with their Families (x), to which end the Holy Scriptures

are

(u) Dent, 31. 9, 11, 12, 13. And Moles wrote this Law, and delivered it unto the Priests the fons of Levi, which bare the Ark of the Covenant of the Lord, and unto all the elders of Ifrael .-When all Israel is come to appear before the Lord thy God, in the place which he shall chuse, thou fall read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and learn, and fear the Lord your God, and observe to do all the words of this law, And that cheir children which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land, &c. Neh. 8. 2, 3. And Exra the Prieft brought the law before the congregation both of men and women, and all that could hear with understanding. And the read therein before the street that was before the water-gate, from morning till noon, before the men and women, and choic that could understand, and the ears of all the people were attentive unto the book of the law. Neh. 9. 3, 4, 5. And they flood up in their place, and read in the fourth part they contessed, and worshipped the Lord their God. Then flood up apon the stairs of the Levites Jesbus and Bani, &c. and cryed with a loud voice unto the Lord their God. Then the Levites, Jeshua, and Kadmiel, Ce. faid, ftand up, and bless the Lord your God, Ge. (w) Deut. 17. 19. And it shall be wish him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. Rev. 1. 3. Bleffed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein, for the time is at hand. John 5. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testifie of me. Ifa. 34. 16. Seek ye out of the book of the Lord, and read, no one of these shall fail, &c. (x) Deut. 6. 6, 7, 8, 9. And thefe words which I command this day shall be in thine heart ; And show shalt reach

are to be translated out of the Original into Vulgar Languages (y).

them diligently to thy children, and thou shalt talk of show when thou sittest in thing house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of the bouse, and upon thy gates. Gen. 18. 17, 19. And the Lord said, Shall I hide from Abraham the ching which I do? For I know him, that he will command his children, and his housed after him, and they shall keep the way of the Lord, Gen Platm 78. 5, 6, 7. For he established a Test imony in Jacob, and appointed a Law in street, which he commanded our fathers that they should make known to their children which should be born, who should artise and declare them to their children. That they might set their hope in God, and not forget the works of God, but keep his commandments. (y) I Cor. 14. 6, 9, 11, 12, 15, 16, 24, 27, 28. Nows breethren, if I come unto you, speaking with congues, what shall I prose you, except I shall speak to you either by revelation, or by knowledge, or by prophelying, or by doctrine?—— So likewise ye, except ye utter by the tongue words ease to be underfood, how shall it be known what is spoken? for ye shall speak into the air.——
Theretore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. Even to ye, for as much as ye are zeasous of spiritual sifes, seek that ye may excel to the editying of the Church.—— What is it then? I will pray with the Spirit, and will pray with the spirit, and will pray with the spirit, and will pray with the room of the unlearned, say Amen at thy giving of thanks, seeing he understanding also. Else when thou shall bess with the Spirit, how shall be that occupied the room of the unlearned, he is convinced of all, he is judged of all.——— But if all prophesie, and there come in one that believeth not, of one unlearned, he is convinced of all, he is judged of all.—

Q. How is the Word of God to be read?

A. The Holy Scriptures are to be read, with an high and reverend effect of them (s); with a firm persuation that they are the very Word of God (a), and that he only can enable us to understand them (b), with desire to know, be-

(2) Plalm 19. 10. More to be desired are they than gold, year than much sine gold, sweeter also than the honey, and the honey-camb. Neb. 8. from V. 3. to V. 10. And he read therein from morning till moon, T. and the ears of the people were attentive unto the book of the Law. And Exta the Scribe stood upon a pulpit of wood, which they had made for the same purpose, T. And he opened the book, T. And he blessed the Lord the great God; and all the people answered, Amen, Amen, with lifting up their hands, and they bowed their heads and worshipped the Lord, with their faces to the ground, T. Etod. 24. 7. And he [Moses] took the book of the Covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. 2 Chron. 34. 27. Becarse thine heart was tender, and thou didst humble thy self before God, when thou heardest his words against this plate, and humbledst thy self before me, and didst rent thy cloaths, and weep betore me, I have heard thee also, saith the Lord. Isaih 66. 2. But to this man will I look, even to him that is poor, and of a contrict spirit, and trembleth at my word. (a) 2 Pet. 1. 19, 20, 21. We have also a more sure word of prophecy, whereverse you do well that ye take heed as unto a light that shines in a dark place, till the day dawn, and the day-star arise in your hearts. Knowing this sirft, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. (b) Luke 24, 45.

Then opened he their understandings, that they might understand the Scriptures. 2 Cor.

lieve and obey the Will of God revealed in them (c), with diligence (d), and attention to the matter and scope of them (c); with Meditation (f), Application (g), self-denial (b), and Prayer (i).

3. 13, 14, 15, 16. And not as Moles, who put a vail over his face, that the children of Ifrael could not ftedfaftly look to the end of that which is abolished; But their minds were blinded, for until this day remaineth the same vail untaken away, in the reading of the Old Testament; which vail is done away in Christ. But even to this day when Moles is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. (c) Deut. 17. 19, 2c. And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and thefe statutes to do them. That his heart be not lifted up above his brethren, and that he turn not aside from the Commandment, to the right hand, or to the left; to the end that he might prolong his days in, Oc. (d) Alls 17. 11. These [Bergans] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and fearched the scriptures daily whether thefe things were fo. (e) Als 8. 30, 34. And Philip ran thither to him, and heard him read the Prophet Esais; and he said, Understandest thou what thou readest - And the Eunuch said to Philip, I pray thee of whom speaketh the Prophet this, of himself, or of some other man? Luke 10. 26, 27, 28. What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said to him, Thou hast answered right; this do, and shou shalt live. (f) Pfalm 1. 2. But his delight is in the Law of the Lord, and in that law doth he meditate day and night. Pfalm 119. 97. On how love I the Law is the meditate day and night. Pfalm 119. 97. On how love I the Law is manufaction will the day (c) Chron. 2012. how love I thy Law: it is my meditation all the day. (g) 2 Chron. 34. 21. . Go, enquire of the Lord for me, and for them that are left in Ifrael, and Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do his mouth cometh knowledge and understanding. Pfalm 119. 18. Open my eyes, that I may behold wondrous things out of thy law. Neb. 8. 6, 8. And Exra bleffed the Lord, the great God, and all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord, with their faces to the - So they read in the book, in the law of God diffinitly, and gave the fence, and caused them to understand the reading.

Q. By whom is the word of God to be Preached?

A. The Word of God is to be Preached only by such as are sufficiently gifted (k), and also duly approved and

called

(k) I Tim. 3. 2, 6. A bissop then must be blameles, the husband of one wise, vigilant, sober, of good behaviour, given to hospitality, apt to teach. Not a novice, lest being listed up with pride, he fall into the condemnation, Ce. Eph. 4. 8,9, 10, 11. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. [Now that he ascended, what is it but that he also descended, Ce.] And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, &c. Hos. 4. 6. My people are destroyed for lack of knowledge; because then hast rejested knowledge, I will rejest thes, that

called to that Office (1).

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thou shalt be no priest to me; seeing thou hast forgotten the Law of thy God, I will also forget thy children. Mal. 2. 7. For the Priests lips should keep knowledge, and they should seek the Law at his mouth; for he is the messenger of the Lord of hosts. 2 Cor. 3. 6. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. (1) Fer. 14. 13. Therefore thus saith the Lord concerning the Prophets that prophets in my Name, and I sent them not, yet they say, &c. Rom. 10. 15. And how shall they preach except they be sent? as it is written, How beautiful, &c. Hob. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 1 Cor. 12. 28, 29. And God hath sat some in the Church, first Apostes, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healing, Helps, Governments, diversities of tongues. Are all Apostles? are all Prophets? are all Teachers? are all workers of Miracles? I Tim. 3. 10. And let these also first he proved; then let them use the office of a Deacon, being sound blameless. I Tim. 4. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. 1 Tim. 5. 22. Lay hands suddenly on no man; neither be partaker of other mens fins, &c.

Q. How is the Word of God to be Preached by those that are called thereunto?

A. They that are called to labour in the Ministry of the Word, are to Preach found Doctrine (m), diligently (n); in feason, and out of season (o); plainly (p), not in the enticing Words of Mans Wisdom, but in demonstration of the Spirit, and Power (q), faithfully (r), making known the whole Counsel of God (f); Wisely (t), applying themselves to the Necessities and Capacities of the hearers (u), zeal-

(m) Tit. 2. 1, 8. But speak thou the things that become sound dostrine. Sound speech that cannot be condemned, that he who is of the contrary part may be ashamed, having no evil thing to say of you, (n) Ast 18. 25. This man was instructed in the swings of the Lord, and being servent in the Spirit, he spake and taught diligently the shings of the Lord, &c. (o) 2 Tim. 4. 2, Preach the word; be instance in season, out of season; rebuke, reprove, exhort, with all long suffering, and doctine. (p) 1 Cor. 14. 19. Yet in the Church I had rather speak sive words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. (q) 1 Cor. 2. 4. And my speech, and my preaching was not with enticing words of mans wisdom, but in demonstration of the Spirit, and of power. (r) ser. 23. 28. The Prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully: What is the chast to the wheat, saith the Lord? 1 Cor. 4. 1, 2. Let a man so account of us as of the ministers of Christ, and sewards of the misteries of God. Moreover it is required in stewards, that a man be found faithfull. (f) As 20. 27. For I have not shunned to declare unto you the whole counsel of God. (t) Col. 1. 28. Whom we preach, warning every man, and teaching every man in all wisdom, that we may present avery man persect in Christ seuson at the not to be assumed, rightly dividing the word of truth, (u) 1 Cor. 3. 2. I have sed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. Fib. 5. 12, 13, 14. For when so the time ye ought to be teachers, ye have need that one teach you again which be the sirst principles of the Oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even shole who by reason of use, have their sense serviced to discern both good

zealously (w), with fervent love to God (w), and the Souls of his People (y); fincerely (z), aiming at his Glory (a), and their Conversion (b), Edification (c), and Salvation (d).

their portion of meet in due season? (w) Alls 18. 25. This man was instructed in the way of the Lord, and being fervent in the Spirit be spake and ranghe diligently the things of the Lord, &c. (x) 2 Cor. 5. 13, 14. For whether we be besides our selves, it is to God, or whether we be sober, it is for your cause. For the love of Christ confraineth us; because we thus judge, that if one died for all, then were all dead. Phil. 1. 15, 16, 17. Some indeed preach Christ out of envy and strike, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affiction to my bonds. But the other of love, knowing that I am set for the defence of the Golpel. (y) Col. 4. 12. Epaphras who is one of you, a fervant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may fand perfell and complear in all the will of God. 2 Cor. 12. 15. And I will very gladly fpend, and be fpene for you, though the more abundantly I love you, the less I be loved. (2) 2 Cor. 2. 19. For we are not as many, who corrupt the word of God, but as of fineerity, but as of God, in the fight of God, speak we in Christ, 2 Cor, 4.2. But we have renounced the hidden things of dishonestry, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our solves to every mans conscience in the fight of God. (a) 1 Thess. 2. 4, 5, 6. But as we are allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, who tryeth the hearts. For neither at any time nied we flattering words, 45 ye know, nor a cloak of covetouinels, God is witnels. Nor of men fought we glory, neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ. John 7. 18. He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the Jame is true, and no unrighteousness is in him. (b) 1 Cor. 9. 19, 20, 21, 22. For chough I be free from all men, yet have I made my self servant unto all, that I might gain the more. And unto the lews, I became as a lew, that I might gain the Jews; to them that are under the Law as under the Law, that, Ge. To them that are without Law, as without Law, that, Ge. To the weak, became I as weak, that I might grant be weak: I am made all things to all men, Ge. (c) 2 Cor. 12. 19 Again, think you that we excuse our selves unto you; we speak before God in Christ; but we do all things, dearly beloved, for your editying. Eph. 4. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (d) 1 Tim. 4. 16. Take heed unto thy self, and to the dostrine; continue in them: for in doing this, thou shalt both save thy self, and them that hear thee. All 16. 16, 17, 18. But rise and stand upon thy feet; for I have appeared unto thee, for this purpole, to make thee a minister, and a wienels, Ge. Delivering thee from the people, and from the Gentiles unto whom I now fend thee, To open their eyes, and to rurn them from darkness to light, and from the tower of Sacan unte God, that they may receive forgivenes of fins, and an inheritance among them that are fantlified by faith that is in me.

Q. What is required of those that hear the Word Preach-

A. It is required of those that hear the Word Preached, that they attend upon it with diligence (e), Preparation (f), and Prayer (g), examine what they hear by the

(e) Prov. 8. 34. Blessed is the man that beareth me, watching duity as my gates, waiting at the posts of my doors. (f) 1 Pet. 2. 1, 2. Wherefore laying aside all malice and all guile, and hypocrisse, and envies, and evil-speakings. As new born babes, desse the sincere milk of the word that ye may grow thereby. Luke 8. 18. Take beed therefore bow ye hear; for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken, Se. (g) Psalm 119. 18. Open mine eyes, that I may be bold wondrous things out of thy law. Eph. 6. 18, 19. Praying always with

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the Scriptures (b), receive the Truth with Faith (i), Love (k), Meekness (l), and readiness of Mind (m), as the Word of God (n); Meditate (o), and confer of it (p); hide it in their heart (q), and bring forth the fruit of it in their lives (r).

all frayer and supplication in the Spiris, and watching thereunto with all perseverance and supplication for all saints, And for me that neterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Golpel. (b) Ait 17. 11. These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Seripsures daily whether this things were so. (i) Heb. 4. 2. For unto us was the Gospel preached as well as unto them: but the word preached did not profit them; being me mined with faith in them that heard it. (k) 2 Thes. 2. 10. And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. (l) Jam. 1. 21. Wherefore lay apart all siltniness, and superfluity of naughtiness, and receive with merkness the ingrafted word, which is able to save your souls. (m) Ais 17. 11. These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily whether those things were so. (n) I Thess. 2. 13. For this cause also shank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is intrush the word of God, which effectually worketh also in you that believe. (e) Lake. 9. 44. Let these sayings sink down into your ears; for the Son of man shall be delivered, Ore. Heb. 2. 1. Therefore we cought to give the more diligent bend to the winds they talked together of all these things which had happed. Deut. 6. 6, 7. And these words which I command thee this day shall be in thine heart; And thou shalt teach them diligently to thy children, and shall rath of them when thou sittest in thy house, and when thou walkest by the way, and when thou slied down, and when thou rises of the said spirit thee. (r) Luke 8. 15. But that on the good ground are they which with an honest and good heart having heard the word, keep feel law of liber

Q. How do the Sacraments become effectual means of Salvati-

A. The Sacraments become effectual means of Salvation; not by any power in themselves, or any virtue derived from the Piety and intention of him by whom they are administred; but only by the working of the Holy Ghost, and the Blessing of Christ by whom they are instituted (f).

(f) i Pet. 3. 21. The like figure whereunto even Baptism dech also now save un so so the puzzing away of the filth of the fieth, but the answer of 2 good conscience toward God) by the resurrestion of Jesus Christ. Att 8. 23. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wonderd, beholding the miracles and signs which were done. Compared with Ver. 23. For I perceive (said Peter to Simon) that theu are in the gall of bitterniss, and in the bond of insquity. I Cor. 3. 6, 7. I have planted, Apollo watered: but God gave the increase. So then neither is he that planteth any thing, nor he that waterest, but God that giveth the increase. I Cor. 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews, or Gentiles; bond, or free; and have been all made to drink into one Spirit.

Q. What

Q. What is a Sacrament?

A Sacrament is an holy ordinance instituted by Christ in his Church (x), to signifie, seal, and exhibite (u), unto those that are within the Covenant of Grace (w), the benefits of his Mediation (x); to strengthen and increase their Faith, and all other Graces (y); to oblige them to obedience (x); to testifie, and cherish their Love and Communion one with another (a), and to distinguish them from those that are without (b).

(1) Gen. 17. 7, 10. And I will eftablifb my Covenant between me and thee, and thy feed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and so thy feed after thee. This is my Covenant which ye shall keep between me and you, and thy feed after thee : Every man-child among you shall be circumcised. Exed. cha. 12. containing the institution of the Passover. Mat. 38. 19. Go ge therefore and teach all nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Mas. 26. 26, 27, 28. And as they were eating, Jesus took bread, and biesfed it, and brake it, and gave it to the Disci-Mes, and faid, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, faying, Drink ye all of it; For this is my blood of the New Toftament, which is shed for many for the remission of sins. (4) Rom. 4. 11. And he received the fign of Circumcifion, a Seal of the righteousness of the faith which he had, yet being uncircumcifed, that he might be the father of all them that believe, though they be not circumcifed, that righteousnels might be imputed unto them alfo. 1 Cor. 11. 24, 25. And when he had given thanks, he brake it, and faid, Take, eat, this is my body which is broken for you: this do invemembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup we the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (n) Rom. 15. 8. Now I say, that Jesus Christ was a Minister of the Circumof me. (n) Rom. 15. 8. Now I say, that Jesus Christ was a Minister of the Circumcision, for the truth of God, to consirm the promises made unto the fathers. Exod.

12. 48. And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near, and keep it: and he shall be as one that is born in the land; for no uncircumcised person stad eat thereof. (x) As 2. 38. Then Peter said unto them, Repent, and be baparized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. 1 Cor. 10. 16. The Cup of blossing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ? (y) Rom. 4. 11. See in (u) above, Gal. 3, 27. For as many of you as have been baptized into Christ, have put on Christ. (2) Rom. 6. 34. 4. Know ye not that so many of us as were baptized into Issue (x) Rom. 6. 3, 4. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism ento death, that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. I Cot. 10. 21. To cannot drink of the Cup of the Lord, and the cup of Devils : ye cannot be paramers of the Lords Table, and the table of Devils. (a) Eph. 4. 2, 3, 4, 5. With all howliness and meckness, with long-suffering, forbearing one another in love. Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one Faith, one Baptifm.

I Cor 1213. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free; and have been all made to drink into one Spirit. (6) Eph 2. 11, 12. Wherefore remember that ye being in time paffed Gentiles in the flesh; who are called Uneircumcision by that which is called the Circumcission in the fieth made by hands. That at that time ye were without Chrift, being aliens from the Common wealth of Ifrael, and ftrangers from the Covenant of promife, hawing ne hope, and without God in the world. Gen. 34. 14. And they faid unto them, We cannot do this thing to give our fifter to one that is uncircumeifed, for that were a repreach to Be.

Q. What are the Parts of a Sacrament ?

A. The Parts of a Sacrament are two; the one, an outward and sensible Sign, used according to Christ's own appointment; the other an inward and Spiritual Grace, thereby signified (c).

(c) Mat. 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, be shall baptize you with the Holy Ghost, and with fire. I Pet. 3. 21. The like figure whereunto, even Baptism, doth also now save us (not the putting away of the filth of the sless, but the answer of a good conscience towards God) by the resurression of Jesus Christ. Rom. 2. 28, 29. For he is not a Jew that is one outwardly, neither is that circumcission which is outward in the sless. But he is a Jew, who is one inwardly, and circumcission is that of the heart, in the Spirit, and not in the letter, whose praise is not of men, but of God.

Q. How many Sacraments bath Christ instituted in his Church

under the New Testament ?

A. Under the New Testament Christ hath instituted in his Church only two Sacraments; Baptism, and the Lords Supper (d).

Q. What is Baptifm?

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with Water in the
Name of the Father, and of the Son, and of the Holy
Ghost (e), to be a Sign and Seal of ingrafting into himself (f),
of remission of Sins by his Blood (g), and regeneration by
his Spirit (b); of Adoption (i), and Resurrection unto everlasting Life (k), and whereby the Parties baptized are solemnly admitted into the visible Church (l), and enter into
an open and protessed ingagement to be wholly and only the
Lords (m).

⁽c) Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of this Son, and of the Holy Ghost. (f) Gal. 3. 27. For as many of you at have been baptized into Christ, have put on Christ. (g) Mar. 1. 4. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. Rev. 1. 5. Unto him that loved us, and washed us from our sins in his own blood. (h) Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 5. 26. That he might sandishe, and cleanse it with the washing of water, by the word. (i) Gal. 3. 26, 27. For ye are all the children of God, by faith in Christ Jesue. For as many of you as have been baptized into Christ, have put on Christ. (h) I Cor. 15. 29. Else what shall they do that are baptized for the dead z if the dead rise not at all, why are they then baptized for the dead? Rom. 6. 5. For if we have been planted together in the likeness of his resurrection. (l) I Cor. 12. 13. For by one Spirit are we all baptized into one longly, whether we be Jews, or Gentiles; bond, or tree; and are all made to drisk into one Spirit. (m) Rom. 6. 4. Therefore we are buried by baptism with him into death,

that like as Christ was raised up from the dead, by the glory of his father, so we also Bould walk in newoes of life.

Q. Unto whom is Baptism to be administred?

A. Baptism is not to be administred to any that are out of the Visible Church, and so strangers from the Covenant of Promise, till they profess their faith in Christ, and obedience to him (n), but infants descending from Parents, either both, or but one of them, professing Faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized (o).

(a) Alls 8. 36, 37. And as they went on their way they came to a certain wa-And Philip faid, If thou believest with all thine heart, thou mayest; And he answered, and faid, I believe that Jesus is the Son of God. and he baptized him.
Als 2. 38. Then Peter said, Repent and be baptized every one of you in the name of Jefus Christ for the remission of Sins, and ye shall receive the gitt of the Holy Thou shalt keep my Covenant therefore, thou and thy feed after thee in their generations; this is my Covenant, Ce. Compared with Gal. 3. 9,——14. So then they which be of saich are blessed with saithful Abraham.—— That the blessed of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through saith. And with Col. 2. 11, 12. In subom ulfo ye are circumcifed with the circumcision made without hands, in cutting of the body of the fins of the flesh, by the eircumcision of Christ. Buried with him in Bapzifm, wherein also ye are rifen with him through the faith of the operation of sism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. And with Als 2. 38, 39. Then Peter said, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promission was an and to your children, and to all that are also off, even as many as the Lord our God, shall call. And with Rom. 4. 11, 12. And he received the sign of Cincumsission, a Scal of the Righteousness of faith which he had being yet uncircumsissed, that he might be the father of all them who believe, though they be not eitenmelted, that righteousness might be imputed unto them also. And the father of the singuistics at the winds are not the circumsission as the singuistics are the circumsission and well was to start the circumsission as the singuistics are the circumsission and the said was the said the said was to start the circumsission as the said was the sa of Circumcifion to them who are not of the circumcifion only, but also walk in the steps of the state of our father Abraham, which he had being yet uncircumcified. I Cor. J. 14. For the unbelieving bushand is fantisfied by the wife, and the unbelieving wife and lifed by the bushand; else were your children unclean, but now are they boly. Mar. 18. 19. Go ye therefore and teach all nations, baptizing them in the name, Ce. Luke 18. 15, 16. And they brought unto him also infants, that he should touch them; but when his Disciples saw it, they rebuked them. But Jesus called them unto him, and faid, Suffer little children to come unto me and for-Wid them not, for of fuch is the kingdom of Heaven. Rom. 11. 16. For it the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches.

Q. How is our Baptism to be improved by us?

our Baptism; is to be performed by us all our life long; especially in the time of temptation, and when we are pretent at the administration of it to others (p), by serious

(p) Col. 2. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the sless by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the Jaish of the operation of God who hath tailed him from the dead. Rom. 6. 4, 6,

and thankful confideration of the Nature of it, and of the ends for which Christ instituted it, the priviledges and bemefits conferred and fealed thereby, and our folemn vow made therein (q), by being humbled for our finful defilement, our falling fhort of, and walking contrary to the Grace of Baptism and our ingagements (t), by growing up to affurance of Pardon of Sin, and of all other bleffings fealed to us in that Sacrament (1), by drawing frength from the Death and Resurrection of Christ, into whom we are baptized, for the mortifying of Sin, and quickning of Grace (t), and by endeavouring to live by Faith (u), to have our Conversation in Holiness and Righteousness (w), as those that have therein given up their Names to Christ (x), and to walk in brotherly Love, as being baptized by the same Spirit into one Body (y).

11. Therefore we are buried by baptifm with him into death, that like as Christ was raised up from the dead, by the glory of his tather, so we also should walk in new-- Knowing this, that our old man is crucified with him, that nels of life .-the body of fin might be deftroyed, that henceforth we should not serve fin-Likewise recken ye also your selves to be dead indeed unto sin, but alive unto God through Jelus Christ our Lord. (9) Rom. 6. 3, 4, 5. Know ye not that so many of us as were baptized into Jelus Chrift, were baptized into his death ? Therefore we are buried by baptifm with him into death, that like as Christ was raised up from the dead by the glory of his tather, so we also should walk in newnels of life: For if we have been planted together in the likeness of his death, we shall be also in the likenels of his refurrection. (r) I Cor. 1. 11, 12, 13. For it hath been declared unto me of you my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I am of Apollos, and I of Cephas, and I of Christ. Is Christ. divided? was Paul crucified for you? or were ye baptized in the name of Paul? Rom. 6. 2, 3. God forbid. How that we that are dead to fin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death & (f) Rom. 4. 11, 12. And he received the fign of circumcifion, a feal of righteonfoeth of faith, which he had, being yet uncircumcifed, that he might be the figher of all them who believe, though they be not circumcifed, that righteousness might be imputed unto them also; And the father of circumcifion to them who are not of the circumcifion only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcifed. 1 Pers 3. 21. The like figure whereunto, even baptifm doth alfo now fave us, (not the putting away of the filth of the fleth, but the answer of a good Conscience towards God) by the refurrection of Jesus Christ. (1) Fam. 6. 13, 4, 5. See above in [9]: (11) Gal. 3. 26, 27. For ye are all the children of God by faith in Jesus Christ. For as many of you as have been be prized into Christ, have put on Christ. (11) Rom. 6. 22. But now being made free from sin, and become servants to God, 9e have your fruit unto holines, and the end everlasting life. (x) Als 2. 28. Then Peter said anto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. (y) 1 Cor. 12. 13, 25, 26, 27? For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free 3 and are all made to drink into one Spirit.—
That there should be no Schism in the body, but the members should have the same care one of another. And whether one number suffer, all the members suffer with it, or one member to be honoured, all the members rejoice with it. Now ye are the body of Christ and members in particular.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament of the New

Teslament (z), wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace (a), have their union and communion with him confirmed (b), testifie and renew their thankfulness (c), and ingagement to God (d), and their mutual love and fellowship each with other, as members of the same mystical body (e).

(2) Luke 22. 20. Likewise also the cup after supper, faying, This cup is the New Testament in my blood which is shed for you. (a) Mat. 26. 26, 27, 28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the New Testament, which is shed tor many for the remission of sins. 1 Cor. 11. 23, 24, 25, 26. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus in the same night wherein he was betrayed, took bread, And when he had given thanks, he brake it, and faid, Take, eat, this is my body which is broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This Cup is the New Testament in my blood; this do ye as oft as ye drink it, in remembrance of me. For as often as ye ear this bread, and drink this Cup, ye flow the Lords death till he come. (b) I Cor. 10. 16. The Cup of bleffing which we blefs, is it not the Communion of the blood of Christ? and the bread which we break, is it not the Communion of the body of Christ? (c) I Cor. 11. 24, 25, 26. For I have received of the Lord, Ge - See a-bove in [a]. (d) I Cor. 10. 14, 15, 16, 21. Wherefore, my dearly beloved, fice from idolary. I speak as to wise men, judge ye what I say. The cup of bleffing which we bless, is it not the communion of the blood of Christ? that bread which we break, is it not the communion of the body of Christ? - Te cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords table, and of the table of Devils. (e) 1 Cor. 10. 17. For we being many are one bread, and one body, for we are all partakers of that one bread.

Q. How bath Christ appointed bread and wine to be given and

received in the Sacrament of the Lords Supper?

A. Christ hath appointed the Ministers of his Word, in the administration of this Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the bread, and to give both the bread, and the wine to the Communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankful remembrance, that the body of Christ was broken and given, and his blood shed for them (f).

(f) 1 Cor. 11. 23, 24. For I have received of the Lord, that which, &c. See before under [a]. Mat. 26. 26, 27, 28. And as they were eating, Jesus took bread, &c. See before at [a]. Math 14. 22, 23, 24. And as they did eat, Jesus took bread, and blessed it, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Luke 22. 19, 20. And he took bread, and gave thanks, and brake it, and gave it to them, saying, This is my body which is given for you; This do in remembrance of me. Likewise also the cup after supper, saying, This sup is the New Testament in my bleed, which is shed for you.

Q. How do they that worthily communicate in the Lords Sup-

per, feed upon the body and blood of Christ therein?

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A. As the body and blood of Christ are not corporally or carnally present in, with, or under the Bread and Wine in the Lords Supper (g), and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses (b), so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Christ, not after a corporal, or carnal, but in a spiritual manner, yet truly and really (i), while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death (k).

(g) Als 3. 21. Whom the heavens must receive until the time of the restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began. (b) Mat. 26. 26, 28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body.—— For this is my blood of the New Testament, which is seed for many, for the remission of sins. (i) 1 Cor. 11. 24, 25, 26, 27, 28, 29. And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: This do ye as often as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lords death till he come. Wherefore whosever shall eat this bread, and drink this cup of the Lord unverthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. (k) 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, it is not the communion of the body of Christ?

Q. How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto

A. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themselves thereunto, by examining themselves (1), of their being in Christ (m), of their sins, and wants (n), of the truth and measure of their knowledge (o), saith (p), repentance (q), love to God and the

^{(1) 1} Cor. 11. 18. But let a man examine himself, and so let him eat of that bread, and drink of that cup. (m) 2 Cor. 13. 5. Examine your selves whether you be in the saith; prove your own selves; know ye not your own selves how that Christ is in you, except ye be reprobates? (n) 1 Cor. 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our Passover is sacrificed for us. Compared with Exod. 12. 15. Seven days soll ye eat unleavened bread, even the first day ye soll put away leaven out of your houses. For whosever eateth leavened bread from the first day until the seventh, that soul shall be cut off from Israel. (o) 1 Cor. 11. 29. For he that eateth and drinketh unworthily, easeth and drinketh damnation to himself, not discerning the Lordsbody. (p) 2 Cor. 13. 5. Examine your setves whether ye be in the faith, &cc. See above in [m] Mat. 26. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins. (q) Zech. 12. 10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications, and

the brethren (r), charity to all men (f), forgiving those that have done them wrong (t), of their defines after Christ (u), and of their new obedience (w); and by renewing the exercise of these graces (x), by serious meditation (y), and fervent prayer (z).

they shall look upon me whom they have pierced, and they shall mourn for him as one that mourneth for his only son; and shall be in ditterness tor him, a sone that is in bitterness for his first-born. I Cor. 11. 31. For if we would juage our selves, we should not be judged. (r) I Cor. 10. 16, 17. The Cup of blessing which we bless, is it not the Communion of the blood of Christ 3 For me being many are our bread, and one body: for we all partake of that one bread. As 2. 46, 47. And they continued daily with one accord in the Temple, and breaking bread from house to house, did cat their mean with aldness and simplement at heart. Partising God, and having tayour with meat with gladness, and singleness of heart, Praising God, and having favour with all the people; and the Lord added to the Church daily such as should be saved.

(1) 1 Cor. 5. 8. Therefore let us keep the feast, not with old leaven, nor with the (1) 1 Cor. 5. 8. Therefore let us keep the feast, not with old known, has with the leaven of malice, and wickedness, but with the unleavened bread of fineerity and truth. I Cor. 11. 18, 20. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. — When ye come together therefore into one place, this is not to eat the Lords Supper. (1) Mar. 5. 23, 24. Therefore if thou bring thy gift to the Altar, and there rememberest that hy brother hath ought against thee; Leavethere thy gift be ore the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. (u) Isa. 55. 1. Ho, every one that thirstesh come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come buy milk, and wine without money, and without price. John 7. 37. In the last day, the great day of the seast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink. (w) 1 Cor. 5. 7, 8. Parge out therefore the old leaven, that ye may be a new lump, as ye are unleavened ; for even Civift our l'affaver is facrificed for ys. Therefore les us keep the feast, not with old teaven, neither with the leaven of malice, and wickedness, but with the unleavened bread of fincerity and truth. (x) 1 Cor. 11. 25, 26, 28. After the same manner also be took the Cup when he had supped, saying, This Cup is the New Testament in my blood; This do ye, as often as ye do it, in remembrance of me. For as often as ye cat this bread, and drink this cup, ye shew the Lords death till he come. But let a man examine himself, and so let him eat of that bread, and drink of that cup. Heb. 10. 21, 22, 24 And having an High Priest over the house of God, Let us draw near with a true heart, in full affuvance of faith, having our hearts sprinkled from an evil conscience, and our bedies - And let us confider one another, to provoke unto love, washed with pure water .and to good works. Pfalm 26. 6. I will wash mine hands in imocency, so will I compass thine altar, O Lord. (y) 1 Cor. 11. 24, 35. And when he had given thanks, Manassch, Islachar, and Zebulun, had not cleansed themselves : yet did they ear the Pafforder otherwife than it was written, but Hezekiah prayed for them, faying, The good Lord pardon every one, that prepareth his heart to feek God, the Lord God of his fathers, though he be not cleanled according to the purification of the Sanctuary. Mar. 26. 26. And as they were cating, Festis took bread, and blessed it, and brake it, Gre.

Q. May one who doubteth of his being in Christ, and of his due

treparation, come to the Lords Supper?

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, tho' he he not yet assured thereof (a);

⁽a) If a. 50. 10. Who is among you that feareth the Lord, that obeyeth the

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and in Gods account, hath it, if he be duly affected with the apprehension of the want of it(b), and unseignedly defires to be found in Christ (c), and to depart from iniquity (d), in which case (because promises are made, and this Sacrament is appointed for the relief even of weak and doubting Christians (e),

voice of his fervant, that walketh in darkness and bath no light? let him truff in the Name of the Lord, and stay upon his God. 1 John 5. 13. These things have I written tuite you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God. Pfalm 88. throughout. Pfalm 77. from ver. 1. to the 12. I cried unto God with my voice, - I remembred God, and was troubled, &c .-mine eyes waking, &c .-- Will the Lord cast me off for ever! mercy clean gone for ever! Doth his promise fail for evermore? And I said, This is mine instrmity: but I will remember the years of the right hand of the most High, Ce. Jonah 2. 4, 7. Then I said, I am cast out of thy sight; yet I will look again towards thine holy Temple. When my sout fainted within me, I remembred the Lord, and my prayers came in unto thee into thine holy Temple. (b) Ifa. 54. 7, 8, 9, 10. For a small moment have I forsaken thee, but with great mercies will Izather thee. In a little wrath I hid my face from thee, but with everlafting kindness will I have mercy on thee, faith the Lord thy redeemer. this is as the waters of Noah unto me; for as I have sworn that the waters of Noah thould no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, nor shall the covenant of my peace be remowed, faith the Lord that hath mercy on thee. Mat. 5. 3, 4. Blessed are the poor in spirit: for theirs is the Kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Plaim 31. 22. For I said in mine has, I am out off from before thine eyes; neverthelefs, thou heardest the voice of my supplication, when I cried unto thee. Pfal. 73. 13, 22, 23. Verily I have cleanfed my beart in vain, and washed mine hands in innocency .- - So foolish was I and ignorant ; I was as a beast before thec. Neverthelefs I am continually with thee; thou haft holden me by my right hand. (c) Phil. 3. 8, 9. Yea doubtless, and I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Chrift, And be found in him, not having mine own rightcoulness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Pfalm 10. 17. Lord, thou haft heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear. Pfalm 43. 1, 2, 5. Judge me, O God, and plead my For thou are the God of my frength, why doft thou Why are thou cast down, O my foul? and why are thou cause against, Oc. east me off ? &c .disquieted within me ? hope in God; for I shall yet praise him who is the health of my countenance and my God. (d) 2 Tim. 2. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, and les overy one that nameth the Name of Christ depart from iniquity. Isa. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? les him trust in the Name of the Lord, and stay him upon his God. Psalm 66. 18, 19, 20. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me, he hath attended to the voice of my prayer. Bleffed be God who hath not turned away my prayer, nor his mercy from me. (e) Ifa. 40. 11, 29, 31. He shall feed his flock like a shepherd : he hall gather the lambs with his arm, and carry them in his befor, and shall gently lead those which are with young. - He giveth power to the faint, and to them that have no might be increaseth strength. But they that wait upon the Lord shall renew their frength, they shall mount up with wings as Eagles, they shall run, and not be weaty; they shall walk, and not faint. Mat. 11. 28. Come unto me all ge that labour, and are heavy laden, and I will give you reft. Mat. 12. 20. A bruifed reed fall he not break, and Smoaking flax shall be not quench, till he fend forth judgment unto

he is to be wail his unbelief (f); and labour to have his doubts refolved (g), and so doing he may and ought to come to the Lords Supper, that he may be further itrengthened (b).

rictory. Mat. 26. 28. For this is my blood of the New Testament which is sord for many, for the remission of sins. (f) Mark 9. 24. And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief. (g) Ats 22. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and brethren, what soll we do? Ats 16. 30.—And he brought them out, and said, Sirs, what must I do to be saved? (b) Rom. 4. 11. And he received the sign of Circumcission, a Seal of the righteousness of the faith which he had being yet uncircumcised, that he might be the stather of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. 1 Cor. 11. 28. But let a man examine himself, and so let him eat of that Bread, and drink of that sup.

Q. May any who profess the faith, and defire to come to the

Lords Supper, be kept from it?

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the Faith, and defire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church (i), until they receive instruction, and manifest their reformation (k).

- (i) I Cor. 11. 27. to the end. Wherefore, who sower shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so, &c. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this eases many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged, &c.—— Compared with Mar. 7. 6. Give not that which is soly unto the dogs, neither east you your pearls before swine, lest they trample them under their feet, and turn again and rent you. And with I Cor. 5. to the end. And with Jude ver. 23. And others save with fear, pulling them out of the fire, hating even the garment spotted with the sless. And with I Tim. 5. 22. Lay hands sliddenly on no man, neither be partakers of other mens sins. Keep thy self pure. (k) 2 Cor. 2. 7. So that contrasiwise ye ought to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sor-
 - Q. What is required of them that receive the Sacrament of the Lords Supper, in the time of the administration of
- A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon God in that Ordinance (1), diligently observe the sacramental

cramental Elements and actions (m), heedfully discern the Lords body (n), and affectionately meditate on his death and sufferings (o), and thereby stir up themselves to a vigorous exercise of their graces (p), in judging themselves (q), and forrowing for $\sin(r)$, in earnest hungring and thirsting after Christ (f), feeding on him by faith (t), receiving of his fulness (u), trusting in his merits (w), rejoicing in his love (x), giving thanks for his grace (y), in renewing of their Covenants with God (z), and love to all the Saints (a).

Shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. (m) Exed. 24. 8. And Moles took the blood and Sprinkled it on the people, and faid, Behold the Blood of the Covenant which the Lord hath made with you concerning all these words. Compared with Mat. 26 28. For this is my blood of the New Testament, which is shed for many for the remission of fins. (n) I Cor. 11. 29. For he that eateth and drinketh unwerthily, eateth and drinketh damnation to himself, not discerning the Lords body. (0) Luke 22. 19. This do in remembrance of me. (p) 1 Cor. 11. 26. For as often as ye eat this bread, and drink this cup, ye show the Lords death till be come. 1 Cor. 10. 3, 4, 5, 11, 14. And did all eat the same Spiritual meat; And did all drink the same Spiritual drink; for they drank of that Spiritual Rock that followed them, and that Rock was Christ. But with many of them God was not well pleased; for they were over-thrown in the wilderness. Now all these things hap'ned unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore, my dearly beloved, flee from idolatry. (9) 1 Cor. 11. 31. For if we would judge our felves, we should not be judged. (r) Zech. 12. 10. and I will pour out upon the house of David, and upon the inhabitants of Jerulalem the Spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and be in bitterness for him, as one that is in bitternels for his first-born. (f) Rev. 22. 17. And the Spirit, and the Bride fay, Come. And let him that heaveth, fay, Come. And let bim that is a thirst come. And whosoever will, let him take the waters of life freely. (1) John 6. 35. And Jesus faid unto them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. (u) John 1. 16. And of bis fulness have we all received, and grace for grace. (w) Phil. 3. 9. And be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. (x) Pfulm 63. 4, 5. Thus will I bless thee while I live, I will lift up mine hands in thy name. My soul shall be satisfied as with marrow and satness, and my mouth shall praise thee with joyful lips. 2 Chron. 30. 21. And the children of Israel that were present at Jerusalem, kept the feast of unleavened bread seven days, with great gladness; and the Levites, and the Priests praised the Lord day by day, singing with lond instruments to the Lord. (y) Pfalm 22. 26. The meek shall eat and be satisfied, they shall praise the Lord that seek him; your heart shall live for ever. (2) Fer. 50. 5. They shall ask the way to Zion, with their faces thither-ward, saying, Come and let us join our felves to the Lord in a perpetual covenant, that shall not be forgotten. Pfal. 50. 5. Gather my Saints sogether unto me, those that have made a covenant with me by facrifice. (a) Als 2. 42. And they continued fedfaftly in the Apostles doctrine, and fellowship, and breaking of bread, and in prayers.

Q. What is the duty of Christians after they have received the

Sacrament of the Lords Supper?

A. The duty of Christians after they have received the Sacrament of the Lords Supper, is, seriously to confider how they have behaved themselves therein, and with what

what success (b); if they find quickning and comfort, to bless God for it (c), beg the continuance of it (d), watch against relaples (e), suffill their vows (f), and incourage themselves to a frequent attendance on that ordinance (g), but if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament (b); in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time (i), but if they see they have failed in either, they

(b) Pfalm 28. 7. The Lord is my ftrength and my fhield, my heart trufted in him, and I am belped, therefore my heart greatly rejoiceth, and with my tong will I praise him. Pfalm 85. 8, I will hear what the Lord will feak, for he will speak peace unto his people, and to his faints : but let them not turn again to tolly. I Cor. 11. 17, 30, 31. Now in this that I declare unto you, I praise you not, that For this cause many ye come together, not for the batter, but for the worfe. are weak and fickly among you, and many fleep. For if we would judge our felver, we should not be judged. (2) 2 Chron. 30. 21, 22, 23, 24, 26. And the children, of Israel that were present at Jerusalem kept the feast of Unleavened bread seven days with great gladness: and the Levites and the Priests praised the Lord day by day ; finging with loud instruments to the Lord, &c. Ats 2, 42, 46, 47. And they continued fledfastly in the Apostles doctrine, and fellowship, and breaking of bread, and in prayer. And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singlenefs of beart; Praising God, and having favour with all the people, C.c. (d) Pfal. 36. 0, continue thy loving kindness unto them that know thee, and thy righteoufrete to the upright in heart. Cant. 3. 4. It was but a little that I paffed from them, but I found him whom my foul loveth, I held him, and would not let him go, until I had brought him into my mothers house, and into the chamber of her that conceived me. 1 Chron. 29. 18. O Lord God of Abraham, Isaac and Ifrael our factors, keep this for ever in the imagination of the thoughts of the beartlef thy people, and prepare their heart unto thee. (e) 1 Cor. 10. 3, 4, 5, 11. And did all eat the same spiritual meat, and did all drink the same spiritual drink; (for they drank of that same spiritual Rock that followed them, and that Rock was Christ). many of them God was not well pleased, for they were overthrown in the wilderness. Wherefore let him that thinketh he standeth, take heed lest he fall. (f) Pfal. 50. 14. Offer unto God, thankeriving, and pay thy vows unto the most High. (g) 1 Cor. 11. 25, 26. Do this as often as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye shew the Lords death till he come. Afts 2. 42, 46. And they commind fedfaftly in the Apostles do trine, and fellowship, and breaking of bread, and in prayer .--- And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and fingleness of heart. (b) Cant. 5. 1, 2, 3, 4, 5, 6, Keep thy foot when thou goeft to the house of God, and be more ready to hear, thanto give the incrifice of fools : for they consider not that they do evil. Be not rafe with thy mouth, and let not thy heart be halfy to utter any thing before God, Oc. For a dream cometh through multitude of business; and a tools voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow, and not pay. Suffer not thy mouth to cause thy flesh to sin, notifier say thou before the Angel, that it was an errour; wherefore should God be angry at thy voice, and destroy the work of thine hands? (i) Pfal. 123. 1, 2. Unto thee lift Iup mine eyes, O thou that dwelleft in the heavens. Behold, as the eyes of servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Miftres; fo wait our eyes upon the Lord our God, until be have mercy upon us. Pfalm 42. 5, 8. Why art thou cast down, O my foul? and why art thou disquieted within me ? hope thou in God, for I shall yet praise him for the help of his countenance. For the Lord will command his loving

are to be humbled (k), and to attend upon it afterward with more care and diligence (l).

kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my dite. Plahm 43. 3, 4, 5. O fend out thy light and thy truth; let them lead me, let them bring meinto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God, my exceeding joy; yea, upon the harp will I praise thee, O God, my God. ————— Why art thou cast down, O my soul? and why art thou disquieted within me? bope in God, for I shall yet praise him, who is the health of my countenance, and my God. (k) a Cloron. 30. 18, 19. For a multitude of the people, even many of Ephraim, and Manassch, Islachar, and Zebulon, had not cleaned themselves; yet did they eat the Pasover, otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one, That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleaned according to the purification of the Sanstuary. Isla. 1. 16, 18. Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil. Come now, and let us reason together, saith the Lord, though your sins be as scarles, they shall be as white as show; though they be red like erimson, they shall be as wooll. (1) a Cor. 7, 11. To be be be hold this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yed, what seal, yea, what revenge? in all things ye have approved your selves to be clear in this matter. 1 Chron. 15. 12, 13, 14. And David said unto them, ye are the chief of the fathers of the Levites, sanstific your selves, both ye, and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the suffic, the Lord our God made a breach upon us, for that we sought him not after that due order. So the Priess and Levites sanstified themselves, to bring up the Ark of the Lord God of Isr

Q. Wherein do the Sacraments of Baptism and the Lords Supper

agree ?

A. The Sacraments of Baptism and the Lords Supper, agree, in that the author of both is God (m), the spiritual part of both is Christ and his benefits (n), both are seals of the same Covenant (o), are to be dispensed by Ministers of the Gospel and by none other (p), and to be continued in

(m) Mat. 28. 19. Go ye therefore and teach all nations, battizing them in the name, O'c. 1 Cor. 11. 23. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus in the same night wherein he was berrayed, took bread, &c. (n) Rom. 6. 3, 4. Know ye not that fo many of us as were baptized into Jejus Chrift, were bastized into his death ? Therefore we are butied with him by baptism into death, that like as Christ was raised up from the dead by the glory of his Father, even so we also should wate in newness of life. 1 Cor. 10. 16. The Cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? (0) Rom. 4-11. And he received the fign of circumcision, a seal of the righteousness of faith, which he had, being yet uncircumcifed, that he might be the father of all them who believe, though they be not circumcifed, that rightcousness might be imputed unto them also. Compared with Col. 2. 11, 12. In whom also ye were circumcifed with the Lireumcisson made without hands, in putting away the body of the sins of the flesh, by the cireumcision of Christ, buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. Mat. 26. 27, 28. And he took the cup, and gave thanks, and gave it to them, faying, Drink ye all of this; For this is my blood of the New Testament, which is shed for many for the remission of sins. (p) John 1. 33. And I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, Oc. Mat. 28. 19. Go ye therefore and reach all nations, baptizing them in the name of the Pather, and of the Son, and of the Holy

the Church of Christ until his second coming (q).

Ghost. 1 Cor. 11-23. For I have received of the Lord that which also I delivered you, that the Lord Jesus the same night wherein he was betrayed, took bread, Oc. 1 Cor. 4. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Heb. 5. 4. And no man taketh this honour tinto himself, but he that is called of God, as was Aaron. (9) Mat. 28. 19, 20. Go ye therefore and teach all nations, baptizing, &c. — Teaching them to observe all things which I command you; and lo, I am with you even to the end of the world. 1 Cor. 11. 26. For as often as ye cat this bread, and drink this cup, ye sew the Lords death till he come.

Q. Wherein do the Sacraments of Baptism and the Lords Supper

differ?

A. The Sacraments of Baptilin and the Lords Supper, differ, in that, Baptilin is to be administred but once, with water; to be a fign and seal of our regeneration and ingrafting into Christ (1), and that even to infants (1), whereas the Lords Supper is to be administred often, in the Elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul (1), and to confirm our continuance and growth in him (u), and that only to such as are of years and ability to examine themselves (w).

(r) Mat. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me, Oe. Tit. 3. 5. Not by works of rightcoulness which we have done, but according to his mercy he faved us, by the washing of regeneration and renewing of the holy Ghost. Gal. 3. 27. For as many of you as have been baptized into Unift have put on Christ. (f) Gen. 17. 7, 9. And I will establish my Covenant between me and thee, and thy feed after thee in their generations for an everlasting Covenant, to be a God unto thee, and thy feed after thee. And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations. Atts 2. 38, 39. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call. 1 Cor. 7. 14. For the unbelieving husband is sanctified by the wise, and the unbelieving wise is sanctified. fied by the husband; elfe were your children unclean, but now they are holy. (1) I Cor. 11. 23, 24, 25, 26. I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night-wherein he was betrayed took bread, And when he had given thanks, he brake it, and faid, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my blood: this do ye, as ofe as ye drink it, in remembrance of me. For as ofe as ye eat this bread, &c. (u) 1 Cor. 10. 16. The cur of bleffing which we blefs, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (w) 1 Cor. 11. 18, 19. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, cateti and drinketh damnation to himfelf, not differning the Lords body.

Q. What is Prayer?

A Prayer is an offering up of our defires unto God (x), in the name of Christ (y), by the help of his Spirit (z),

⁽x) Pfalm 62. 8. Trust in him at all times ye people, pour out your bearts before him: God is a refuge for us. (1) John 10. 23. And in that day ye shall ask me nothing: Verily, verily I say unto you, what soever ye shall ask the Father in my name, he will give it you. (2) Rom. 8. 26. Likewise the Spirit also helpeth our infirmities,

with confession of our fins (a), and thankful acknowledgement of his mercies (b).

for we know not what we should pray for as we ought, but the Spirit it self makesh intercession for us, with groanings that cannot be uttered. (a) Psalm 32. 5, 6. I acknowledged my sin unto thee, and mine iniquity have I not hid; I said I will confess my transfressions, and thou torgavest the iniquity of my sin. For this shall every one that is godly pray unto thee, in a time when thou maist be found, surely, Te, Dan. 9. 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, Te. (b) Phil. 4. 6. Be careful for nothing; but in every thing, by prayer and supplication with thamksiving, let your requests be made known to God.

Q. Are we to pray unto God only?

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A. God only being able to fearch the hearts (c), hear the requests (d), pardon the fins (c), and sulfil the desires of all (f), and only to be believed in (g), and worshipped with religious worship (b), prayer, which is a special part thereof (i), is to be made by all to him alone (k), and to none other (l).

(c) I Kings 8.29. Then hear thou in heaven thy dwelling place, and for give, and do, and give to every man according to his ways, whose heart thou knowest for thou, even thou only knowest the hearts of all the children of men. At 1.21. And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen. Rom. 8.27. And he that searchth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. (d) Psalm 65.2. O thou that hearest prayers, to thee shall all stesh come. (e) Mic. 7.18. Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his inheritance, Cre. (f) Psalm 145.18, 19. The Lord is night unto all them that call upon him, to all that call upon him in truth. He will fulfil the desires of them that fear him, he also will hear their cry, and will save them. (g) Rom. 10.14. How then shall they call on him in whom they have not believed & &c. (h) Mat. 4. 10. Then said Jesus unto him, Get thee hence Satan, for it is written, Thou shall wer sair the Lord thy God, and him only shalt thou serve. (i) 1 Cor. 1.2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs, and ours, (k) Psalm 50, 15. Call upon me in the day of trouble, I will deliver thee, and thou shall glorifie me. (l) Rom. 10.14. How then shall they call on him in whom they have not believed? &c.

Q. What is it to pray in the name of Christ?

A. To pray in the name of Christ, is, in obedience to his command, and in confidence on his promises to ask mercy for his sake (m), not by bare mentioning of his Name (n), but by drawing our incouragement to pray, and our boldness, strength, and hope of acceptance in prayer from Christ and his mediation (o).

(m) John 14. 13, 14. And whatsoever ye shall ask in my name, I will do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. John 26. 24. Hitherto have ye asked nothing in my name: ask, and receive, that your joy may be full. Dan. 9. 14. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary that is desolate, for the Lords sake. (n) Mat. 7. 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my sather which is in heaven. (e) Heb. 4. 14, 15, 16. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God; let us hold sast our protession. For we have not an High Priest which can-

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not be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without fin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. 1 John 5. 13, 14, 15. Thefethings have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we ask any thing according to his will, be heareth us. And if we know that he beareth what foever we ask, we know that we have the petitions that we defired of

Q. Why are we to pray in the name of Christ?

A. The finfulnels of man, and his distance from God, by reason thereof, being so great as that we can have no accels into his presence without a Mediator (p); and there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone (q); we are to pray in no other name but his only (r).

(p) John 14 6. Jesus faith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. Ifa. 59. 2. But your iniquities have fe-parated between you and your God, and your fins have hid his tace from you, that parated between you and your God, and your fins have hid his tace from you, that he will not hear. Eph. 3. 12. In whom ye have boldness, and access with considence, by the faith of him. (q) John 6. 27. Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the father fealed. Heb. 7. 25, 26, 27. Wherefore he is able also to save them to the untermost, that come unto God by him, seeing that he ever liveth to make intercession for them. For such an high Priest became us, who is holy, harmless, undefied, separate from sinners, and made higher than the heavens, who needsth not daily as those high Priests, to offer up sacrifice siest for his own sint, and then for the peoplest for this he did once, when he offered up himself. fins, and then for the peoples; for this he did once, when he offered up himself. I Tim. 2. 5. For there is one God, one Mediator between God and man, the man Christ Fess. (1) Col. 3. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Fesus, giving thanks to God and the Father by him. Heb. 13. 15. By him therefore let us offer the sacrifice of praise to God continually, that is the fruits of our lips, giving thanks in his name.

- Q. How doth the Spirit help us to pray?

 A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all Persons, not at all times in the same measure) those Apprehenfions, Affections, and Graces, which are requifite for the right performance of that Duty (1).
- (f) Rom. 8. 26, 27. Likewise the Spirit also helpeth our infirmities; for we know not what we bould pray for as me ought, but the Spirit it felf maketh interceffion for us with groanings which cannot be uttered. And he that fearcheth the hearts knoweth the mind of the Spirit, because he maketh intersession for the Saints according to the will of God. Psalm 10. 17. Lord, thou hast heard the desire of the humble; then will prepare their heart; thou wilt cause thine ear to hear. Zech. 12. 10. And I will pour upon the heuse of David, and upon the inhabitants of service in the Spirit of grace and supplications, and they shall look upon me whom they have pierced, and mourn, Oc .-

Q. For whom are we to Pray?

A. We are to pray for the whole Church of Christ, upon Earth (t),

(r) Pph. 6. 18. Praying also diways with all prayer and supplication in the Spi-

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172 è e for Magistrates (n), and Ministers (w), for our selves (x), our Brethren (y), yea our Enemies (z), and for all forts of Men living (a), or that shall live hereafter (b), but not for the Dead (c), nor for those that are known to have finned the Sin unto Death (d).

rir, and watching thereunto with all perseverance, and supplication, for all Saints. Psilm 28. 9. Save thy people, and bless thine inheritance; feed them also, and lift them up for ever. (u) 1 Tim. 2. 1, 2. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. (w) Col. 4. 3. Withat praying also for us, that God would open to us a door of utterance, to speak the Mysteries of Christ, for which I am in bonds. (x) Gen. 32. 11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, Oc. (y) Jam. 5. 16. Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man availeth much. (2) Mar. 5. 44. But I say unto you, Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despightfully use you, and persecute you. (a) 1 Tim. 2. 1, 2. See above in [u], (b) John 17. 20. Neither pray I for these alone, but for them also which shall believe on me through their word. 2 Sam. 7. 29. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee, for thou, O Lord God haft spoken it, and with thy bleffing let the house of thy fervant be bleffed for ever. (c) 2 Sam. 12. 21, 22, 23. Then faid his fervants unto him, What thing is this that thou haft done? thou didft fast and weep for the child while it was alive, but when the child was dead, thou didft rise and eat bread. And he said, While the child was yet alive, I tasted and wept : for I said, Who can tell whether God will be gracious to me, that the child may live? now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. (d) I John 5. 16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall. pray for it.

Q. For what things are we to Pray?

A. We are to Pray for all things tending to the Glory of God (e), the welfare of the Church (f), our own (g), or others Good (b), but not for any thing that is Unlawful (i).

(e) Mat. 6. 9. After this manner therefore przy ye, Our father which art in heaven, hallowed be thy Name. (f) Pfalm 51. 18. Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem. Pfalm 122. 6. Przy for the peace of Jerusalem; they shall prosper that love thee. (g) Mat. 7. 11. If ye then being evil know how to give good gifts to your children, how much more shall your father which is in heaven give good things to them that ask him? (h) Pfalm 125. 4. Do good, O Lord, to those that be good; to them that are upright in their heart.
(i) I John 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

Q. How are we to Pray?

A. We are to Pray with an awful Apprehension of the Majestly of God (k), and deep sense of our own unworthiness (1),

(k) Eccl. 3. 1. Keep thy foot when thou goeft to the house of God, and be more ready to hear, than to offer the facrifice of fools; for they consider not that they do evil. (l) Gen. 18. 27. And Abraham said, Behold now I have taken upon me to speak unto the Lord, who am but dust and ashes. Gen. 32. 10. I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed Necessities (m), and Sins (n), with Penitent (o), thankful (p), and inlarged hearts (q), with Understanding (r), Faith (f), fincerity (t), fervency (u), Love (w), and perfeverance (x), waiting upon him (y), with humble submission to his will (z).

unto thy lervant, Ce. (m) Luke 15. 17, 18, 19. And when he came to himself, he faid, How many hired servants in my fathers house have bread enough, and to Tpare, and I perish with hunger? I will arise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son, make me as one of thy hired servants. (n) Luke 18. 13, 14. And the Publican standing as ar off, would not lift up so much as his eyes to heaven; but smote upon his breast, saying, Lord, be merciful to me a finner. I tell you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. (o) Pfalm 51. 17. The facrifices of God are a broken spirit: a broken and a contrite heart, O God, wilt thou not despise. (p) Phil. 4. 6. Be careful for nothing, but in every thing, by prayer, and supplication, with thanks giving, let your requests be made known to God. (q) 1 Sam. 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and Gid. No. 2012 1 and 1. 15. And Hanshard and 1. 15. And 1. 15. And Hanshard and 1. 15. And 1. 1 nah answered, and said, No, my Lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. (r) I Cor. 14. 15. What is it then ? I will pray with the Spirit, and I will pray with the understanding also. (1) Mark 11. 24. Therefore I say unto you, Whatfoever things ye desire when ye pray, believe that ye receive them, and ye shall have them. Jam. 1. 6. But let him ask in faith, nothing doubting; for he that wavereth is like a wave of the fea, driven with the wind and toffed. (1) Pfalm 145. 18. The Lord is nigh unto all that call upon him, to all that call upon him in truth. Pfalm 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of seigned lips. (u) Jam. 5. 16. The effectual fervent prayer of a righteous man availeth much. (w) 1 Tim. 2. 8. I will therefore that men pray every where, lifting up holy hands without wrath, and doubting. (x) Eph. 6. 18. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perfeverance, and supplication for all faints. (7) Mic. 7. 7. Therefore I will look unto the Lord, I will wait for the God of my falvation; my God will hear me. (2) Mat. 26. 39. And he went a little farther and fell on his face, and prayed,, saying, O my Father, It it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt.

Q. What rule bath God given for our direction in the Duty of

A. The whole Word of God is of use to direct us in the duty of Praying (a); but the special rule of direction, is that form of Prayer, which our Saviour Christ taught his Disciples, commonly called the Lords Prayer (b).

(a) I John 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. (b) Mat 6. 9, 10, 11, 12, 13. Atter this manner therefore pray ye, Our Father, &c. Luke 11. 2, 3, 4. And he faid unto them, When ye pray, fay, Our Father, &c.

Q. How is the Lords Prayer to be used ?

A. The Lords Prayer is not only for direction, as a Pattern according to which we are to make other Prayers, but may also be used as a Prayer, so that it be done with understanding, Faith, Reverence, and other Graces necessary to the right performance of the Duty (c).

(e) Maz. 6. 9. Compared with Luke 11. 2. See above in the Letter [b].

Q. Of how many Parts doth the Lords Prayer confift?
A. The Lords Prayer confifts of three Parts, a Preface,

Petitions, and a Conclusion.

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Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer [contained in these Words, Our Father which art in Heaven (d)] teacheth us, when we pray, to draw near to God with confidence of his fatherly Goodness, and our interest therein (e), with reverence, and all other child-like Dispositions (f), Heavenly Affections (g), and due Apprehenfions of his Soveraign Power, Majesty, and Gracious Condescention (b); as also to Pray with and for others (i).

(d) Mat. 6. 9. (e) Luke 11. 13. If you then being evil know how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to them that ask him? Rom. 8. 15. For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. (f) Ifa. 46. 9. Be not wrath very fore, O Lord, neither remember our iniquities for ever: behold, fee, we befeech thee, we are all thy people. (g) Pfalm 123. 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Lam. 3. 41. Let us lift up our heart and our hands unto God in the heavens. (h) Ifa. 63. 15, 16. Look down from heaven, and behold from the habitation of thy holinefs, and of thy glory. Where is thy zeal, and thy frength, the founding of thy lowels, and thy mercies towards me? are they restrained? Doubtless thou are our Father; though Abraham be ignorant of us, and Ifrael acknowledge us not, thou, O Lord, art our Father, our redeemer ; thy Name is from everlafting. Neb. 1. 4, 5, 6. And it came to pals when I heard these words, that I sate down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, And said, I beseech thee, O Lord God of heaven, the God that keepeth Covenant and mercy for them that love him, and observe his commandments. Let thine ear be now attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, Ge. (i) Ats 12. 5. Peter therefore was kept in prison; but prayer was made wishous ceasing of the Church unto God for him.

Q. What do we Pray for in the first Petition?

A. In the first Petition [which is, Hallowed be the Name (k),] acknowledging the utter inability and indifposition that is in our selves and all Men to honour God aright (1), we pray that God would by his Grace inable and incline us and others to know, to acknowledge, and highly to esteem him (m), his Titles (n), Attributes (o), Ordinan-

(k) Mat. 6. 9. (1) 2 Cor. 3. 5. Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God. Plalm 51. 15. O Lord, open thou my lips, and my mouth shall thew forth thy praise. (m) Pfalm 67. 2, 3. That thy way may be known upon earth, thy faving health among all nations. Let the people praise thee, O God, let all the people praise thee. (n) Pfalm 83. 18. That men may know that thou whose Name alone is Jehovah, art the most High over all the earth. (o) Pfalm 86. 10, 11, 12, 13, 15. For thou art great, and dost wondrous things; thou art God alone. Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord my God, with thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteces, Word (p), Works, and whatsoever he is pleased to make himself known by (q), and to glorifie him in thought, Word (r), and deed (f); that he would prevent and remove Atheism (x), Ignorance (u), Idolatry (w), Profanences (x), and whatsoever is dishonourable to him (y); and by his over ruling Providence, direct and dispose of all things to his own Glory (z).

ous in mercy and truth. (p) 2 Thef. 3. 1. Finally brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Pfal. 147. 19, 20. He Beweth his word unto Facob, his ftatutes and judgments unto Ifrael. He hath not dealt so with any nation, and as for his judgments, they have not known them; Praise ye the Lord. Pfalm 138. 1, 2, 3. I will praise thee with my whole heart; before the Gods will I fing praise unto thee. I will worship towards thy holy Temple, and praise thy Name, for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy Name. In the day when I cried thou answereds me, and strengthneds me with strength in my soul. 2 Cor. 2. 14, 15. Now shanks be to God, who always caufeth us to triumph in Christ, and maketh manifest The favour of his knowledge by us in comy place. For we are to God'a fiveet favour of Christ in them that are faved, and in them that perish. (9) Pfalm 145. throughout. I will expel thee, O God, my King, &c. Pfalm 8. throughout. O Lord, our Lord, how excellent is thy Name in all the earth! Oc. (r) Pfalm 13. 1. Bleß the Lord, O my Soul, and all that is within me bless his holy Name. Pfalm 19. 14. Let the words of my mouth, and the meditations of my heart be acceptable in thy fight, O Lord our strength and our Redeemer. (f) Phil. 1. 9, 11. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment .-Being filled with the fruits of righteoufness which are by Jelus Christ unto the glory and praise of God. (2) Pfalm 67. 1, 2, 3, 4. God be merciful unto us, and bleis us, and cause his face to shine upon us. That thy way may be known upon earth, and thy saving health among all nations. Let the people praise thee, O God, let all the peo-ple praise thee, O let the Nations be glad and rejoice; for thou shalt judge the people righteously, and govern the Nations upon earth. (4) Eph. 1. 17, 18. That the God of our Lord Jelus Christ, the Father of glory, may give unto you the spirit of wisdom and revolution in the knowledge of him. The eyes of your understanding being erlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. (w) Pfalm 97.7. Confounded he all they that ferve graven images, that boast themselves of Idels: worship him all ye gods. (x) Pfalm 74. 18, 22, 23. Remember this, that the enemy hath repreached, U Lord, and that the foolish people have blasphemed thy Name. Arise, O God, plead thine own cause; remember how the foolish man repreacheth thee daily. Forget not the voice of mine enemies, the tumules of those that rife up against thee encreaseth continually. (7) 2 Kings 19. 15, 16. And Hezekiah prayed unto the Lord, and laid, O Lord God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the earth : thou halt made heaven and earth. Lord bow down thy ear and hear, open Lord thinceyes and ice, and hear the words of Senacherib which hath fent him to reproach the living God. (2) 2 Chron. 20. 6, 10, 11, 12. And [Jehoshaphat] faid, O Lord God of our fathers, Are not thou God in Heaven, and rulest not thou over all the Kingdoms of the Heathen? and in thine hand is there not power and might, for that none is able to withfrand thee?behold the children of Ammon and Meab, &c. Behold, I (ay, how they reward us, to come to cast us out of our poffeffions which thou haft given us to inherit. O our God, will thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee. Pfalm 83. throughout. Keep thou not filence, O God, hold not thy peace, Ce .-Pfalm 140. 4, 8, Keep me, O Lord, from the hands of the wicked, preserve me from the violent man, who hath purposed to overthrow my goings .not, O Lord, the defires of the wicked; further not his wicked devices, left they exalt themseives.

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A. In the fecond Petition, [which is, Thy Kingdom come (a),] acknowledging our felves and all Mankind to be by Nature under the dominion of Sin and Satan (b); we pray, that the kingdom of Sin and Satan may be deftroyed (c), the Gospel propagated throughout the World (d), the Jews called (e), the fulness of the Gentiles brought in (f), the Church furnished with all Gospel Officers and Ordinances (g), purged from Corruption (b), countenanced and maintained by the Civil Magistrate (i), that the Ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their Sins, and the confirming, comforting and building up of those that are already converted (k); that Christ would rule in

(a) Mat. 6. 10. (b) Eph. 2. 2, 3. Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now workerh in the children of disbedience. Among whom also we all had our coverlation in times palt, in the lufts of our flein, fulfilling the defires of the fleft, and of the mind, and were by nature the children of wrath, even as others. (e) Pfal. 68. 1, 18. Let God arife, let his enemies be scattered; let them also that hate him fice before him. Thou hast ascended on high, thou hast led captivity cap-God might dwell among them. Rev. 12. 10, 11. And I heard a loud voice, faying in heaven, Now is come falvation, and strength, and the Kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast out, which accufed them before God day and night. And they overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. (d) 2 Thes. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorissed even as it is with you. (e) Rom, 10. 1. Brethren, my hearts desire and prayer to God is, That they might be saved. (f) John 17. 9, 20. I pray for them, I pray not for the world; but for them that thou hast given me, for they are thine.

Neither pray I for these, but for them also which shill believe on me through their word. Rom. 11. 25, 26. For I would not brethren, that we should be increased of this mustare. that ye should be ignorant of this mystery; (lest ye should be wise in your own conceits) that blindness in part is hapned to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out be come in. And so all Itrael shall be saved, as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. Pfalm 67. throughout. God be merciful unto us, and bless us, and cause his face, Gr.—

(g) Mat. 9. 38. Pray ye therefore the Lord of the harvest that he will send forth laburers into his harvest. 2 Thes. 3. 1. Finally, brethren, pray for ms, that the word of the Lord may have a free course, and be glorised, even as it is with you. (h) Mal. 3. 1, 11. For from the rising of the sun, even to the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered up unto my name, and a pure offering: for my Name shall be great among the Heathen, saith the Lord of hosts. Zeph. 3. 9. For then will I turn to the people a pare language, that they may all call upon the Name of the Lord, to serve him with one consent. (i) I Tim. 3. 1, 2. I exhort therefore, that suffer of all, supplications, prayers, intercessions, and thanksgivings be made for all men. For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honess, (k) Att. 4. 29, 30. And now Lord, behold their threatnings, and grant unto thy servants, that with all boldness they may speak thy word; By stretching forth thine hand to heal, and that signs and wonders may be done by the Name of thy Holy Child Jesus. Eph. 6. 18, 19, 20. Praying always with all prayer and thy Holy Child Jesus. Eph. 6. 18, 19, 20. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints. And for me, that utterance may be given me, that I may open my mouth boldly, to make known the myssery of the Gentiles: For which I am an Ambassador in bonds, that therein I may speak boldly as I ought to speak. Rom. 15.

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our hearts here (1), and haiten the time of his second coming, and our reigning with him for ever (m); and that he would be pleased so to exercise the Kingdom of his Power in all the

World, as may best conduce to these Ends (n).

29, 30, 32. And I am sure that when I come unto you, I shall come in the sulness of the blessing of the Gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me. That I may come unto you with joy, by the Will of God, and may with you be refresbed. 2 Thes. 1. 11. Wherefore me pray always for you, that our God would count you worthy of his calling, and fulfil all the good pleasure of his goodnes, and the work of faith with power. 2 Thes. 2. 16, 17, Now our Lord Jesis Christ himselt, and God even our Father, which hath loved us and given us everlasting consolation, and good hope through grace. Comfort your hears and stablish you in every good word and work. (1) Eph. 3. from V. 14. to the 21. For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named. That he would grant you, according to the riches of his glory, to be ftrengthned with might by his spire in the sinner man. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, May be able to comprehend with all faints, what is the breadth, and length, and depth, and height; And to know the love of Christ which passet knowledge; that ye might be filled with the fulness of God. Now into him that is able to do exceeding abundantly above all that we ask or think, O'c. Rev. 22. 20. He which testifieth these things saith, surely I come quickly, Amen, even so come Lord Jesus. (n) Isai. 64. 1, 2. O that thou wouldst rend the heavens, that shou wouldst come down, that the mountains might flow down at thy presence! As when the melting fire burneth, the fire causeth the waters to boil to make thy Name known to thine adversaries, that the nations may tremble at thy presence. Rev. 4. 8, 9, 10, 11. And the four beafts had each of them fix wings about him, and they were full of eyes within, and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beafts give glory, and bonour and thanks to him that fat on the throne, who liveth for ever and ever. That four and twenty Elders fall down before him that fat on the throne, and worship him that liveth for ever and eyer, and cast their Crowns before the throne, faying, Thou are worthy, O Lord to receive glory, and honour and power; for thou hast created all things, and for thy pleasure they are, and were created.

Q. What do we pray for in the third Petition?

A. In the third Petition, [which is, Thy will be done on Earth as it in Heaven (0),] acknowledging that by Nature we and all Men are not only utterly unable and unwilling to know and to do the Will of God (p), but prone to rebel against his Word (q), to repine and murmur against his Providence (r), and wholly inclined to do the Will of the Flesh, and of the Devil (f): We pray, that God would by his Spirit take away from our selves and others, all blird-

(e) Mat. 6. 10. (p) Rom. 7. 18. For I know that in me, that is in my flesh, awelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Job 21. 14. Therefore they say unto God, Depart from us: we desire not the knowledge of thy ways. I Cor. 2. 14. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can be know them, because they are spiritually discerned. (9) Rom. 8.7. Because the cannal mind we entirely against God; for it is not subject to the Law of God, neither indeed can be (r) Exod. 17. 7. And he called the name of the place Mossah and Merihab; because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? Num. 14. 2. And all the children of Israel murmured against Moses and Aaron: And the whole Congregation said into them, would God that we had died in the land of Egypt, would God that we had died in the land of Egypt, would God that we had died in this wilderness. (f) Eph. 2. 2. Wherein in time past ye walk-

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ness (t), weakness (u), indisposedness (w), and perverseness of heart (x), and by his Grace make us able and willing to know, do, and submit to his Will in all things (y), with the like humility (z), cheerfulness (a), faithfulness (b), diligence (c), zeal (d), fincerity (e), and constancy (f), as the Angels do in Heaven (g).

ed according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. (2) Eph. 1. 17, 18. That the God of our Lord Jesus Christ the Pather of glory may give unto you the Spirit of wif-dom and revelation in the knowledge of him; The eyes of your understanding being enlightmed that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. (u) Eph. 3. 16. That he would grant you, according to the tiches of his glory, to be strengthned with might by the Spirit in the inner man. (") Mat. 26. 40, 41 . And he cometh to the Disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation, the Spirit indeed is willing but the flest is weak. (x) Fer. 31. 18, 19. I have furely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke. Turn thou me, and I shall be turned; for thou art the Lord my God. Surely, after that I was turned, I repented; and after that I was instructed I smote upon my Thigh; I was ashamed, yea even confounded, because I did bear the reproach of my youth. (7) Pfal. 119.1, 8, 35,36. Bleffed are the undefiled in the way, who walk in the law of the Lord. I will keep thy statutes, O forfake -Make me to go in the paths of thy commandments, for therein me not utterly .do I delight. Incline my heart unto thy testimonies, and not to coverousnels. 21. 14. And when he would not be perswaded, we ceased, saying, The will of the Lord be done. (2) Mic. 6. 8. He hath shewed thee O man, what is good, and what doth the Lord require of thee butto do justly; and to love mercy, and to walk hum-bly with thy God. (a) Pfal. 100. 2. Serve the Lord with gladness; come before his presence with singing. Job 1.21. And [Job] said, Naked came I out of my mothers womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away, blessed be the name of the Lord. 2 Sam. 15.25, 26. And the King said unto Zadoc, Carry back the Ark of God into the City, if I shall find favour in the eyes of the Lord has will be in an account and they are both it, and his habitation. But the Lord, he will bring me again, and shew me both it, and his habitation. if he say thus, I have no delight in thee, behold, here I am, let him do to me as seemeth him good. (b) Isai. 38. 3. And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight, and Hezekiah wept fore. (c) Psal. 119. 4, 5. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes. (d) Rom. 12. 11. Not stockful in business, fervent in Spirit, service the Lord (c) Psal. 129. ving the Lord. (e) Pial. 119. 80. Let my heart be found in thy ftatutes, that I be not ashamed. (f) Pfal. 119.112. I have enclined my heart to perform thy statutes always even to the end. (g) Isai. 6.2, 3. Above it stood the Seraphims, each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cryed to another, and faid, Holy, holy, is the Lord of hosts; the whole earth is full of his glory. Plal. 103. 20, 21. Bleff the Lord ye his Angels that excel in strength, and do his commandments, hearkning unto the voice of his word. Bless ye the Lord all ye his hofts, ye ministers of his that do his pleasure. Mat. 18.10. Take heed ye despise not one of these little ones; for I say unto you, in heaven their Angels do always behold the face of my Father which is in heaven.

Q. What do we Pray for in the fourth Petition?

A. In the Fourth Petition, [which is, Give us this day our daily bread (h),] acknowledging that in Adam, and by our fin, we have forfeited our right to all the outward bleffings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them (i); and that

⁽b) Mar. 6. 11. (i) Gen. 2. 17. But of the tree of knowledge of good and evil,

that neither they of themselves are able to sustain us (k), nor we to merit (l), or by our own Industry to procure them (m), but prone to desire (n), get (o), and use them unlawfully (p); we pray for our selves and others, that both they and we, waiting upon the Providence of God from day to day in the use of lawful means, may, of his free gift, and as to his Fatherly Wisdom shall seem best, enjoy a competent portion of them (q), and have the same continued and blessed unto us in our Holy and comfortable use of them (r), and contentment

thou thalt not eat of it : for in the day thou eateft thereof thou fealt furely die. Gen. 3. 17. And unto Adam he faid, because thou haft hearkned unto the voice of thy wife, and hast eaten of the Tree, of the which I commanded thee, faying, thou thalt not cat of it; eursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Rom. 8. 20, 21, 22. For the Creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the Creature of it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole Creation groaneth and travelleth in pain together until now. Jer. 5. 25. Your iniquities have turned away these things, and your sins have withholden good things from you. Deut. 28. from V. 15. to the end. But it shall come to pass, if thou will not hearken unto the voice of the Lord thy God, to observe to do all his Commandments and statutes which I command thee this day, that all these eurses shall come upon thee and overtake thee. Cursed shall thou be in the City, and eursed in the sied, and eursed in thy basket, and in thy store, &c. to the end of the Chap. (k) Deut. 8.3. And he humbled thee, and suffered thee to hunger, and fed thee with Manna, which thou knewest not, neither did thy fathers know: that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. (1) Gen. 32. 10. I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed to thy servant, Oc. (m) Deut. 8. 17, 18. And thou say in thine heart, My power, and the might of mine hand hath gotten me this wealth; But thou shalt remember the Lord thy God; for it is he that givesh thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. (n) Jer. 6.13. For from the leaft of them, to the greatest, every one of them is given to coverousness, &c. Mar. 7.21, 22. For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thests, coverousness, wickedness, Ge.——(o) Hos. 12.7. He is a merchant, the balances of deceit are in his hand, he loveth to oppress. (p) Jam. 4. 3. Ye ask and receive not, because ye ask amis, that ye may consume it upon your lufts. (7) Gen. 43. 12, 13, 14. And take double money in your hand, and the money that was brought again in the mouth of the facks, peradventure it was an oversight. Take also your brother, and arise, go unto the man. And God Almighty give you merey before the man, that he may send, &c. ——Gén. 28. 20. And Jacob vowed a vow, saying, if God will be with me, and keep me in this way that I go, and will give me bread to eat and raiment to put on, &c. Eph. 4. 28. Let him that ftole fteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. 2 Thef. 3. 11, 12. For we hear that there are fome who walk among you diforderly, working not at all, but are busic-bodies. Now they that are such, we command and exhort by our Lord Jesus Christ, that with quierness they work, and ear their own bread. Phil. 4. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. (r) 1 Tim. 4. 3, 4, 5. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thankseiving of them which believe, and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sandlified by the word of

contentment in them (f); and be kept from all things that are contrary to our temporal support and comfort (t).

God, and prayer. (f) 1 Tim. 6. 6, 7, 8. But godliness with contentment is great gain. For we brought nothing into this world; and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. (t) Prov. 30. 8, 9. Remove from me vanity and lyes, give me neither poverty, nor riches: feed me with food convenient for me, Left I be full, and deny thee, and say, who is the Lord? and left I be poor, and steal, and take the name of my God in vain.

Q. What do we Pray for in the Fifth Petition?

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A. In the Fifth Petition [which is, Forgive us our Debts as we forgive our Debtors (u),] acknowledging that we and all others are guilty both of Original and actual Sin, and thereby become Debtors to the Justice of God, and that neither we, nor any other Creature can make the least satisfaction for that Debt (w); we pray for our selves and others, that God of his free Grace would, through the obedience and satisfaction of Christ apprehended and applyed by Faith, acquit us both from the guilt and punishment of Sin (x), accept us in his beloved (y), continue his favour and Grace to us (z), pardon our daily failings (a), and fill us with peace and joy in giving us dayly more and more assurance of forgiveness (b), which we are the rather imboldened to ask, and incouraged to expect when we have this Testimony in

(u) Mat. 6. 12. (w) Rom. 3. from V. 9. to 22. What then? are we better then they? no, in no wife; for we have before proved, both Jews and Gentiles, that they are all under fin; As it is written, There is none righteous, no not one. There is none that understandeth, none that seeketh after God. They are all gone out of the way, C'c. That every mouth may be stopped, and all the world may become guilty before God, &c .--Mat. 18. 24, 25. And when he had begun to reckon, one was brought unto him who owed him ten thousand talents. But forasmuch as he had not to pay, his Lord commanded him to be fold, and his wife, and his children, and all that he had, and payment to be made. Plal. 130. 3, 4. If those Lord foouldft mark iniquities, O Lord, who foall ft and ? But there is torgiveness with thee, that thou mayest be feared. (x) Rom. 3. 24, 25, 26. Being justified freely by his grace, through the redemption that is in Christ Jesus. Whom God hath set forth to be a propiriation, through faith in his b'ood, to declare his righteousnels for the remission of sins that are past, through the torbearance of God. To declare I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus. Heb. 9. 22. And almost all things are by the Law purged with blood, and without feedding of blood is no remiffion. (y) Eph. 1. 6, 7. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of fins, according to the riches of his grace. (2) 2 Pet. I. 2. Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord. (a) Hos. 14. 2. Take with you words, and turn to the Lord, fay unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Fer. 14.7. O Lord, though our iniquities testifie against us, do thou it for thy names fake; for our back-slidings are many, we have sinned against thee. (b) Rom. 15. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Plat. 51. 7, 8, 9, 10, 12. Purge me with hysop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou haft broken may rejoice. Hide thy face from my fins, and blot out all mine iniquities. Create in me a clean heart, O God, and our selves, that we from the heart forgive others their Offences (c).

renew a right spirit within me.—Restore unto me the joy of my salvation, and aphold me with thy tree Spirit. (c) Luke 11. 4. And forgive us our sins; for we also forgive every one that is indebted to us, Crc. Mat. 6. 14, 15. For if ye forgive men their trespasses, your heavenly Father will also forgeve you. But it ye torgive not men their trespasses, neither will your heavenly Father torgive your trespasses. Math. 18. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Q. What do we pray for in the fixth Petition?

A. In the fixth Petition, [which is, And lead us not into temptation, but deliver us from evil (d),] acknowledging that the most Wise; Righteous, and Gracious God, for divers Holy and Just Ends, may so order things, that we may be assaulted, toiled, and for a time led captive by temptations (e), that Satan (f), the World (g), and the sless are ready powerfully to draw us asside and insnare us (b), and that we, even after the pardon of our Sins, by reason of our Corruption (i), weakness and want of watchfulness (k), are not only subject to be tempted, and forward to expose our selves unto Temptations (l), but also of our selves unable and unwilling to resist them, to recover out of them and to improve them (m), and worthy to be lest under the

(d) Mat. 6. 13. (e) 2 Chron. 32. 31. Howbeit, in the bufiness of the Ambassadors of the Princes of Babylon who fent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart. (f) 1 Chron. 21. 1. And Satan flood up against Israel, and provoked David to number Israel. (g) Luke 21. 34. And take heed to your selves, left at any time your hearts be over-charged with firsteiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Mark 4. 19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entring in, cheak the word, and it becomes unfruitful. (b) James 1. 14. But every man is tempted, when he is drawn away of his own luft, and enticed. (i) Gal. 5.17. For the flesh lufteth against the Spirit, and the Spirit against the fiesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. (k) Mat. 26. 41. Watch and pray that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak. (1) Mat. 26.69,70,71,72. Now Peter fate without in the Palace, and a damfel came to him, faying, Thou also wast with Jesus of Galilee. But he denied before them all, faying, I know not what thou fayeft. And when he was gone into the porch, another maid saw him, and said to them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an eath, saying, I do not know the man. Gal. 2.11, 12, 13, 14. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did cat with the Gentiles; but when they were come, he withdrew and feparated himself, fearing them of the circumcision. And the other Jews dissembled likewife with him, infomuch that Barnabas alfo was carried away with their diffimulation. But when I faw that they walked not uprightly, according to the truth of the Golpel, I faid to Peter, &c. 2 Chron. 18. 3. And Abab king of Ifrael faid unto Jehoshaphar king of Judah, wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou are, and my people as thy people, and we will be with thee in the war. Compared with 2 Chron. 19. 2. And Jehu the fon of Hanani the Seer, went out to meet him, and faid to king Jehofbaphat, fooulaft thou help the ungodly, and leve them that bate the Lord? therefore is wrath upon thee before the Lord. (m) Rom. 7. 23, 24. But I fee another law in my members, warring against the law of my mind,

power of them (n), we pray that God would so over-rule the World, and all in it (0), subdue the flesh (p), and referain Satan (q), order all things (r), bestow and bless all means of Grace (f), and quicken us to watchfulness in the use of them, that we and all his People may by his Providence be kept from being tempted to Sin(t), or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of Temptation (u), or, when fallen.

and bringing me into captivity to the law of fin that is in my members. O wretched man that I am, who fall deliver me from this body of death? I Chron. 21. 1, 2, 3, 4. · And Saran stood up against Ifrael, and provoked David to number Ifrael. And David faid to Joab, and the rulers of the people, Go number Ifrael from Beersbeba to Dan, &c. And Joab answered, The Lord make his people an hundred times so many more as they be; but my lord the King, are they not my lords servants? why then doth my lord require this thing? why will be be a cause of trespass to Israel? Nevertheless the Kings word prevailed against Joab; wherefore Joab departed, and went, Oc. 2 Chron. 16. 7, 8, 9, 10. And at that time Hanani the feer came to Afa King of Judah, and said to him, because thou hast rested on the King of Syria, and not relied on the Lord thy God, therefore is the host of the King of Syria escaped out of thine hand. Were not the Ethiopians and Lubims a huge host? Co. and yet because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run too and fro, throughout the earth, to flew himself strong in the behalf of them, whose heart is perfect towards him: herein thou hast done foolishly, therefore from henceforth thou shalt have wars. Then Afa was wroth with the feer, and put him into a prison house; for he was in a rage with him because of this thing, and As oppressed some of the people the same time. (n) Psal. 81. 11, 12. But my people would not hearken unto my voice, and Israel would have none of me. So I gave them up unto their hearts lust, and they walked in their own councils. (e) John 17. 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. (p) Psal. 51. 10. Create in me a clean heart, O God, and renew a right spirit within me. Psal. 199. 133. Order my steps in thy word, and let not any iniquity have dominion over me. (q) 2 Cor. 12. 7, 8. And left I should be exalted above measure, through the abundance of revelations, there was given to me a thorn in the stells, the mellenger of Satan to instead me. left I should be was given to me a thorn in the flesh, thomessenger of Satan to buffet me, lest I should be exalted above measure. For this thing I befought the Lord thrice that it might depart from me. (r) 1 Cor. 10. 12, 13. Wherefore let him that thinks he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not fuffer you to be tempted above what yo are able, but will with the temptation also make a way to escape, that ye may be able to bear it, (f) Heb. 13. 20, 21. Now the God of peace, that brought again from the dead, our Lord Jesus Christ that great shepherd of the sheep, through the blood of the everlafting covenant. Make you perfest in every good work, to do his will, working in you that which is well-pleasing in his fight, through Jesus Christ, Ce. (t) Mat. 26. 21. Watch and pray, that ye onter not into temptation, &c. Pfal. 13. 9. Keep back thy fervant also from presumptions sins; let not them have dominion over me, then shall I be upright, and innocent from the great transgression. (u) Eph. 3. 14, 15, 16, 17. For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole samily of heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthed with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye being rooted, &c. 1 Thef. 3. 13. To the end he may establish your bearts unblameable in holinefs before God, even our Father at the coming of our Lord Jesus Christ with all his faints. Jude V. 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding len, raised again and recovered out of it (x), and have a fanctified use and improvement thereof (x); that our Sanctification and Salvation may be perfected (y), Satan trodden under our feet (x), and we fully freed from Sin, Temptation, and all evil for ever (a).

joy. (w) Pfalm 51. 12. Restore unto me the joy of thy salvation, and uphold me with thy tree spirit. (x) 1 Pet. 5. 8, 9, 10. Be sober, be visitant, because your adversary the Devil as a roaring Lion walketh about seeking whom he may devour. Whom resset sit in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all peace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stabilsh, strengthen, settle you. (y) 2 Cor. 13. 7, 9. Now I pray to God that ye do no evil, nor that we should appear approved, but that ye should do that which is honest, though we be as reproduces. For we are glad when we are weak, and ye are strong; this also we wish, even your perfection. (z) Rom. 16. 20. And the God of peace shall bruise Satan under your feet shortly, &c. Zeeb. 3. 2. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand pluckt out of the sire? Luke 22. 31, 32. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, Ce. (a) John 17. 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Thess. 5. 23. And the very God of peace santisse you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Festa Christ.

Q. What doth the Conclusion of the Lords Prayer teach us?

A. The Conclusion of the Lords Prayer [which is, For thine is the Kingdom, the Power and the Glory, for ever, Amen (b), I teacheth us to enforce our Petitions with Arguments (c), which are to be taken not from any worthiness in our selves, or in any other creature, but from God (d); and with our Prayers to join Praises (e), ascribing to God alone Eternal Soveraignty, Omnipotency, and Glorious Excellency (f); in regard whereof, as he is able and willing to help

us (4), so we by Faith are imboldned to plead with him that he would (b), and quietly to rely upon him that he will fulfil our requests (i), and to testifie this our desire and assurance, we say, Amen (k).

Nn TO

RIGHT HONOURABLE,
THE
LORDS and COMMONS

Assembled in

PARLIAMENT:

The Humble Advice of the

ASSEMBLY of DIVINES,

Sitting at

WESTMINSTER:

Concerning

A SHORTER CATECHISM.

Quest. What is the chief end of Man?

Anf. Man's chief end is to glorifie God (a), and to enjoy him for ever (b).

(a) I Cor. 10. 31. Whether therefore ye cat or drink, or whatloever ye do, do all to the glory of God. Rom. 11. 36. For of Him, and through Him, and to Him are all things, to whom be glory for ever, Amen. (b) Pfalm 73. 25, 26, 27, 28. Whom have I in heaven but thee? there is none upon earth that I define hefides thee. My flesh and my heart faileth, but God is the strength of my heart and pertion for ever. For lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But is is good for me to araw near to God: I have put my trust in the Lord God, that I may declare all thy works.

Q. What rule hath God given to direct us how we may glorific and enjoy him?

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A. The word of God which is contained in the Scriptures

of the Old and New Testament (c), is the only rule to direct us how we may glorifie and injoy him (d).

(c) 2 Tim. 3. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Eph. 2. 20. And are built upon the foundation of the Apostles and Prophets, Fesius Christ himself being the chief Corner stone. (d) 1 John 1. 3. That which we have seen and heard, declare we unto you, that ye also may have fellows with us, and truly our fellowship is with the Father, and with his son Jesus Christ. And these things write we unto you, that your joy may be full.

Q What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man (e).

(e) 2 Tim. 1. 13. Hold fast the form of found Words which thou hast heard of me, in faith, and love, which is in Christ Fests. 2 Tim. 3. 16. Vide supra.

Q. What is God?

A. God is a Spirit (f), Infinite (g), Eternal (h), and Unchangeable (i), in his Being (k), Wildom (l), Power (m), Holinets (n), Justice, Goodness and Truth (o).

(f) John 4. 24. God is a Spirit, and they that worthip him, must worthip him in Spirit and in Truth. (g) Job 11 7. Canft thou by fearthing find out God? canft thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than bell, what canst thou know? The measure thereof is longer than the earth, and broader than the fea. (h) Plal. 90.2. Before the mountains were brought forth, or ever thou hadft formed the earth or the world, even from everlafting to everlasting thou art God. (i) James 1. 17. Every good and perfect gift is from 2bove, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning. (k) Exed. 3. 14. And God said unto Moles, I am that I am, and he faid, thus shalt thou say unto the children of Israel, I AM hath I'nt me unto you. (1) Pfal. 147. 5. Great is our Lord, and of great power, his understanding is infinite. (m) Rev. 4. 8. And the four beafts had each of them fix wings about him, and they were full of eyes within, and they rest not day and night, faying, Holy, holy, holy Lord God Almighty; which was, and is, and is to come. In Rev. 15. 5. Who shall not fear thee, O Lord, and glorifie thy Name? for those only are holy, for all nations shall come and worship before thee, for thy judgments are made manifest, (o) Exod. 34. 6. And the Lord passed before him and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the child, and upon the childrens children, unto the third and fourth generation.

Q. Are there more Gods than one?

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A. There is but one only, the living and true God (p).

(p) Deut. 6. 4. Hear O Israel, the Lord our God is one Lord. Fer. 10. 10. But the Lord is the true God, he is the living God, and an everlasting King: at his breath the earth shall tremble, and the nations shall not be able to abide his indignation.

Q. How many Perfons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, and the same in substance, equal in power and glory (q).

(9) I John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Gooft, and these three are one. Mat. 28. 29. Go ye therefore N n 2

and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Hely Ghost.

Q. What are the decrees of God?

A. The decrees of God, are his eternal purpose according to the counsel of his Will, whereby for his own glory, he hath fore-ordained whatever comes to pass (r).

(r) Eph. 1. 4. According as he hath chosen us in him before the foundations of the world, that we should be hely and without blame before him in love. In whom also we obtained an Inhetitance, being predestinated according to the purpose of him who worketh all things after the purpose of his own will. Rom. 9. 22. What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering, the vessels of wrath sitted to destruction. And that he might make known the riches of his glory, on the vessels of mercy, which he had afore prepared unto glory.

Q. How doth God execute his decrees?

A. God executeth his decrees in the works of Creation and Providence.

Q. What is the work of Creation?

- A. The work of Creation is Gods making all things of nothing, by the Word of his Power, in the space of fix days, and all very Good (1).
- (f) Gen. 1. throughout. Heb. 11.3. Through Faith we understand that the worlds were framed by the Word of God, so that things which were feen were made of things that do appear.

Q. How did God create man?

- A. God created man male and female after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures (t).
- (t) Gen. 1. 26. And God said, let us make man in our own image, after out likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepels upon the earth. So God created man in his own image, in the image of God created he him, male and semale created he them. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth and subdue is, and have dominion over the sish of the sea, and over the soul of the air, and over every living thing that creepeth upon the earth. Cel. 3. 10. And have put on the new man, which is renewed in knowledge after the image of him that created him. Eph. 4. 24. And that ye put on that new man, which after God is created in righteousness and true holiness.

Q. What are Gods works of Providence?

- A. Gods works of Providence are his most holy (u), wise (w), and powerful preserving (x), and governing all his creatures, and all their actions (y).
- (w) Pfal. 145. 17. The Lord is rightcous in all his ways, and hely in all his works.

 (w) Pfal. 104. 24. O Lord how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches. If al. 28. 29. This also cometh from the Lord of hosts which is wonderful in counsel and excellent in working. (x) Hib. 13. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our fins, sat down on the right hand of the Majesty on high. (3) Pfal. 103. 19. The Lord hath prepared his throne in the heaven, his kingdom ruleth ever all. Mat. 20. 29. Are not two sparrows sold for a farthing, and one of them shall not fall to

the ground without your Father? But the very hairs of your head are all numbred. Feat ye not therefore, ye are of more value than many sparrows.

Q. What special att of Providence did God exercise towards

man in the estate wherein he was created?

A. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon pain of death (z).

(z) Gal. 3. 12. And the law is not of faith, but the man that doth them, shall live in them. Gen. 2.17. But of the tree of knowledge of good and evil thou shall not

eat of it, for in the day thou eatest thereof thou falt furely die.

Q. Did our first Parents continue in the state wherein they were created?

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God (a).

(a) Gen. 3. 6, 7, 8, 13. And when the woman faw that the tree was good for food, and that it was pleafant to the eyes, and a tree to be defired to make one wife; the took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat. And the eyes of them both were opened; and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. And the Lord God said unto the woman, what is this that thou hast done? and the woman said, the Serpent beguiled me, and I did eat. Ec-

elef. 7. 29. Lo this only have I found, that God hath made man upright, but they have fought out many inventions.

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Q. What is fin?

A. Sin is any want of conformity unto, or transgression of the Law of God (b).

(b) 1 John 3. 4. Whosoever committeeth sin transgresseth also the law, for sin is the transgression of the law.

Q. What was the fin whereby our first Parents fell from the

estate, wherein they were created?

- A. The fin whereby our first Parents fell from the state, wherein they were created, was their eating the forbidden fruit (c).
- (c) Gen. 3.6. Vide supra. The woman which thou gavest to be with me, she gave me of the tree, and I did eat.

Q. Did all mankind fall in Adams first transgression?

- A. The Covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transcression (d).
- (d) Gen. 2. 16. And the Lord God commanded the man, Jaying, of every tree of the garden thou mayelf treely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die. Kom. 5 12. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned. 3 Cor. 15. 21.

For fince by man came death, by man also came the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive.

Q. Into what estate did the fall bring Mankind?

A. The fall brought mankind into an estate of fin and misery (e).

(e) Rom. 5.12. Wherefore as by one man fin entred into the world, and death by fin, and so death passed upon all men, for that all have sinned.

Q. Wherein consists the sinfulness of that estate whereinto

man fell?

- A. The finfulness of that estate whereinto man fell, confiits in the guilt of Adams first sin, the want of Original righteoutness, and the corruption of his whole nature, which is commonly called Original sin, together with all actual transgressions which proceed from it (f).
- (f) Rom. 5. 10. to the 20. Eph. 2. 1. And you hath he quickned who were dead intrespasses and sins. Wherein in times past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disphedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, suffilling the desires of the slesh, and of the mind, and were by nature children of wrath even as others. James 1. 14. But every man is tempted when he is drawn away of his own lust, and enriced. Then when lust hath conceived it brings forth sin, and sin when it is similared bringeth forth death. Mar. 15. 19. For our of the heart proceed evil thoughts, murders, adulteries, fornications, these, false witness, bissphemies.

Q. What is the mifery of that estate whereinto man fell?

- A. All mankind by their fall lost communion with God (3), are under his wrath and curse (b), and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever (i).
- (f) Gen. 3. 8. Adam and his wite hid themselves from the presence of the Lord God amongst the trees of the garden. And he said, I heard thy voice in the garden, and I was asraid, because I was naked, and I hid my self. So he drove out the man, and he placed at the east of the garden of Eden, Cherubinus, and a staming sword, which turned every way to keep the way of the tree of life. (h) Eph. 2. 2, 3.— And by nature the children of wrath, even as others. Gal. 3. 10. For as many as are of the works of the Law are under the curse, for it is written, Cursed is every one which continueth not in all things which are written in the law to do them. (i) Lam. 3. 39. Wherefore doth the living man complain? a man for the punishment of his sins. Rom. 6. 23. For the wages of sin is death, but the gift of God is cernal life, through Jesus Christ our Lord. Mat. 25. 41. Then shall he say to them on the left hand, Depare from me ye cursed into everlasting sire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the rightcous into life eternal.

Q. Did God leave all mankind to perish in the state of sin

and mifery ?

- A. God having out of his meer good pleasure from all eternity, elected some to everlasting life (k), did enter into a covenant of grace, to deliver them out of the estate of fin and misery, and to bring them into an estate of Salvation by a Redeemer (1).
- (k) Eph. 4. According as he hath chosen us in him before the foundation of the world, that we should be hely and without blame before him in love. (1) Rom. 3. 21.

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But now the righteensness of God without the law is manifested, being witnessed by the law and the Prophets. Even the righteenshess of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference. Gal. 3. 21. Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe.

Q. Who is the Redcemer of Gods Eled?

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A. The only Redeemer of Gods Elect, is the Lord Jesus Christ (m), who being the eternal Son of God, became man (n), and so was, and continueth to be God and man in two distinct Natures, and one Person for ever (o).

(m) 1 Tim. 2. 5. For there is one God and one Mediator between God and man, the man Civist Jesus, who gave himself a ranson for all, to be testified in due time. (n) 1 John 1. 14. And the word was made sless, and dwelz among us, and we beheld his glory, the glory as of the only begotten of the Father, fill of grace and truth. Gal. 4.4. But when the fulnels of the time was come, God sent forth his Son made of a woman, made under the law. (o) Rom. 9. 5. Whose are the Fathers, and of whom as concerning the sless not came, who is over all, God blossed for ever. Luke 1.35. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee, shall be called, The Son of God. Col. 2. 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 7. 2.4, 25. But this man because he continueth ever, hath an unchangeable Priesthood. Wherefore he is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.

Q. How did Christ being the Son of God become man?

A. Christ the Son of God became man, by taking to himfelf a true body (p), and a reasonable soul (q), being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her (r), yet without sin (f).

(p) Heb. 2. 14. For as much then as the children are partakers of fielh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil. For verily he took not on him the nature of Angels, but he took on him the seed of Abraham. Heb. 10. 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. (q) Mat. 26. 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry you here and watch with me. (r) Luke 1. 31. Behold, thou shalt conceive in thy womb, and bring forth a Som, and shalt call his name Fosts. vide supra. And he spake out with a lond voice and said, Blessed art thou among women, and biessed is the fruit of thy womb. Gal. 4. 4. vide supra. (f) Heb. 4. 15. For we have not an High Priess which cannot be touched with a feeling of our infirmities, but was in all points tempted as we are, yet without sin. Heb. 7. 26. For such an High Priess became us, who is holy, hatmales, undesiled, separate from sinners, and made higher than the heavens.

Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer, executeth the Offices of a Propher, of a Priest, and of a King, both in his estate of humiliation and exaltation (t).

(1) Als 3. 22. For Moses truly said unto the Fathers, A Prophet shall the Lord year God raise up unto you of your brethren, like unto me, him thall you hear in all things whatsoever he shall say unto you. Heb. 12. 25. See that ye resule not him that speaketh, for if they escaped not who resuled him that spake on earth, much more shall not we escape, if we turn away from him shat speaketh from heaven.

Compared

Compared with 2 Cor. 13. 3. Since we feek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. Heb. 5. 5. So also Christ glorified not himself to be made an High Priest, but he that said unto him, thou are my Son to day have I begotten thee, As he saith also in another place, thou are a Priest for ever after the order of Melchizedek. Who in the days of his slesh, when he had aftered up prayers and supplications with strong crying and tears unto him who is able to save him from death, and was heard in that he teared. Psilm 2. 6. Yet have I set my King upon my holy hill of Sion. Isai. 9. 6. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called. Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government, and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and suffice, from henceforth even for ever, the zeal of the Lord of hosts will perform this. Mat. 21. 5. Tell ye the daughter of Zion, behold thy King cometh unto thee, meek and sitting upon an ass and a colt the soal of an ass. Psalm 2. 8. Ask of me, and I will give thee the Heathen for thine inheritance, and the utermost parts of the earth for thy possession, thou shalt break them with a red of iron, thou shalt dash them in pieces like a Potters vessel. Be wise now therefore, O ye Kings, be instructed ye judges of the earth. Serve the Lord with lear, and rejoice with trembling.

Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet, in revealing to us by his word and Spirit the will of God for our falvation (u).

(1) John 1. 18. No man hath seen God at any time, the only begotten Son which is in the bosom of the Pather, be hath declared him. 1 Pet. 1. 10. Of which salvation the Prophets have enquired, and searched diligently, who prophesed of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signisse, when it restified before-hand the sufterings of Christ, and the glory which should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, which things the Angels desire to look into. John 15. 15. Henceforth I call you not servants, for the servant knoweth not what his Lord doth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you. John 20. 31. These things are written, that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name.

Q. How doth Chrift execute the office of a Prieft?

A. Christ executeth the office of a Priest in his once offering up of himself a facrifice to satisfie divine Suttice (w), and reconcile us to God (x), and in making continual intercession for us (y).

(w) Heb. 9. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God. So Christ was once offered to bear the fins of many, and unto them that look for him shall be appear the second time without fin unto saivation. (x) Heb. 2. 17. In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Prick in things pertaining to God, to make reconciliation for the sins of the people. (7) Heb. 7. 24. But this man because he continueth ever hath an unchangeable Prickhood. Wherefore, he is able to save to the uttermost those that come to God by him, seeing he ever liveth to make intercession for them.

Q. How doch Christ execute the office of a King?

A. Christ executeth the office of a King, in subduing us to himself (z), in ruling (a), and condescending to us (b), and restraining and conquering all his and our enemies (c).

(a) Alls 15. 14. Simeon hath declared how God at the fift did visit the Gentiles, to take out of them a peo le for his name. And to this agree the words of the Prophet, as is it written. After this I will return and build again the tabernacio of David, which is falled down, and I will build again the ruins thereof and I will fet it up. (a) If as. 33, 22. The Lord is our Judge, the Lord is our Law-greer, the Lord is our King, he will fave us. (b) If as. 32. 1. Behold a King thall reign in Lightcouncis, and Princes thall rule in judgment. And a man fault be us an hiding place from the wind, and a covert from the tempett, as rivers of waters in a dry place, as the shadow of a rock in a weary land. (c) I Gov. 15, 25. For he must reign, till be hath put all enemies under his feet. Pfalm 110. throughout

Q. Wherein did Christs humtliation confift?

A. Christs humiliation confished in his being born, and that in a low condition (d), made under the law (e), undergoing the miseries of this life (f), the wrath of God (g), and the cursed death of the cross (b), in being buried (i), and continuing under the power of death for a time (k).

(d) Luke 2. 7. And she brought forth her first-born Sost and wrapped him in swalling-cloths, and said him in a manger, because there was no room for them in the Inn. (e) Gal. 4. 4. But when the fulness of time was come, God sent torth his Son made of a woman, made under the law. (f) Heb. 12. 2. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of simmers against himself sleast ye be wearied and saint in your minds. Is is 32. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no torm nor combiness, and when we shall see him there is no beauty that we should desire him. He is despised and rejested of men, a man of serrows, and acquainted with griefs, and we hid as it were our faces from him, he was despised and we esteemed him not (g) Luke 22. 44. And heing in an agony he prayed more earnessly, and his sweat was as it were great drops of blood talling down to the ground. Mas. 27. 46. And about the ninth hour Jesus cried with a loud voice, saying, ELI, ELI, LAMA SABACTHANI: that is to say, My God, my God, why hast thou for she me s (h) Phil. 2. 3. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (i) t Cor. 15. 4. And that he was buried, and that he rose again the third day according to the Scriptures. (k) Mas. 2. 40. As Jonas was three days and three nights in the heart of the earth. Als 2. 24, 15, 26, 27, 31. Whom God hash raised having loofed the pains of death, because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my selfs think holy One to see corruption. He seeing this before spake of the efurcation of Ch

Q. Wherein consisteth Christs Exaltation?

A. Christs exaltation consisteth in his rising again from the dead on the third day (1), in ascending up into heaven

(1) I Cor. 15. 4. And that he was buried, and that he rofe again the third day according

ven (m), in fitting at the right hand of God the Father (m), and in coming to judge the world at the last day (o).

tording to the Scripture. (m) Mark 16. 19. So then after the Lord had spoken to them, be was received up into heaven, and sate on the right hand of God. (n) Eph. 1, 20. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. (e) Ats 1.11. Which also taid, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven. Ch. 17. V. 31. He hath appointed a day, in the which he shall judge the world in righteensness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us (p), by his Holy Spirit (q).

(p) John 1. 11, 12. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the fons of God, even to them that believe on his Name. (9) Tit. 3. 5, 6. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the hely Ghost. Which he shed on us abundantly, through Jesus Christ our Saviour.

Q. How doth the Spirit apply to us the Redemption purcha-

fed by Christ?

A. The Spirit appliesh to us the Redemption purchased by Christ, by working Faith in us (r), and thereby uniting us to Christ in our effectual Calling (f).

(r) Eph. 1.13, 14. In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation; in whom also after that ye believed, ye were fealed with that holy Spirit of Promise. Which is an earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory. John 6.37, 39. All the Father giveth me shall come unto me, and him that cometh to me, I will in no wise cast out. And this is the Fathers will which hat fent me, that of all which he harb given, I should lose nothing, but should raise it again at the last day. Eph. 2.8. By grace ye are saved through saith, and that not of your selves, it is the gift of God. (f) Eph. 3.17. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. 1 Cor. 1.9. God is saithful by whom ye were called unto the sellewship of his Son Jesus Christ our Lord.

Q. What is effectual Calling ?

A. Effectual calling is the work of Gods Spirit (t), whereby, convincing us of our Sin and Mifery (u), inlightning our Minds in the knowledge of Christ (w), and renewing

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(1) 2 Tim. 1. 9. Who hath faved us and called us with an holy calling not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. 2 Thes. 2. 13, 14. But we are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through Santisseation of the Spirit and belief of the truth. Whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. (u) Als. 2. 37. Now when they heard this they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, men and brethren what shall we do. (w) Acts 26. 13. To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive

our Wills (x), he doth perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel (y).

ceive forgiveness of fins and inheritance among them which are sanctified by faith shat is in me. (x) Exik. 36. 26, 27. A new heart also will I give you, and a new Spirk will I put within you, and I will take a way the stony heart out of your slesh, and I will give you an heart of slesh. And I will put my Spirk within you, and cause you to walk in my staintes, and ye shall keep my judgments and do them.

(y) John 6. 44, 45. No man can come unto me except the Father which hath sent me draw him, and I will raise him up at the last day. As it is written in the Prophets, and they shall be all taught of God, every man therefore that bath heard and hath learned of the Father cometh unto me. Phil. 2. 13. For it is God that worketh in you, both to will and to do of his good pleasure.

Q. What benefits do they that are Effectually Called partake

of in this life?

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A. They that are Effectually Called do in this Life partake of Justification (z), Adoption (z), Sanctification, and the several benefits which in this Life do either accompany

or flow from them (b).

(2) Rom. 8. 30. Moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he sustified, them he also glorified.

(a) Eph. 1. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. (b) 1 Cor. 1. 30. Of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and santification.

Q. What is Justification?

A. Justification is an act of Gods free Grace wherein he pardoneth all our Sins (c), and accepteth us as righteous in his fight (d), only for the righteousness of Christ impu-

ted to us (e), and received by Faith alone (f)

(c) Rom. 3. 24, 25. Being justified freely by his grace, through the redemption that is in Jesus Christ. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteouthels for the remission of sim that are part, through the forbearance of God. Rom. 4. 6. Even as David also describes the bleffedness of the man unto whom God imputeth righteoulness without works, say. ing, bleffed are they whose iniquities are forgiven, and whose sins are covered. Bleffed is the man to whom the Lord will not impute sin. (d) 2 Cor. 5. 19. To wit that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation. For he hath made him to be fin for us, who knew no fin; that we might be made the righteoufness of (e) Rom. 5. 17. For if by one mans offence, death reigned, by one God in him. much more they which receive abundance of grace and of the gift of righteoufnell, shall reign in life by one Jesus Christ. Therefore, as by the offence of one, judgment came upon men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. As by one mans disobedience many were made finners: so by the obedience of one shall many be made righteous. (f) Gal. 2. 16. Knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be jusrifled by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. Phil. 3. 9. And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faish.

Q. What is Adoption?

A. Adoption is an Act of Gods free Grace (g), whereby

(g) 4 John 3. 1. Behold what manner of leve the Fasher hath bestowed upon us, that

the Privileges of the Sons of God (b).

we fooded be called the four of God, therefore the world knoweth us not, because it knew him not. (ii) John 1. 12. As many as received him, so them gave he power to become the fons of God, even to them that believe on his name. Rom. 8. 17. And if shildren, then heirs, heirs of God, and joint heirs with Christ, if so be we saffer with him, that we may be also glorified together.

Q. What is Sandification?

A. Sanctification is the work of Gods free Grace (i), whereby we are renewed in the whole Man after the image of God (k), and are enabled more and more to die unto Sin, and live unto righteoulness (1).

(i) 2 The f. 2; 23. God hath from the beginning chosen you to salvation through fantification of the Spirit and the belief of the truth. (k) Eph. 4. 23. And he renewed in the Spirit of your mind. And that ye pur on that new man which after God is created in righteoissues and true holisoss. (b) Rom. 6. 4. Therefore we are buried with him by haprism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the fless, but after the Spirit.

Q. What are the benefits which in this Life do accompany or

flow from Justification, Adoption, and Sandification?

A. The benefits which in this Life do accompany or flow from Julification, Adoption and Sandification, are affurance of Gods Love, Peace of Conscience (m), joy in the Holy Ghost (n), encrease of Grace (o), and perseverance therein to the end (p).

(m) Rom. 5. 1. Therefore being juffifed by laith, we have peace with God through our Lord Jesus Christ. By whom also we have accels by faith into this grace wherein we stand, and rejoyce in hope of the giery of Cod. And hope maketh not assumed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (n) Rom. 14. 17. For the kingdom of God is not meat and drink: but righteousness and peace, and joy in the Holy Ghost. (o) Prov. 4. 18. The path of the just, is as the sining light, that shinesh more and more unto the perfect day. (p) I John 5. 13. These things have I written unto you that believe on the name of the Son of God, that you may know that ye have evernal life, and that yo may believe on the name of the Son of God. 1 Per. 1. 5. Who are kept by the power of God, through saith unto salvation, ready to be revealed in the last times.

Q. What benefits do believers receive from Christ at death?

A The Souls of believers are at their death made perfect
in holinels (q), and do immediately pass into Glory (r),
and

(9) Heb. 12. 23. To the general affembly and Church of the first-horn which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. (r) 2 Cer. 5. 1. For we know that if our earthly houses of this Tabernacle were deflowed, we have a building of God, an house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are consident I say, and willing, rather to be absent from the body, and to be present with the Lord. Phil. 23. For I am in a strait betwint two, having a defire to depart, and to be with Civil.

and their bodies being still united to Christ (f), do rest in their Graves (t), till the Resurrection (u).

Christ, which is far better. Luke 23. 43. And Jesus said unto him, verily, I say unto thee, to day shalt thou be withme in Paradise. (1) I Thes. 4. 14. For it we believe that Jesus dyed and rose gain, even so them also which sleep in Jesus, will God bring with him. (1) Isai. 37. 2. He shall enter into peace, they shalt rest their beds, each one walking in uprightness. (u) Joh 19. 26. And though after my skin, worms destroy this body, yet in my sless shall see God. Whom I shall fee far my self, and mine eyes shall behold, and not another, though my reins be consumed within me.

Q. What benefits do believers receive from Christ at the Resur-

A. At the Resurrection, believers being raised up in Glory (w), shall be openly acknowledged, and acquitted in the Day of Judgment (x), and made perfectly blessed in sull en-

joying of Ged (y), to all Eternity (z).

- (w) I Cor. 15. 43. It is sown in dishonour, is is raised in glory, it is sown in weakness, it is raised in power. (x) Mat. 25. 23. His Lord said unto him, well dane, thou good and faithful servans thou hast been saithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. Mat. 10. 32. Whosoever shall confess me before men, him will I confess also before my father which in heaven. (y) I John 3.2. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. I Cor. 13. 12. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as I am also known. (k) I Thes. 4. 17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we be ever with the Lord. Wherefore comfort one another with these words.
 - Q. What is the duty which God requireth of Man?

 A. The duty which God requireth of Man, is obedience to his revealed Will (a).
- (a) Mic. 6. 8. He hath shewed thee, O man what is good, and what doth the Lord require of thee, but to do justey, and to tow mere), and to walk humbly with thy God. I Sam. 15. 22. And Samuel said, hath the Lord as great delight in burnt-offering and sacrifices as in obeying the voice of the Lord, Behold, to they is bester than sacrifice, and to hearken than the fat of rams.

Q. What did God at first reveal to Man for the rule of his obedience?

A. The Rule which God at first revealed to Man for his obedience, was the Moral Law (b),

(b) Rom. 2. 14. For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves. Which show the work of the Law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing or the excusing one another. Rom. 10. 5. For Moses describeth the righteouspels which is of the law, that the man which doth these things shall live by them.

Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the Ten Commandments (c).

(c) Deut. 10. 4. And he wrote on the Tables according to the first writing, the Ten Commandments which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly, and the Lord gave them unto me. Mar. 19-17.

And he faid unro him, why callest thou me good, there is none good but one, that is God, but if thou wilt enter into life, keep the Commandments.

Q. What is the sum of the Ten Commandments?

A. The sum of the Ten Commandments is, To love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind; and our Neighbour as our felves (d).

(d) Mat. 22. 37, 38, 39. Jefus faid unto him, thou fhalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy mind. This is the first and great Commandment. And the lecond is like unto it, Thou shalt love thy neighbour as thy felf. On thefe two Commandments hang all the law and the Prophets.

Q. What is the Preface to the Ten Commandments?

M. The Preface to the Ten Commandments is in these Words [I am the Lord thy God which have brought thee out of the Land of Egypt, out of the House of bondage (e)].

(e) Exod. 20. 2.

Q. What doth the Preface to the Ten Commandments teach us? A. The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his Commandments (f).

(f) Luke 1.74. That he would grant unto us that we being delivered out of the bands of our enemier, might ferve him without fear. In holinels and righteoulnels before him all the days of our lives. 1 Per. 1. 15. But as he that hath called you, is holy, fo be Je holy in all manner of conversation. Because it is written, be ye holy for I am holy, And if you call on the father, who without respect of persons sudgeth according to every mans work, pass the time of your sojourning here in fear. For as much as ye know shat ye were not redeemed with corruptible things as filver and gold from your vain conversation, received by tradition from your fathers. But with the precious blood of Christ, as of a lamb without blemish, and without spot.

Q. Which is the first Commandment?

A. The first Commandment is Thou shalt have no other Gods before Me (g),

(g) Exod. 20. 3.

Q. What is required in the First Commandment?

A. The First Commandment requireth us to know, and acknowledge God to be the only true God, and our God (b), and to Worship and glorifie him accordingly (i).

(b) I Chron. 28. 9. And thou Solomon my fon know then the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou feck him he will be found of thee, but if thou forlake him, he will cast thee off for ever. Deut. 26. 17. Thou haft avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his Commandments, and his judgments, and to hearken unto his voice. (i) Mat. 4. 10. Then faith Jesus unto him, Get thee hence Satan, for it is written, thou Shale worship the Lord thy God and him only shalt thou serve. Pfal. 29. 2. Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holinels.

Q. What is forbidden in the first Commandment?

A. The first Commandment forbidderh the denying (k), or not worshipping and glorifying the true God, as God (l), and our God (m), and the giving that Worship and Glory to any other which is due to him alone (n).

(k) Plal. 14. 1. The fool bath faid in his heart there is no God, they are corrupt, they have done abominable works, there is none that doth good. (1) Rom. 1. 21. Because that when they knew God, they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their soolish heart was darkned. (m) Psalm \$1. 10. I am the Lord thy God which brought thee out of the land of Egypt, open thy mouth wide and I will fill it. But my people would not bearken to my voice, and Israel would none of me. (n) Rom. 1. 25. Who changed the truth of God into a lye, and wershipped and sevent the creatures more than the Creature, who is blessed for ever, Amen. For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature.

Q. What are we especially taught by these words [before me]

in the first Commandment ?

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A. These words before me, in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with the Sin of having any other God (a).

(e) Exek. 8. 5. to the end. Pfalm 44. 20, 21. But if we have forgotten the name of our God, or stretched out our bands to a strange God, Shall not God search this out ? for he knoweth the secrets of the heart.

Q. Which is the second Commandment?

- A. The second Commandment is, [Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth; thou shalt not bow down thy self to them nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children, unto the third and sourth Generation, of them that hate me; and shewing Mercy unto Thousands of them that Love me, and keep my Commandments (p).
- (p) Exed. 20. 4, 5, 6.

Q. What is required in the second Commandment?

- A. The fecond Commandment requireth, the receiving, observing, and keeping pure and entire, all such Religious Worship and Ordinances as God hath appointed in his Word (q).
- (9) Deut. 32. 46. And he faid unto them, Set your hearts unto all the words which I testifie among you this day, which ye shall command your children to observe to do all the words of this law. Mat. 28. 20. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always unto the end of the world. Att 2. 42. And they consinued stedfassly in the Apostes dostrine, and sellowship, and in breaking of bread, and in prayers.

Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping

of God by Images (r), or any other way, not appointed in his Word (f).

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Q. What are the Reasons annexed to the second Command ..

A. The Reasons annexed to the second Commandment, are, God's soveraignty over us (t), his property in us (u), and his zeal he harh to his own Worship (w).

(e) Psalm 95. 2, 3, 6. Let us come before his presence with thanksgiving, and make a joyhul noise unto him with Psalms. For the Lord is a great God, and a great King above all Gods. O come let us worthip and bow down, set us kneel before the Lord our Maker. (n) Psalm 45. 11. So shall the King greatly desure thy beauty, for he is thy Lord, and worship thou him. (w) Exod. 34. 13, 14. But ye shall destroy their altars, break their images, and cut down their groves. For those that worship we other God, for the Lord whese name is scalous, is a jealous God.

Q. Which is the third Commandment ?

A. The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him Guiltless, that taketh his Name in vain (x).

(x) Exod. 20, 7.

Q What is required in the Third Commandwent?

d. The Third Commandment requireth the Holy and reverend use of God's Names (y), Titles (z), Attributes (a), Ordi-

heaven, ballowed be thy Name. Dent. 28. 38. If thou will not observe to do all the words of this law, that are written in this book, that thou main fear this glorious and fearful name, THE LORD THY GOD. (2) Plaim 68. 4. Sing note God, sing praises to his name, extel him that rideth upon the heavens, by his name JAH, and rejoice before him. (a) Rev. 15.3, 4. And they sing the Song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy words, Lord God Almighty, just and true are thy ways, thou him of Saints. Who shall not fear thee, O Lord, and glorifie thy Name, to thou only are hely; for all nations shall come and worship before thee, for thy judgments are made

Ordinances (b), Word (c), and Works (d).

made manifest. (b) Mal. 1. 11, 14. For from the rising of the Sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto thy name, and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts. But cursed be the deceiver that hith in his slock a male, and voweth and sarrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. (c) Pfalm 138. 1, 2. I will praise thee with my whole heart, before the gods will I sing praise unto thee. I will worship towards thy holy Temple, and praise thy name tor thy loving kindness, and tor thy truth; for thou hast magnified thy word above all thy name. (a) Job 36. 24. Remember that thou magnifie his work, which men behold.

Q. What is forbidden in the Third Commandment?

A. The Third Commandment forbiddeth all profaning or abusing of any thing, whereby God maketh himself known (e).

(e) Mal. 1. 6, 7, 12. A fon honoureth his Father, and a fervant his Mafter. If then I be a father, where is mine honour? and if I be a Mafter, where is my fear, faith the Lord of hosts unto you, O Priests, that despise my Name? and ye say, Wherein have we despised thy Name? To offer polluted bread upon mine Altar 3 and ye say, Wherein have we polluted thee? in that ye say, The Table of the Lord is contemptible. But ye have prophaned it, in that ye say, The Table of the Lord is polluted, and the fruit thereof, even his meat is contemptible. Mal. 2. 2. If you will not hear, and if you will not lay it to heart, to give glory to my Name, saith the Lord of hosts, I will even fend a curse upon you, and will curse your blefings: yea, I have eursed them already, because ye do not lay it to heart. Chap. 3. 14. Ye have said, it is vain to serve God; and what prosit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of hosts?

Q. What is the Reason annexed to the Third Command-

A. The Reason annexed to the Third Commandment is, that however the breakers of this Commandment may escape punishment from Men, yet the Lord our God will not suffer them to escape his righteous judgment (f).

(f) I Sam. 2. 12, 17, 22, 24. Now the Sons of Eli were sons of Belial; they knew not the Lord— Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord.— Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the Tabernacle of the Congregation.—
Nay, my sons, for it is no good report that I hear; we make the Lords people to transgress. I Sam. 3. 13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his Sons made themselves vile, and he restrained them not. Deut. 28. 58, 59. If thou will not observe to do all the words of this law, that are written in this book, that thou mayest tear this glorious and seat-iul Name, The Lordthy God. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and fore sick-nesses, and of long continuance.

Q. Which is the Fourth Commandment ?

A. The Fourth Commandment is, [Remember the Sabbath Day to keep it Holy: fix days shalt thou labour and do all thy work: but the Seventh Day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy Son, nor thy P p Daughter,

Daughter, thy Man-fervant, nor thy Maid-fervant, nor thy cattle, nor the fluanger that is within thy Gates : for in fix days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day, wherefore the Lord blessed the Sabbath Day, and ballowed it (g)].

(g) Exod. 20. 8, 9, 10, 11.

Q. What is required in the Fourth Commandment?

The Fourth Commandment requireth the keeping Holy to God, fuch fet time as he hath appointed in his Word; expresly, one whole day in seven, to be a Holy Sabbath unto the Lord (b).

(b) Deut. 5. 12, 13, 14. Keep the Sabbath day to fanctific it, as the Lord thy God bath commanded thee. Six days shalt thou labour, and do all thy work. But the feventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy fon, nor thy daughter, nor thy man-fervant, nor thy maid-fervant, nor thine ox, nor thine als, nor any of thy cattle, nor thy ftranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as

Q. Which day of the Seven bath God appointed to be the weekly Sabbath?

A. From the beginning of the World to the Resurrection of Christ, God hath appointed the seventh day of the Week to be the weekly Sabbath: and the first day of the Week, ever fince, to continue to the end of the World, which is the Christian Sabbath (i).

(i) Gen. 2. 2, 3. And on the seventh day God ended his work, which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and santified it; because that in it he rested from all his work which God created and made. I Cor. 16. 1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even fo do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Ats 20.7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

Q. How is the Sabbath to be fandified?

A. The Sabbath is to be fandified, by an holy resting all that day (k), even from such worldly imployments and recreations, as are lawful in other days (1), and spending the whole

(k) Exod. 20. 8, 10. Remember the Sabbath day to keep it holy. — But the ferenth day is the Sabbath of the Lordthy God: In st thou shalt do no manner of work, thou, nor thy son, &c. (1) Neb. 13. 15, 17, 18, 19, 21, 22. In those days saw I in Judah, some treading wine-presses on the Sabbath, and bringing in seaves, and lading asses, as also wine, grapes, and sigs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I restified against them in the day wherein they fold virtuals. There dwelt men of Tyre also therein, which brought fish, and all manner of wares, and fold on the Sabbath day, unto the children of Judah, and in Jerusalem. Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not God bring all this evil upon us, and upon this City? Yet ye bring more wrath upon Ifrael, by profaning the Sabbath. And it came to Pals rd

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whole time in the publick and private exercises of God's Worship (m), except so much as is to be taken up in the Works of Necessity and Mercy (n).

pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants I let at the gates, that there should be no burden brought in on the Sabbath day. Then teftified I against them, and faid unto them, Why lodge ye about the wall? If ye do fo again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levices that they should cleanse themselves, and that they would come and keep the gates, to fanctifie the Sabbath day. Remember me, O my God, concern-(m) Luke 4. 16. And he came to Nazareth, where ing this also, Oc .he had been brought up : and, as his custom was, he went into the Synagogue an the Sabbath day, and food up for to read. All 20. 7. And upon the first day of the week, Ge. See letter [i]. Pfalm 92. Title, A Pfalm or fong for the Subbath day. Ifa. 66. 23. And it shall come to pass that from one new Moon to another, and from one Sabbath to another, shall all sless come to worship before me, shith the Lord. (n) Mat. 12. from Ver. 1. to Ver. 13. At that time Jefus went on the Sabbath day through the corn, and his Disciples were an hungry, and began to pluck the ears of corn, and to eat. But when the Pharisees, Oc. It is lawful to do well on the Sabbath days ?

Q. What are the Sins forbidden in the Fourth Command-

A. The Fourth Commandment forbiddeth the Omission of careful performance of the Duties required (o), and the profaning the day by idleness (p), or doing that which is in it felf finful (q), or by unnecessary thoughts, words, or works, about our worldly imployments or Recreations (r).

(a) Exek. 22. 26. Her Priests have violated my Law, and profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and clean; and have hidreir eyes from my Sabbaths, and I am profaned among them. Amos 8. 5. Saying, When will the New Moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat? making the Ephah small, and the shekel great, and falsifying the balances by deceit. Mal. 1. 13. Ye said also, Behold, what a wearines is it I and ye have southed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this of your hand, saich the Lord? (p) Als 20. 7, 9. And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

And there sate in a window a certain young man named Eutychus, being fallen into a deep step: and as Paul was long Preaching, he sunk down with sleep, and sell down from the third lost, and was taken up dead. (q) Exek. 23. 38. Moreover, this they have done to me, They have defiled my Sanctuary in the same to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath. (r) Fer. 17, 24, 25, 26. And it shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein, Then shall there enter into the gates of this City, Kings and Princes straing upon the throne of David, riding in chariots and on hories, they and their Princes, the men of Judah and the imhabitants of Jerusalem; and this City shall remain for ever. And they shall come from the City of Judah, and from the Plain, and from the mountains, and from the South, bringing burnt offerings, and facrifices, and meat-offerings, and incense, and bringing scr

honourable, and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor fleaking thine own words.

Q. What are the Reafons annexed to the Fourth Command-

- A. The Reasons annexed to the Fourth Commandment, are, God's allowing us fix days of the Week for our own imployment (f), his challenging a special property in the seventh, his own example, and his bleffing the Sabbath day (t).
- (1) Exed. 20. 9. Six days shalt thou labour and do all thy work. (t) Exed. 20. 11. For in fix days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

Q. Which is the Fifth Commandment ?

- A. The Fifth Commandment is, Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee (u).
- (u) Exed. 20. 12.

Q. What is required in the Fifth Commandment ?

Honow, and performing the Duties, belonging to every one in their feveral places and relations, as superiours (w), inferiours (x), or equals (y).

(w) Eph. 5. 21. Submitting your selves one to another in the sear of God. (x) t Pet. 2. 17. Honour all men. Love the brotherhood. Fear God. Honour the king. (y) Rom. 12. 10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another.

Q. What is forbidden in the Fifth Commandment?

- A. The Fifth Commandment forbiddeth the neglecting of, or doing any thing against the Honour and Duty which belongeth to every one in their several Places and Relations (2).
- (a) Mat. 15. 4. For God commanded, saying, Honour thy Father and mother, and he that cunfeth father or mother let him die the death. But ye say whosever shall say to his father or his mother, it is a gift by whatsoever thou mightest be profited by me, And honour not his father or his mother, he shall be free, thus have ye made the Commandments of God of none effect by your traditions. Exek. 34. 2, 3, 4. Son of man, prophesic against the shepherds of Israel; prophesic, and say unto them, Thus saith the Lord God unto the shepherds, Wo be to the shepherds of Israel, that do feed themselves: should not the shepherds feed the slocks? Ye eat the sat, and ye cloath you with the wool, ye kill them that are sed; but ye feed not the should up that which was broken, nor brought again that which was driven away, nor sought that which was lost, but with force and cruelty have ye ruled them. Rom. 13. 8. Ow no man any thing: but to love one another: for he that loveth another, bath sulfilled the Law.

Q. What is the Reason annexed to the Fifth Command-

4. The Reason annexed to the Fifth Commandment, is a Promise of long Life and Prosperity, (as far as it shall serve for God's Glory, and their own good) to all such as keep this Commandment (a).

- (a) Deut. 5. 16. Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well wish thee, in the land which the Lord thy God giveth thee. Eph. 6. 2, 3. Honour thy father and mother (which is the first Commandment with promise). That it may be well with thee, and thou mayest live long on the earth.
 - Q. Which is the Sixth Commandment?

A. The Sixth Commandment is, [Thou fbalt not kill (b)].

(b) Exod, 20. 13.

n

Q. What is required in the Sixth Commandment ?

A. The Sixth Commandment requireth all lawful endeavours to preserve our own Life (c), and the Life of others (d).

(c) Eph. 5. 28, 29. So ought men to love their own wives at their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church. (d) I Kings 18. 4. For it was so, when Jezebel cut of the Prophets of the Lord, that Obadiah took an hundred Prophets, and hid them by sifty in a cave, and fed them with bread and water.

Q. What is forbidden in the Sixth Commandment?

A The Sixth Commandment forbiddeth the taking away of our own Life, or the Life of our Neighbour unjustly, or whatfoever tendeth thereunto (e).

(e) Als 16. 28. But Paul cried with a loud voice, faying, Do thy felf no harm; for we are all here. Gen. 9. 6. Whofo sheddeth mans blood, by man shall his blood be shed, for in the image of God made he man.

Q. Which is the Seventh Commandment ?

A. The Seventh Commandment is, [Thou shalt not commit Adultery (f).]

(f) Exod. 20. 14.

Q. What is required in the Seventh Commandment ?

A. The Seventh Commandment requireth the preservation of our own and our Neighbours chastity, in heart, speech, and behaviour (g).

(g) 1 Cor. 7. 2, 3, 5, 34, 36. Nevertheless to avoid fornication, let every man have his own wite, and every woman her own husband. Let the husband render tunto the wife due benevolence; and likewife also the wife unto the husband.—

Defraud you not one the other, except it be with consent for a time, that ye may give, C. There is difference also between a wite and a virgin; the unmarried woman careth for the things of the Lord, that she may be hely both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband.—

But it any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will; he sinneth not; let them marry. Col. 4. 6. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. 1 Pet. 3. 2. While they behold your chast conversation coupled with sear.

Q. What is forbidden in the Seventh Commandment?

A. The Seventh Commandment forbiddeth all unchast thoughts, words, and actions (b).

(b) Mat. 15. 19. For out of the heart proceed evil thoughts, murders, adultories, fornications, thefts, falle witness, blasphemies. Mat. 5. 28. But I say unto you, that whosever looketh on a woman to suft after her, bath committed Adultery with her already in his heart. Eph. 5. 3, 4. But fornication and all uncleanness; or covetousness, let it not be once named amongst you, as becometh Saints: Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

O. Which is the Eighth Commandment ?

A. The Eighth Commandment is, [Thou falt not Steal (i).]

(i) Exed. 20. 15.

Q. What is required in the Eighth Commandment ?

A. The Eighth Commandment requireth the lawful procuring, and furthering the wealth and outward estate of our felves, and others (k).

(k) Gen. 30. 30. For it was little which thou hadft before I came, and it is now encreased unto a multitude; and the Lord hath blessed thee fince my coming : and now when fall I provide for mine own house also ? I Tim. 5. 8. But if any provide not for his own, and effectally for those of his own house, he bath denied the faith, and is worfe than an infidel. Lev. 25. 35. And if thy brother be waxen poor, and fallen in docay with thee, then thou falt relieve him ; yea, though he be a stranger, or a fo-Journer, that he may live with thec. Deut. 22. 1, 2, 3, 4, 5. Thou shalt not fee thy brothers ox, or his sheep go astray, and hide thy self from them; thou shalt in ony cafe bring them back again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou fall bring it unto thy own boufe, and it shall be with thee until thy brother feek after it, and thou falt reffere it to him again. In like manner shalt thou do with his Als, and so shalt thou do with his raiment, and with all loft things of thy brothers which he hath loft, and thou half found; thou main not hide thy felf. Thou shalt not fee thy brothers ox or his als fall down by the way, and hide thy felf from them; thou shalt fierely belp him to life them up again. The Woman shall not wear that which pertaineth unto a man. neither shall a man put on a womans garment; for all that do so are abomination unto the Lord thy God. Exad. 23. 4, 5. It thou meet thine enemies ox or his als going aftray, thou feat furely bring it back to him again. If thou fee the als of him that hateth thee lying under his burden, and wouldest forbear to help him; thou Balt furely help with him. Gen. 47. 14, 20. And Joseph gathered up all the money that was found in the land of Egypt, and Canaan, for the corn which they bought, and Joseph brought the money into Pharaohs house. And Joseph bought all the land of Egypt for Pharaoh; for the Hypptians fold every man his field, because the fa-mine prevailed over them; so the land became Pharaoh's.

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(v) Zech. 8. 16. These are the things that ye shall do, Speak ye every man the truth to his Neighbour: execute the judgment of truth and peace in your gates. (o) 3 John Ver. 12. Demetrius had good report of all men and of the truth it self; yea, and we also bear record, and ye know that our record is true. (p) Prov. 14. 5. A faithful witness will not lie, but a false witness will utter lies. A true witness delivereth souls, but a deceitful witness speaketh lies.

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A. The Tenth Commandment requireth full contentment with our own condition (f), with a right and charitable frame of spirit toward our Neighbour, and all that is his (t).

(f) Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as you have, for he hath said, I will never leave thee nor forsake thee. I Tim. 6. 6. But godliness with contentment is great gain. (t) Job 31. 29. If I rejoiced at the destruction of him that hated me, or lift up my self when evil tound him. Rom. 12. 15. Rejoice with them that do rejoice, and weep with them that weep. I Tim. 1. 5. Now the end of the Commandment is charity, out of a pure heart, and of a good conscience, and of faith unseigned. I Cor. 13. 4, 5, 6, 7. Charuty suffereth long, and is kind; charity envieth not, charity vaunteth not is self, is not pussed up; Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

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ment with our own Estate (u), envying or grieving at the good of our Neighbour (w), and all inordinate motions and affections to any thing that is his (x).

(u) I Kings 21. 4. And Ahab came into his house, heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him 3 for he had said, I will not give thee the inheritance of my sathers; and he laid him down upon his bed, and turned away his face, and would eat no bread. Esther 5. 13. Tet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's gate. I Cor. 10. 10. Neither murmur ye as some of them also murmured, and were destroyed of the destroyer. (w) Gal. 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another. Jam. 3. 14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. For where envying and strife is, there is consussion and every evil work. (x) Rom. 7. 7. What shall we say then, is the law sin? God sorbid: nay, I had not known sin but by the law; for I had not known lust except the law had said, thou shalt not cover. But sin taking occasion by the commandment, wrought in me all manner of concupiscence, for without the law sin was dead. Rom. 13. 9. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not string thouse shalt not least and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thy self. Deut. 5. 21. Neither shalt thou desire thy neighbours wife, neither shalt thou covet thy neighbours house, his sield, or man-servant, or his maid-servant, his on, or his as, or any thing that is thy neighbours.

Q. Is any Man able perfectly to keep the Commandments of

A. No meer Man fince the fall, is able in this Life, perfectly to keep the Commandments of God (y), but doth daily break them in thought, word, and deed (z).

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Q. Are all Transgressions of the Law equally hainous?

A. Some Sins in themselves, and by reason of several aggravations, are more hainous in the fight of God than others (a).

(a) Ezek 8 6. He said surthermore unto me, Son of man, sees thou what they do? even the great abominations that the house of Israel committeeth here, that I should go far off from my sanctuary, but turn thee yet again, and thou solls fee greater abominations. He said also unto me, turn thee yet again, and thou shalt see greater abominations that they do. Then said he unto me, hast thou seen this, Oh son of man, turn thee yet again, and thou shalt fee greater abominations than these.

1 John 5. 16. If any man-see his brother sin a sin which is not unto death, he shall ask, and he shall give him life, for them that sin not unto death: there is a sin unto death, I do not say that he shall pray for it. Psalm 78. 17, 32, 56. And they sinned yet more against him, by provoking the most High in the wilderness. For all this they sinned still, and believed not for his wondrous works. Tes they temposed and provoked the most High God; and kept not his testimonies.

Q. What doth every fin deferve?

A. Every fin deserveth God's Wrath, and Curse, both in this Life, and that which is to come (b).

(b) Eph. 5. 6. Let no man deceive you with vain words, for beginse of these things cometh the wrath of God upon the children of disobedience. Gal. 3. 10. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Lam. 3. 39. Wherefore doth a living man complain, a man for the punishment of his sing. Mat. 25. 41. Then shall he also say unto them on the left hand, Depart from me ye cursed into everlasting sire, prepared for the Devil and his Angels.

Q. What doth God require of us that we may escape his Wrath

and Curfe, due to us for Sin?

- A. To escape the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ, repentance unto Life (c), with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of Redemption (d).
- (c) Als 20. 21. Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (d) Prov. 2. 1, 5. My son, if thou wilt receive my words, and hide my commandments with thee, &c. Then shalt thou understand the fear of the Lord, and find the knowledge of God. Chap. 8. 33, 34, 35. Hear instruction, and he wise, and results it not. Blessed is the man that heareth me, waiting daily at my gates, waiting at the posts of my doors. But whose sindeth me, sindeth life, and shall obtain favour of the Lord. Is 2. 55. 3. Incline your ear and come unto me, hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.

Q. What is Faith in Jefus Christ?

A. Faith in Jesus Christ is a saving Grace (e), whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel (f).

(e) Heb. 10. 39. But we are not of them who draw back unto perdition, but of them that believe to the faving of the Soul. (f) John 1. 12. But as many as received him to them gave he power to become the fons of God, even to them that believe on his name. If a. 26. 3, 4. Thou wilk keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. Phil. 3. 9. And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by saith. Gal. 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the taith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.

Q. What is repentance unto Life ?

- A. Repentance unto Life is a faving Grace (g), whereby
- (g) All 11. 18. When they heard these things they held their peace, and glorified

a finner out of the true sence of his $\sin(b)$, and apprehension of the Mercy of God in Christ (i), doth with grief and hatred of his Sin, turn from it unto God (k), with full purpose of, and endeavour after, new obedience (1).

shed God, saying, then hath God also to the Gentiles granted repentance unto life.

(b) Als 2. 37, 38. Now when they heard this they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then said Peter unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gist of the Holy Ghost. (i) Soel 2. 12. Therefore also now saith the Lord, turn ye even to me with all your heart, and with sasting, and with weeping, and with mourning. Jer. 3. 22. Return ye backstiding children, and I will heal your backstidings 3 behold we come unto thee, for thou art the Lord. (k) Jer. 31. 18. 19. I have surely heard Ephraim bemoaning himself thus, thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned, for thou art the Lord my God. Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh, I was assamed, yea, even consounded, because I did bear the reproach of my youth. Ezek. 36. 31. Then shall ye remember your own sight for your iniquities, and for your abominations. (b) 2 Cor. 7. 12. For behold this self same thing that ye forrowed after a godly fort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeas, yea, what revenge, in all things you have approved your selves to be clear in this matter. Is. 1. 16, 17. Wash ye, make ye clean, put away the evil of your doings before mine eyes, sease to do evil, Learn to do well, seek judgment, relieve the oppressed, judge the father less, plead for the widow.

Q. What are the outward means whereby Christ communicateth

to us the benefits of Redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer, all which are made effectual to the Elect, for salvation (m).

(m) Mat. 28. 19, 20. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world, Amen. Als 2. 42, 46, 47. And they continued stedfastly in the Apostes dollrine and fellowship, and in breaking of bread, and in prayers. And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of hear; Praising God, and having tavour with all the people. And the Lord added to the Church daily such as should be saved.

Q. How is the Word made eff. Aual to Salvation ?

A. The Spirit of God maketh the reading, but especially the Preaching of the Word, an effectual means of convincing and converting Sinners, and of building them up in Holiness and comfort, through faith unto Salvation (n).

(n) Neb. 8. 8. So they read in the book of the Law of God dift nilly, and gave the fance, and caused them to understand the reading. 1 Cor. 14. 24, 25. But if all prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest, and so falling down on his sace he will worship God, and report that God is in you of a

truth. Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of fins, and inheritance among them which are fanctified by faith that is in me. Pialm 19. 8. The facutes of the Lord are right, rejoicing the heart, the commandment of the Lord is pure, enlightning the eyes. Als 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are fanlified. Rom. 15. 4. For whatfoever things were written afore-time, were written for our learning, that we through patience and comfore of the Scriptures might have hope. 2 Tim. 3. 15, 16, 17. And that from a child thou hast known the boly Scriptures, which are able to make thee wife unto falon of God, and is profitable for dostrine, for reproof, for correction, &c. Thus the man of God may be perfect, throughly turnished unto good works. Rom. 10. 14, 15. How shall they believe in him of whom they have not heard? and how shall they bear without a preacher? And how shall they preach except they be fent? O'e-And 1. 16. For I am not ashamed of the Gospel of Christ, for it is the power of God unto falvation, to every one that believeth, to the Jew first, and also to the

Q. How is the Word to be read and heard, that it may become

effectual to Salvation?

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A. That the Word may become effectual to Salvation, we must attend thereunto with diligence (0), preparation (p), and Prayer (q), receive it with Faith and Love (r), lay it up in our hearts (f), and practife it in our Lives (t),

(o) Prov. 8. 34. Bleffed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. (p) 1 Per. 2. 1, 2. Wherefore laying aside all malice and all guile, and hypocrifies, and envies, evil feakings; As new born babes defire the sincere mile of the word that ye may grow thereby. (9) Pfalm 119. 18. Open thou mine eyes that I may behold wondrous things out of thy law. (r) Heb. 4. 2. For unto us was the Golpel preached as well as unto them, but the word preached did not profit them, not being mixt with faith in them that heard it. 2 Thes.

2. 10. With all deceiveableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. (1) Pfal. 119. 11. Thy word have I hid in my heart, that I might not fin against thee. (1) Luke 8. 15. But diat on the good ground are they which in an bonest and good heart, having heard the word, keep it, and bring forth fruit with patience. Jam. 1. 25. But whose looketh into the perfect law of liberty, and continuesh therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his dealing.

Q. How do the Sacraments become effectual means of Salva-

tion !

The Sacraments become effectual means of Salvation, not from any virtue in them, or in him that doth administer them, but only by the bleffing of Christ (u), and the working of his Spirit in them that by Faith receive them (w).

(n) 1 Pet. 3. 21. The like figure whereunto, even Baptism, doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the refurrection of Jesus Christ. Mat. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose thoes I am not worthy to bear, he shall baptize you with the hely Ghoff, and with fire. I Cor. 3. 6, 7. I have planted, Apollos watered, but God gave the encrease. So then neither is he that plantesh anything, neither he that wateresh, but God that giveth the encrease. (w) 1 Cor. 12. 13. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or tree; and have been made all to drink into one fpirit, Q. What

Qqz

Q What is a Sacrament ?

A. A Sacrament is an Holy Ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new Covenant are represented, sealed and applied to believers (x).

(x) Gen. 17. 7, 10. And I will establish my covenant between me and thee, and thy feed after thee, in their generations, for an everlasting covenant to be a God unto thee and to thy feed a ter thee. This is my Covenant which ye shall keep between me and you, and thy seed after thee, every man-child among you shall be circumcised. Exod. 12. throughout. 1 Cer. 11. 23, 26. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread. For as oft as ye eat this bread, and drink this emp, ye do show the Lords death till he come.

Q. Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are Baptism (y), and the Lords Supper (z).

(y) Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (2) Mat. 26. 26, 27, 28. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the Disciples, and said, Take, car, this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the New Testament, which is shied for many, for the remission of sans.

Q. What is Baptifm?

A. Baptism is a Sacrament, wherein the washing of Water, in the Name of the Father, and of the Son, and of the Holy Ghost (a), doth significe and seal our ingrasting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords (b).

(a) Mat. 28. 19. See in Letter [y]. (b) Rom. 6. 4. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the tather, even so we also should walk in newness of life. Gal. 3. 27. For as many of you as have been baptized into Christ, have put on Christ.

Q. To whom is Baptifm to be administred?

A. Baptism is not to be administred to any that are out of the Visible Church, till they profess their Faith in Christ, and obedience to him (c), but the infants of such as are Members of the visible Church are to be baptized (d).

(c) Als 8, 36, 37. And as they went on their way, they came unto a certain water, and the Eunuch said, See here is water, what doth hinder me to be baptized? And Philip said, If their believest with all thine hears, abou mayest, and he answered, I believe that Jesus Christ is the Son of God. Als 2, 38. Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost: (d) Als 2, 38. See before. Ver. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Gen. 17, 10. See in letter [x]. Col. 2, 11, 12. In whom also ye are circumsted with the circumcission made without hands, in putting off the body of the fins of the stellh, by the circumcisson of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. I Cor. 7, 14. For the unbelieving husband is sanctished by the wise, and the unbelieving wise is sanctished by the husband; else were your children unclean, but now are they holy.

Q. What

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christs appointment, his Death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by Faith, made partakers of his Body and Blood, with all his benefits to their spiritual nourishment, and growth in Grace (e).

(e) 1 Cor. 11. 23, 24, 25, 26. I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread; And when he had given thanks he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do show the Lords death still he come. 1 Cor. 10. 16. The Cup of blossing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?

Q. What is required to the worthy receiving of the Lords

Supper ?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their knowledge to discern the Lords body (f), of their Faith to feed upon him (g), of their Repentance (h), Love (i), and new obedience (k), lest coming unworthily, they eat and drink judgment to themselves (1).

(f) 1 Cor. 11. 28, 29. But let a man examine himfelf, and so let him ear of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. (g) 2 Cor. 13. 5. Examine your selves whether ye be in the faith, prove your own selves, know you not that Jesus Christ is in you, except ye be reprodutes? (h) 1 Cor. 11. 31. For if we sould judge our selves, we should not be judged. (i) 1 Cor. 10. 16, 17. The cup of blessing which we bless, is it not the Communion of the blood of Christ? the bread which we break, is it not the Communion of the blood of Christ? For we being many are one bread, and one body, for we are all partakers of that one bread. (k) 1 Cor. 5. 7, 8. Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened: for even Christ our Passover is sacrificed for us. Therefore let we keep the feast, not with old leaven, neither with the leaven of malice, and wickedness, but with the unleavened bread of sincerity and truth. (l) 1 Cor. 11. 28, 29. Soe in Letter [f].

Q. What is Prayer ?

A. Prayer is an offering up of our defires unto God (m), for things agreeable unto his Will (n), in the Name of Christ (o), with confession of our Sins (p), and thankful acknowledgment

(m) Pfalm 62. 8. Trust in him at all times ye people; pour our your beauts before him: God is a retuge for us. Selah. (n) i John 3. 14. And this is the confidence that we have in him, that if we ark any thing according to his will, he heareth us. (o) John 16. 23. And in that day he shall ask me nothing: Verily, verily, I say unto you, Whatsoever ye shall ask the father in my name, he will give it you. (p) Pf. 32. 5, 6. I acknowledged my sins unto thee, and mine iniquity have I not hid; I said, I will confess my transferssions unto the Lord, and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee, in a time when thou

ment of his Mercies (q).

mayer be found: surely in the floods of great waters they shall come nigh unto him. Dan. 9. 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. (9) Phil. 4. 6. Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

Q. What rule hath God given for our direction in the Duty of Prayer?

- A. The whole Word of God is of use to direct us in Prayer (r), but the special rule of direction is, that form of Prayer which Christ taught his Disciples, commonly called the Lords Prayer (f).
- (r) I John 5. 14. And this is the confidence that we have in him, that if we are any thing according to his will, he heareth us. (f) Mat. 6. 9, 10, 11, 12, 13. After this manner therefore pray ye, Our Father, &c. Luke 11. 2. And he faid unto them, When ye pray, say, Our Father, &c.

Q. What doth the Preface of the Lords Prayer teach w?

- A. The Preface of the Lords Prayer [which is, Our Father which art in Heaven (t),] teacheth us, to draw near to God with all holy reverence, and confidence, as Children to a Father ready to help us (u), and that we should Pray with and for others (w).
- (s) Mat. 6. 9. (u) Rom. 8. 15. For we have not received the Spirit of bondage again to fear, but we have received the Spirit of Adoption, whereby we cry, Abba, Father. Luke 12. 13. If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to them that ask bim? (w) Als 12. 5. Peter therefore was kept in prison; but prayer was made without seasing of the Church unto God for him. 1 Tim. 2. 1, 2. I exhort therefore, that first of all, supplications, prayers, intercossions, and giving of thanks, be made for all men. For Kings, and for all that are in authority, &c.

Q. What do we pray for in the first Petition?

- A. In the first Petition [which is, Hallowed be thy Name (x),] we pray that God would inable us and others, to Glorifie him in all that whereby he maketh himself known (y), and that he would dispose all things to his own Glory (z).
- (x) Mas. 6. 9. (7) Pfalm 67. 2, 3. That thy way may be known upon earth, thy faving health among all nations. Let the people praise thee, O God, let all the people praise thee. (2) Pfalm 83. throughout.

Q. What do we pray for in the second Petition?

- d. In the fecond Petition [which is, Thy Kingdom come (a),] we pray, That Satan's Kingdom may be defiroyed (b), and that the Kingdom of Grace might be advanced (c), our felves and others brought into it, and kept
- (a) Matth. 6. 10. (b) Pfalm 68. 1, 18. Let God arife, let his enemies be feattered; let them also that hate him fice before him.—

 Thou hast ascended on high, thou hast led eaptivity captive, thou hast received gifts for men, yea, for the rebellious also; that the Lord God might dwell among them. (c) Rev. 12.

kept in it (d), and that the Kingdom of Glory may be haitened (e).

10, 11. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast out, which accused them before God day and night. And they overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. (d) 2 Thes. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorised, even as it is with you. Rom. 10. 1. Brethren, my hearts desire and prayer to God for Israel is, That they might be saved. John 17. 9, 20. I pray for them, I pray not for the world; but for them that thou hast given me, for they are thine.— Neither pray I for these alone, but for them also which shall believe on me through their word. (e) Rev. 12. 20. He which testifieth these things, saith, Surely I come quickly, Amen, even so, come, Lord Jesu.

Q. What do we Pray for in the third Petition?

A. In the third Petition, [which is, Thy Will be done on Earth as it is in Heaven (f)] We pray, that God would make us able and willing to know, obey, and submit to his will in all things (g), as the Angels do in Heaven (h).

Q. What do we Pray for in the Fourth Petition ?

A. In the Fourth Petition, [which is, Give w this day our daily bread (i),] we pray, that of God's free gift, we may receive a competent portion of the Good things of this Life, and enjoy his bleffing with them (k).

(i) Mat. 6. 11. (k) Prov. 30. 8, 9. Remove far from me vanity and lies, give me neither poverty, nor riches: feed me with food convenient for me, Left I be full, and deny thee, and fay, Who is the Lord? and left I be poor, and steal, and take the name of my God in vain. Gen. 28. 20. And Jacob wowed a vow, saying, If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on. 1 Tim. 1. 4, 5. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is fantisfied, by the word of God, and Prayer.

Q. What do we Pray for in the Fifth Petition?

A. In the Fifth Petition, [which is, Forgive us our Debts as we forgive our Debtors (1),] we pray, that God for Christs take would freely pardon all our Sins (m), which we are the rather

(1) Mat. 6. 12. (m) Pfalm 51. 1, 2, 7, 9. Have mercy upon me O God, according to thy loving kindness, according unto the multitude of thy tender mercies blose out my transferessions. Wash me throughly from mine iniquity, and cleans me from my sin. Purge me with hystop, and I shall be clean; wash me, and I shall be whiter.

rather encouraged to ask, because by his Grace we are inabled from the heart to forgive others (n).

than snow. Hide thy face from my sins, and blot out all mine iniquities. Dan. 9. 17, 19. Now therefore our God, hear thou the prayer of thy servant, and his supplication. O Lord bear, O Lord forgive for thine own sake. (n) Luke 11. 4. And sayive mener sins; for we also forgive every one that is indebted to us. Mat. 18. 33. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one bis brother their trespasses.

Q. What do we Pray for in the Sixth Petition?

A. In the Sixth Petition, [which is, And lead us not into remptation, but deliver us from evil (0),] we pray, that God would either keep us from being tempted to fin (p), or lupport and deliver us when we are tempted (q).

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(e) Mat. 6. 13. (p) Mat. 26. 41. Watch and pray that ye enter not into temptation, the (pirit indeed is willing, but the flesh is weak. (g) 2 Cor. 12. 8. For this thing I befought the Lord strice that it might depart from me.

Q. What doth the Conclusion of the Lords Prayer teach w?

A. The Conclusion of the Lords Prayer, [which is, For thine is the Kingdom, the Power and the Glory for ever, Amen (r)] teacheth us, to take our incouragement in Prayer

from God only (f), and in our Prayers to Praise him, ascribing Kingdom, Power, and Glory to him (t): And in Testimony of our desire and assurance to be heard, we say, Amen (u).

(r) Mat. 6. 13. (f) Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19. And I prayed unto the Lord my God, and made my contession, and said, O Lord, the great and dreadful God, Reeping the Covenam and mercy to them that love him and keep his Commandments. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day, to the men of Judah and to the inhabitants of Jerusalem, and unto all Ifraet, that are near and that are far off, thorow all the countries whither thou haft driven them, because of their trespass, that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our Fathers, be-cause we have trespassed against thee. To the Lord our God belong mereies and forgivenesses, though we have rebelled against him .-- O Lord according to all thy righteousness, I beseech thee, let thine anger and thy tury be turned away from thy City Jerusalem, Oe. Now therefore, O our God, hear the prayer of thy servant and his supplications, and cause thy face to shine upon the Santuary that is desolate for the Lords sake. O my God, encline thine ear, and beheld our desolation, and the city that is called by thy Name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord hear, O Lord torgive, O Lord hearken and do; defer not for thine own sake; O my God, for thy city and thy people are called by thy Name. (1) I Chron. 29. 10, 11, 12, 13. Wherefore David bleffed the Lord before all the Congregation, and said, Biessed be thou, Lord God of Israel our Father for ever. Thine O Lord is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens, and in the earth is thine: thine is the Kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power ond might, and in thine hand it is to make great, and to give strength unto all. Now therefore our God, we thank thee, and praise thy glorious Name. (u) I Cor. 14. 16. Elfe when thou shalt blefs with the Spirit, how Shall he that occupieth the room of the unlearned, fay Amen at thy giving of thanks, seeing he understandeth not what thou fayeft? Rev. 22. 20, 21. He which testifieth these things, faith, Surely I come quickly. Amen. Even so, come Lord Jesus. The grace of our Lord Jesus Christ be with you all. AMEN. The

The TEN COMMANDMENTS, EXODUS XX.

OD spake all these Words, saying, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage.

1. Thou falt have no other gods before Me.

II. Thou shalt not make unto thee any graven large, or any Likeness of any thing, that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God. visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me; and shewing Mercy unto Thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold bim guiltless that taketh his Name in

vain.

IV. Remember the Sabbath Day to keep it holy: fix Days shalt thou labour, and do all thy work: but the Seventh Day is the Sabbath of the Lord thy God: in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor thy Stranger that is within thy Gates: for in fix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day: wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be lang

upon the Land which the Lord thy God giveth thee.

VI. Thou falt not Kill.

VII. Thou shalt not commit Adultery.

VIII. Thou falt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbour's Wise, nor his Man-servant, nor his Maid-servant, nor his Ox, or his As, nor any thing that is thy Neighbour's.

The LORD's PRAYER, Matthew 6.

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

The CREED.

Believe in God the Father Almighty, Maker of Heaven and Earth, and in Jefus Christ his only Son our Lord, which was conceived by

* i. c. Contimued in the State of the Dead, and under the Power of Death till the

the Holy Ghoft, born of the Virgin Mary, suffered under Pontius Pilate, was crucified dead an aburied: he descended into Hell *, the third Day be rose again from the Dead, he ascended into Heaven, and sitteth on the Right-band of God the Father Almighty, from thence he shall come to Judge the Quick and the Dead : I believe in the Holy Ghost, the boly Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurredi-

on of the Body, and the Life everlasting, Amen.

So much of every Question both in the Larger and Shorter Catechism, is repeated in the Answer, as maketh every Answer an intire Proposition, or Sentence in it self :- To the end the Learner may further improve it upon all Occasions, for his increase in Knowledge and Piety, even out of the course of Catechifing, as well as in it.

And albeit the Substance of the Doctrine comprised in that Abridgment commonly called, The Apostles Creed, be fully fet forth in each of the Catechisms, so as there is no Necessity of inserting the Creed it felf, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the Ten Commandments, and the Lord's Prayer, much less a Prayer, as ignorant People have been apt to make both it and the Decalogue) but because it is a brief Sum of the Christian Faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

> Cornelius Burges, Prolocutor pro tempore. Henry Roborough, Scriba. Adoniram Byfield, Scriba.

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To the Right Honourable, THE LORDS and COMMONS

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Assembled in Parliament :

The Humble Advice of the ASSEMBLY of DIVINES

Now fitting by Ordinance of Parliament at

WESTMINSTER,

CHURCH-GOVERNMENT.

The PREFACE.

Esus Christ, upon whose shoulders the Government is, whose Name is called, Wonderful, Counsellour, The Mighty God, The Everlasting Father, The Prince of Peace, of the Increase of whose Government and Peace there shall be no End, who sits upon the Throne of David, and upon his Kingdom to order it, and to establish it with Judgment and Justice, from henceforth even for ever, having all Power given unto him in Heaven and Earth by the Father, who raised him from the Dead, and set him on his Right-hand, tar above all Principalities and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come; and put all things under his Fect, and gave him to be the Head over all things to the Church, which is his Body, the Fulness of him that filleth all in all: He being ascended up far above all Heavens, that he might fill all things, received Gifts for his Church: and gave Offices necessary for the Edification of his Church, and perfecting of his Saints. Matthew 28. verse 18. And Jesus came and spake unto them, saying, All Power is given unto me in Heaven, and in Earth; Verse 19. Go by therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Hely Ghost. Verse 20. Teaching them to observe all things what several have commanded you, and lo I am with you alway even unto the end of the World. Amen. Ephesians 1. verse 20. Which he wrought in Christ when he raised him from the Dead, and set himset his own Right-band in the Heavenly Places. Verse 21. Far above all Principality and Power, and Might.

Might, and Dominion ; and every Name that is named, not only in this World, but alfo in that which is to come. Verse 22. And hath put all things under his Feet, and gest him so be she Head over all things to the Church, Verse 23. Which is his Body, the Fulness of him that filleth all in all. Compared with Ephesians 4. ver. 8. Wherefore he faith, when he afcended on high, He led Captivity captive, and gave Gifts unto Men. Verle 11. And he gave fome Apostles, and some Prophets, and some Evange-lifts, and some Pastors and Teachers. And with Plalm 68. 18. Thou hast ascended on high, thou haft led Captivity captive, thou haft received Gifts for Men't yea, for the Robellious also, that the Lord God might dwell among them.

Of the Church.

THere is one general Church visible, held forth in the New Testament.] 1 Corinchians 12. verse 12. For as the Body is one, and hath many Members, and all the Members of that one Body being many, are one Body: fo also is Christ. Verse 13. For by one Spiris are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. Verse 38. And God bath set seems in the Church; sinst Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then Gifts of Heatings, Helps, Governments, Diversities of Tongues. Together with the rest of the Chapter.

The Ministry, Oracles, and Ordinance, of the New Testament, are given by Jesus Christ to the general Church visible, for the gathering and perfecting of it in this life, until his second Coming.

setus Christ to the general Charch visible, for the gathering and perfecting of it in this Life, until his second Coming. I Corinthians 12. 28. See before. Ephefians 4. verse 4. There is one Body, and one Spirit, even as ye are called in one Hope of your Calling. Verse 5. One Lord, one Faith, one Baptism. Compared with Verse 10. He that descended up far above all Heavens, that he might fill all things. Verse 11. And hey ave fome Apostles, and some Prophets, and some Evangelists, and some Passons and Teachers. Verse 12. For the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ. Verse 13. Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulnes of Christ. Verse 15. But Beaking the Truth in Love, may grow up unto him in all things, which is the Head. But feaking the Truth in Love, may grow up unto him in all things, which is the Head, even Christ. Verse 16. From whom the whole Body sitty joined together, and compacted by that which every Joint supplieth, according to the effectual working in the Measure of every Part, maketh increase of the Body unto the edifying of it self in Love.

Particular visible Churches, Members of the General Church, are also held forth in the New Testament.] Galatians 1. verse 21. Afterwards I came into the Regions of Syria and Cilicia. Verse 22. And was unknown by Face unto the churches of Judes, which were in Christ. Revelations 1. verse 4. John to the Churches of Judes, which were in Christ. Revelations 1. verse 4. John to the seven Churches of Asia, Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven Spirits which are before his Throne. Verse 20. The Ministry of the seven Sears which shou sawest in my Right-hand, and the seven golden Candlesticks. The seven Sears we the Angels of the seven Churches. Revelations 2. 1. Unto the Angel of the Church of Ephesia write, These things saith he that holdest the seven Stars in his Right-hand, who walketh in the midst of the seven golden Candlesticks.

Particular Churches in the ministry of the contract of the seven golden Candlesticks.

Particular Churches in the primitive Times were made up of visible Saints, viz. Of such as being of Age, professed taith in Christ, and Obedience unto Christ, according to the Rule of Paith and Life, taught by Christ and his Apostles; and of their Children. As 2. verse 38. Then Peter said unto them, Repent, and be baptized in the Name of Jesus Christ for the Remission of Sins, and ye shall receive she Gift of the Holy Ghoft. Verse 41. Then they that gladly received his Word, were baptized; and the same day there were added unto them about three Thoufand Souls. Verse 47. Praising God, and having Favour with all the People; and the Lord added to the Church daily such as should be saved. Compared with Als 5. 14. And Believers were the more added to the Lord, Mukitudes both of Men and Women: I Corinthians 1. 2. Unto the Church of God which is at Corinth, to them that are fanctified in Christ Jesus, called to be Saints, with all that in every

Place, call upon the Name of Jesus Christ our Lord, both theirs and ours. Compared with 2 Corinthians 9. 13. Whiles by the Experiment of this Ministration, they glorify God for your professed Subjection unto the Golpel of Christ, and for your liberal Distribution unto them and unto all Men. Acts 2. 39. For the Promise is unto you, and to your Children, and to all that are afar off, even as many at the Lord our God shall call. I Cor. 17. 4. For the unbelieving Husband is santisfied by the Wife, and the unbelieving Wife is santisfied by the Husband; else were your Children unclean, but now are they holy. Romans 11. 16. For if the first Fruit be holy, the Lump is also holy; and if the Root be holy, so are the Branches. Mark 10. 14. But when Jesus law it, he was much displeased, and said unto them, Suffer the little Children to come unto me, and forbid them not: for of such is the Kingdom of God. Compared with Matthew 19. verse 13. Then were there brought unto him little Children, that he should put his Hand on them and pray: and the Disciples rebuked them. Verse 14. But Jesus said, Suffer little Children, and sorbid them not to come unto me; for of such is the Kingdom of Heaven. Luke 18. verse 15. And they brought unto him also Intants, that he would touch them; but when his bis ciples saw it, they rebuked them. Verse 16. But Jesus called them unto him, and said, Suffer little Children to come unto me, and forbid them not; for of such is the Kingdom of God.

Of the Officers of the Church.

THE Officers which Christ hath appointed for the Edification of his Church, and the perfecting of the Saints, are,

Some extraordinary, as Apostles, Evangelists, and Prophets, which are cea-

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Others ordinary and perpetual, as Pastors, Teachers, and other Church-Governours, and Deacons.

Paftors.

THE Pastor is an ordinary and perpetual Officer in the Church.] Jeremiah 3. verse 15. And I will give you Pastors according to mine Heart, which shall feed you with Knowledge and Understanding. Verse 16. And it shall come to pass when ye be multiplied and increased in the Land 3 in those Days, saith the Lord, they shall say no more, The Ark of the Covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. Vet. 17. At that time they shall call Jerusalem the Throne of the Lord, and all the Nations shall be gathered unto it, to the Name of the Lord, to Jerusalem: neither shall they walk any more after the Imagination of their will beart.

Prophelying of the time of the Gospel.] 1 Poer 5. verse 2. Feed the Flock of God which is among you, taking the Oversight thereof, not by Constraint, but willingly 3 not for sikhy Lucre, but of a ready Mind. Verse 3. Neither as being Lords over God's Heritage 3 but being Ensamples to the Flock. Ver. 4. And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that sadeth not away. Ephessians 4. verse 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers. Verse 12. For the persecting of the Saints, for the Work of the Ministry, for the editying of the Body of Christ. Verse 13. Till we all come in the Unity of the Paith, and of the Knowledge of the Son of God, unto a persect Man, unto the measure of the Stature of the Pulness of Christ.

Firft, It belongs to his Office,

To pray for, and with his Flock, as the Mouth of the People unto God.] Als 6. verse 2. Then the Twelve called the Multitude of the Disciples unto them, and said, It is not Reason that we should leave the Word of God and serve Tables! Verse 4. But we will give our selves continually to Prayer, and to the Ministry of the Word. Als 26. 36. And when he had thus spoken, he kneeled down and prayed with them all.

Where

Where Preaching and Prayer are joined as several Parts of the same Office.] James 5. verle 14. Is any Man fick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord. Verse 15. And the Prayer of Faith shall save the Sick, and the Lord shall raife him up; and if he have committed Sins, they shall be forgiven him.

The Office of the Elder, that is the Pastor, is to pray for the Sick, even in pri-vate, to which a Blessing is especially promised, much more therefore ought he to perform this in the publick execution of his Office as a Part thereof.

To read the Scripture publickly: For the Proof of which,

1. That the Priests and Levites in the Jewish Church were trusted with the publick reading of the Word,] as is proved, Deweronomy 31. verse 9. And Mojes wrote this Law, and delivered it unto the Priests the Sons of Levi, which bare the Ark of the Covenant of the Lord, and unto all the Elders of Israel. Ver. 10. And Mojes commanded them, saying, At the end of every seven Years, in the Solemnity of the Year of Release, in the Feast of Tabernacles. Verse 11. When all Israel is some to appear before the Lord thy God, in the Place which he shall choose; thou shalt read this Law before all Israel in their Hearing. Nehemiah 8. verse 1. And all the People gathered themselves together as one Man, into the Street that was before the Water-gate, and they spake unto Ezra the Scribe, to bring the Book of the Law of Moses, which the Lord had commanded to Israel. Verse 2. And Ezra the Priest brought the Law before the Congregation, both of Men and Women, and all that could hear with understanding, upon the first Day of the seventh Month. Verse 3. And he read therein. Verse 13. And on the second Day were gathered together the Chief of the Fathers of all the People, the Priefts and the Levites, unto Exra the Scribe, even to understand the Words of the

2. That the Ministers of the Gospel have as ample a Charge and Commission to dispense the Word, as well as other Ordinances, as the Priests and Levites had under the Law.] Proved Isaiah 66. 21. And I will also take of them for Priefts, and for Levites, faith the Lord. Matthew 23. 34. Wherefore behold, I fend unto you Prophets, and wife Men, and Scribes, and fome of them ye shall kill and crucify, and some of them shall ye scourge in your Synagogues, and perseente them from City to City. Where our Saviour entitleth the Officers of the New Testament, whom he will send forth, by the same Names of the Teachers of

Which Propositions prove, that therefore (the Duty being of a Moral Nature) it followeth by just Consequence, that the publick reading of the Scriptures belong-

eth to the Pastors Office.

To feed the Flock by Preaching of the Word, according to which he is to teach, convince, reprove, exhort, and comfort. I Timothy 3. 2. A Bishop then must be blameles, the Husband of one Wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. 2 Timothy 3. verse 16. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness. Verse 17. That the Man of God may be perfect, throughly furnished unto all good works. Tieus 1.9. Holding fast the faithful Word as he hath been raught, that he may be able by found Doctrine, both to exhort and to convince the Gainsayers.

To Catechife, which is a plain laying down the Principles of the Oracles of God, or of the Doctrine of Chrift, and is a Part of Preaching. Hebrews 5. 12. For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the first Principles of the Oracles of God, and are become such as have

need of Milk, and not of ftrong Meat,

To dispense other Divine Mysteries.] I Corinthians 4. verse I. Let 2 Man fa account of us as of the Ministers of Christ, and Stewards of the Mysteries of God. Verse 2. Moreover, it is required in Stewards, that a Man be found Faith-

ful.

To administer the Sacraments.] Matthew 28. verse 19. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoft. Verse 20. Teaching them to observe all things whatsoever . I have commanded you; and lo, I am with you alway even unto the end of the

World, Amen. Mark 16. verse 15. And he faid unto them, Go ye into all the World and preach the Gofpel unto every Creature. Verfe 16. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. I Grinthians 11. verse 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same Night in which he was betrayed, took Bread. Verse 24. And when he had given Thanks he brake it, and said, Take, eat, this is my Body which is broken for you; this do in remembrance of me. Verse 25. After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood, this do ye as oft as ye drink it in re-membrance of me. Compared with 1 Corinthians 10. 26. The Cup of Bleffing which we bless, is it not the Communion of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ?

To bless the People from God.] Numbers 6. verse 23. Speak unto Aaron and unto his Sons, saying, On this wife ye snall bless the Children of Israel, saying unto them, Verfe 24. The Lord bless thee, and keep thee. Ver. 25. The Lord make his Face to shine upon thee. Ver. 26. The Lord lift up his Countenance upon thee, and give thee Peace. Compared with Revelations 1. ver. 4. John, to the feven Churches which are in Asia, Grace be unto you, and Peace from him which is, and which was, and which is to come, and from the leven Spirits which are before his Throne. Ver. 5. And from Jesus Christ who is the Faithful Witness, and the first Begotten of the Dead, and the Prince of the Kings of the Earth : unto him that loved us and washed us from our Sins in his own Blood. [Where the same Blesfings and Persons from whom they come are expressly mentioned.] Isaiah 66. 21.

And I will also take of them for Priests, and for Levites, faith the Lord. [Here

under the Names of the Priests and Levites, to be continued under the Gospel. are meant Evangelical Pastors, who therefore are by Office to bless the People.) Desceronomy 10. 8. At that time the Lord separated the Tribe of Levi, to bear the Ark of the Covenant of the Lord, to stand before the Lord, to Minister unto him, and to bless in his Name unto this Day. 2 Corinthians 13. 14. The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all, Amn. Ephesians 1. 2. Grace be to you, and Peace from God

our Father, and from the Lord Jesus Chrift.

To take care of the Poor.] Als 11. 30. Which also they did, and fent is 20 the Elders by the Hands of Barnabas and Saul. Als 4. verse 34. Neither was there any among you that lacked, for as many as were Possessor of Lands or Houses, sold them, and brought the Price of the things that were sold. Verse 35. And laid them down at the Apostles Feet, and Distribution was made unto every Man according as he had need. Verse 36. And Joses, who by the Apostles was fir-named Barnabas, (which is being interpreted, the Son of Consolation) a Levite, and of the Country of Cyprus. Verse 37. Having Land, sold it, and brought the Money and laid it at the Apostles Feet. Als 6. verse 2. Then the Twelve called the Multitude of the Disciples unto them, and said, It is not Reason that we should leave the Word of God and serve Tables. Verse 3. Wherefore, Brethren, look you out among you seven Men of honest Report, full of the Holy Ghost and Wisdom, whom ye may appoint over this Business. Verse 4. But we will give our selves continually to Prayer, and to the Ministery of the Word. I Cerinthians 16. werse 1. Now concerning the Collection for the Saints, as I have given Order to the Churches of Galatia, even fo do ye. Verfe 2. Upon the first Day of the Week, let every one of you lay by him inftore as God hath prospered him, that there be no Gatherings when I come. Verse 3. And when I come, whomsoever ye shall approve by your Letters, them will I fend to bring your Liberality to Ferufalem. Verfe 4. And if it be meet that I go also, they shall go with me. Galatians 2.9. And when James, Ceto me, they gave to me and Barnabas the Right-hands of Fellowship, that we should go unto the Heathen, and they unto the Circumcision. Verse 10. Only they would that we should remember the Poor, the same which I also was forward to do.

And he hath also a ruling Power over the Flock as a Pastor.] I Timothy 5. 17. Let the Elders that rule well be counted worthy of double Honour, especially, they who labour in the Word and Doctrine. Ats 20. 17. And from Miletus he fent to Ephefits, and called the Elders of the Church. Verfe 28, Take heed therefore unto . your selves, and to all the Flock over the which the Hely Ghoft hath made you Oversers to feed the Church of God, which he hath purchased with his own Blood. I Theffelmians 5. 12. And we beseeth you Brethren, to know them which labour among you, and are over you in the Lord and administration. you, and are over you in the Lord, and admonish you. Hebrews 13. verse 7. Remember them which have the Rule over you, who have spoken unto you the Word of God: whose Faith follow, considering the end of their Conversation. Verse 17. Obey them that have the Rule over you, and submit your selves, for they watch for your Souls, as they that must give account a that they may do it with Joy and not with Grief, for that is unprofitable for you.

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Teacher or Doctor.

THE Scripeure doth hold out the Name and Title of a Teacher, as well as of the Pastor.] I Corinthians 12. 28. And God hash fee some in the Church, First Apostles, Secondarity Prophets, Thirdiy Teachers, after that Miraeles, then Gifts of Healing, Holps, Government:, Diversizies of Tongues. Ephesians 4. 11. And be gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.

Who is also a Minister of the Word as well as the Pastor, and hath Power of Admini-

Bration of the Sacraments.

The Lord having given different Gifts, and divers Exercises according to these Gifts in the Ministery of the Word.] Romans 12. verse 6. Having then Gifts dif-tering according to the Grace that is given to us, whether Prophecy, let us Pro-phesic according to the Proportion of Faith. Verse 7. Or Ministery, let us wait on our Ministring: or he that teacheth, on Teaching. Verse 8. He that exhorteth, on Exhortation: he that giveth, let him do it with Simplicity: he that ruleth, with Diligence: he that the weth Mercy, with Cheerfulness. 1 Corinibians 12. verfe 1. Now concerning Spiritual Gifts, Brethren, I would not have you ignorant. Verfa.

4. Now there are Diversities of Gifts, but the same Spirit, and there are Diversit. ties of Operations, but it is the same God, which worketh all in all. Verse 5. And there are Differences of Administration, but the same Lord. Verse 7. But the Manifestation of the Spirit is given to every Man to profit withall.

Though these different Gifts may meet in, and accordingly be exercised by one and the same Minister. I Corinthians 1. 3. But he that prophesich speaketh unto Men to Edification, and Exhortation, and Comfort. 2 Timothy 4. 2. Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all Long-fusfering and Doctrine. Titus 1. 9. Holding fast the faithful Word as he hath been taught, that he may be able by found Doctrine both to exhort and to convince the

Yet where be several Ministers in the same Congregation, they may be designed to several Employments, according to the different Gifts, in which each of them do most excel. Romans 12. 6. Having then Gitts differing according to the Grace that is given to us, whether Prophecy, let us Prophesie according to the Proportion of Paith. Verfe 7. Or Ministery, let us wait on our Ministring, or he that teacheth on Teaching. Verfe 8. Or he that exhorteth on Exhortation; he that giveth let him do it with Simplicity, he that ruleth with Diligence, he that sheweth Mercy with Cheerfulness. 1 Peter 4. verse 10. As every Man hath received the Gift, even so Minister the same one to another, as good Stewards of the manifold Grace of God. Verfe 11. If any Man Speak, let him Speak as the Oracles of God; if any Man minister, let him do it as of the Ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be Praise, and Dominion, for ever and ever, Amen.

And he that doth more excel in Exposition of Scripture, in teaching found Doctrine, and in convincing Gainsayers, than he doth in Application, and is accordingly imployed therein, may be called a Teacher or Doctor, (the Places alledged by the Notation of the Word doth prove the Proposition;) nevertheles, where is but one Minister in a particular Congregation, he is to perform so far as he is able, the whole Work of the Ministery; as appeareth in 2 Tim. 4. 2. Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all Long-suffering and Doctrine. Tiens 1. 9. Holding fast the faithful Word as he hath been

taught, that he may be able by found Doorine, both to exhort and to convince the Gainsayers. I Timethy 6. 2. And they that have believing Masters, let them not despile them, because they are Brethten, but rather do them Service, because they are faithful and beloved, Partakers of the Benefits: These thing; teach and exhort.

A Teacher or Doctor is of most excellent use in Schools and Universities, as of old in the Schools of the Prophets, and at Jerusalem, where Gamaliel and others taught as Doctors.

Other Church-Governours.

As there were in the Jewish Church Elders of the People, Joined with the Priests and Levites in the Government of the Church.] As appeareth in 2 Chronicles 19. verse 8. Moreover, in Jerusalem did Jehoshaphas set of the Levites, and of the Priests, and of the chief of the Fathers of Israel, for the Judgment of the Lord, and for Controversies, when they returned to Jerusalem. Verse 9. And he charged them, saying, Thus shall ye do in the Fear of the Lord, saithfully, and with a period Heart. Verse 10. And what Cause soever shall come to your Brethern that dwell in their Cities, between Blood and Blood, between Law and Commandment, and Statutes and Judgments, we shall even warm them that they research mandment, and Statutes and Judgments, ye shall even warn them that they trespals not against the Lord, and so Wrath come upon you, and upon your Brethren; this

do and ye shall not trespals.

So Christ who hath instituted a Government, and Governours Ecclesiastical in the Church, hath furnished some in his Church, beside the Ministers of the Word, with Gifts for Governments, and hath Commission to execute the same, when called thereunto, who are to Join with the Minister in the Government of the Church.] Romans 12. verse 7. Or Ministery, let us wait on our Ministring; or he that teacheth, on Teaching. Verse 8. Or he that exhorteth, on Exhortation: he that giveth, let him do it with Simplicity: he that ruleth, with Diligence: he that sheweth Mercy, with Cheerfulness. 1 Corinthians 12. 28. And God hath set some in the Church, First Apostles, Secondarily Prophets, Thirdly Teachers, after that Miracles, then Gifts of Healings, Helps, Governments, Diversities of

Which Officers, reformed Churches commonly call Elders.

Deacons.

THE Scripture doth hold out Deacons, as diftind Officers in the Church.] lippians 1. 1. Paul and Timotheus the Servants of Jesus Christ, to all Saints in Christ Jesus, which are at Philippi with the Bishops and Deacons. 1 Timothy 3. 8. Likewise must the Deacons be grave, not double-tongued, not given to much

Wine, not greedy of filthy Lucre.

Whose Office is perpetual.] I Timothy 3. 8. Likewise must the Deacons be grave, not double-tongued, not given to much Wine, not greedy of filthy Lucre. See in the Bible to ver. 15. Als 6. ver. 1. And in those Days when the Number of the Disciples was multiplied, there arose a Murmuring of the Grecians against the Hebrews, because their Widows were neglected in the daily Ministration. Ver. 2. Then the Twelve called the Multitude of Disciples unto them, and said, It is not Reason that we should leave the Word and serve Tables. Ver. 3. Wherefore Brethren, look you out among you seven Men of honest Report, full of the Holy Ghost, and Wisdom, whom we may appoint over this Business. Ver. 4. But we will gives our selves continually to Prayer, and to the Ministery of the Word.

To whose Office it belongs not to preach the Word, or administer the Sacraments, but to take special Care in distributing to the Necessities of the Poor.] Alls

6. Verfes 1, 2, 3, 4. fee before.

Of Particular Congregations.

It is lawful and expedient that there be fixed Congregations, that is, a certain Company of Christians to meet in one Assembly, ordinarily for publick Worship. When Believers multiply to such a Number, that they cannot conveniently meet in one Place, it is lawful and expedient, that they should be divided into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutual Duties. 1 Cor. 14. ver. 20. Let all things be done unto edifying. Ver. 33. For God is not the Author of Confufion but of Peace, as in all Churches of the Saints. Ver. 40. Let all things be done decently, and in order.

The ordinary way of dividing Christians into distinct Congregations, and most

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expedient for Edification, is by the respective Bounds of their Dwellings. First, Because they who dwell together, being bound to all kind of Moral Duties one to another, have the better Opportunity thereby to discharge them, which Moral Tye is perpetual, for Christ came not to destroy the Law, but to sulfil it. Deuteronomy 15. Ver. 7. If there be among you a poor Man of one of thy Brethren within any of thy Gates, in the Land which the Lord thy God giveth thee, thou fhalt not harden thy Heart, nor shut thy Hand from thy poor Brother. Ver. 11.
For the Poor shall never cease out of the Land; therefore I command thee, saying, Thou shalt open thy Hand wide unto thy Brother, to the Poor, and to the Needy in the Land. Matthew 22. 39. And the second is like unto it, Thou shalt love the Neighbour as the second is like unto it, Thou shalt love thy Neighbour as thy felf. Matthew 5. 17. Think not that I am come to destroy
the Law or the Prophets, I am not come to destroy, but to fulfil.

Secondly, The Communion of Saints must be so ordered, as may stand with the

most convenient Use of the Ordinances, and discharge of Moral Duties without respect of Persons. I Corinthians 14. 26. Let all things be done unto editying. Hebrews 10. ver. 24. And let us consider one another, to provoke unto Love, and to good Works. Ver. 25. Not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the Day approaching. James 2. ver. 1. My Brethren, have not the Faith of our Lord Jesus Unrift the Lord of Glery, with respect of Persons. Ver. 2. For if there come into your Assembly a Man with a gold Ring, in goodly Apparel, and there

come in also a poor Man in vile Raiment.

Thirdly, The Pastor and People must so nearly cohabit together, as that they may mutually perform their Duties each to other with most Conveniency.

In this Company some must be set apart to bear Office.

Of the Officers of a particular Congregation.

FOR Officers in a fingle Congregation, there ought to be one at the leaft, both to labour in the Word and Doctrine, and to Rule. Proverbs 29. 18. Where there is no Vision the People perish; but he that keepeth the Law, happy is he. I Timothy 5. 17. Let the Elders that rule well be counted worthy of double Honour, especially they who labour in the Word and Doctrine. Hebrews 13. 7. Remember them which have the Rule over you, who have spoken unto you the Word of God, whose Faith follow, considering the End of their Conversation.

It is also requifice that there should be others to join in Government. I Corinthians 12. 28. And God hath fet some in the Church; First Apostles, Secondarily Prophets, Thirdly Teachers, after that Miracles, then Gifts of Healings, Helps, Go-

vernments, Diversities of Tongues.

And likewife it is requifite, that there be others to take special Care for the Relief of the Poor. Ats 6. ver. 2. Then the Twelve called the Multitude of the Disciples unto them, and said, It is not Reason that we should leave the Word of God, and serve Tables. Ver. 3. Wherefore, Brethren, look ye out among you seven Men of honest Report, full of the Holy Ghost, and Wisdom, whom ye may appoint over this Business.

The Number of each of which is to be proportioned according to the Condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well or

dering of the Affairs of the Congregation, each according to his Office.

It is most expedient, that in these Meetings, one whose Office is to labour in the Word and Doctrine, do moderate in their Proceedings. 1 Timothy 5. 17. Let the Elders that rule well, be counted worthy of double Honour, especially they who labour in the Word and Doctrine.

Of the Ordinances in a particular Congregation.

THE Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalms.] I Timethy 2. 1. I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men. I Corinthians. 14. ver. 15. What is it then? I will pray with the Spirit, and will pray
with the Understanding also: I will sing with the Spirit, and I will sing with the
Understanding also. Ver. 16. Else when thou shalt bless with the Spirit, how shall
he that occupieth the Room of the Understand, say Amen at thy giving of Thanks,
seeing he understandeth not what thou sayest?

The Word read (although there follow no immediate Explication of what is read) the Word expounded and applied, Catechizing, the Sacraments administred, Collection made for the Poor, difmiffing the People with a Bleffing.

Of Church Government, and the several Sorts of Assemblies for the same.

CHRIST hath instituted a Government, and Governours Ecclesiastical in the Church, to that purpose the Apostles did immediately receive the Keys from the Hand of Jesus Christ, and did use and exercise them in all the Churches of the World upon all Occasions.

And Christ hath fince continually furnished some in his Church with Gifts of

Government, and with Commission to execute the same when called thereunto.

It is Lawful and agreeable to the Word of God, that the Church be governed by several sorts of Assemblies, which are Congregational, Classical, and Synodical.

Of the Power in common of all these Assemblies.

IT is Lawful and agreeable to the Word of God, that the several Assemblies before-mentioned, have Power to convent and call before them any Person within their several Bounds, whom the Beelesiastical Business which is before them, doth concern.] proved by Marthew 18. ver. 15. Moreover, if thy Brother shall trespass against thee, go and tell him his Fault between thee and him alone: if he shall hear thee, thou hast gained thy Brother, Ver. 16. But if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witnesses every Word may be established. Ver. 17. And if he shall negled to hear them, tell it unto the Church: but if he negled to hear the Church, let him be unto thee as an Heathen Man, and a Publican. Ver. 18. Verily, I say unto you, Whatsoever ye shall bind on Earth, shall be bound in Heaven: and whatsoever ye shall loose on Earth, shall be loosed in Heaven. Ver. 19. Again, I say unto you, That if two of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them of my Father, which is in Heaven. Ver. 20. For where two or three are gathered together in my Name, there am I in the midst of them.

They have Power to hear and determine fuch Causes and Differences as do order-

ly come before them.

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may Ths It is Lawful and agreeable to the Word of God, that all the faid Assemblies have some Power to dispense Church-censures.

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Of Congregational Assemblies, that is, The meeting of the Ruling Officers of a particular Congregation for the Government thereof.

THE Ruling Officers of a particular Congregation, have Power Authoritatively, to call before them any Member of the Congregation, as they shall see just Occasion.

To enquire into the Knowledge and Spiritual Estate of the several Members of

the Congregation.

To admonish and to rebuke,

Which three Branches are proved by Hebrawa 13. 17. Obey them that have the Rule over you, and submit your selves, for they watch for your Souls, as they that must give account, that they may do it with Joy and not with Grief; for that is improfitable for you. I Thessalmans 5. verse 12. And we beseech you, Brethren, to know them which labout among you, and are over you in the Lord, and admonish you. Verse 13. And to esteem them very highly in Love for their Works sake, and be at peace among your selves. Ezekiel 34. 4. The discased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost: but with Force and with Cruelty have ye ruled them.

Authoritative Suspension from the Lords Table, of a Person not yet cast out of

the Church, is yet agreeable to the Scripture.

Firft, Because the Ordinance it felf mult not be profaned.

Secondly, Because we are charged to withdraw from these that walk disorder-

ly.

Thirdly, Because of the great Sin and Danger, both to him that comes unworthily, and also to the whole Church. Marthew 7. 6. Give not that which is holy unto the Dogs, neither cast ye your Pearls before Swine, less they trample them under their Peer, and turn again, and rent you. I Thessanians 3. verse 6. Now we command you, Brethren, in the Name of our Lord Jesus Christ, that ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition which he received of us. Verse 14. And if any Man obey not our Word by this Epistle, note that Man, and have no Company with him, that he may be assaumed. Verse 15. Tes count him not as an Enemy, but admonish him as a Brother. I Cor. 11. 27. Wherefore, whosever shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. So on to the end of the Chapter. Compared with Jude Verse 23. And others save with Fear, pulling them out of the Fire 3 hating even the Garment spotted by the Flesh. I Timber 5. 22. Lay Hands indeenly on no Man, neither be Partaker of other Men's Sins. Reep thy self pure.

And there was Power and Authority under the Old Testament, to keep unclean Persons from holy things:] Levisient 13:5. And the Priest shall look on him the Teventh Day; and behold; if the Plague in his sight be at a Stay; and the Plague spread not in the Skin, then the Priest shall shat him up seven Days motes. Numbers 9:7. And those Men said unto him, We are desiled by the dead Body of a Mail; wherefore are we kept back, that we may not offer an Offering of the Lord in his appointed Scason among the Children of Hiall? 2 Chronicles 23:19. And he set the Porters at the Gates of the House of the Lord, that node that was unclean in

any thing flould enter in.

The like Power and Authority by way of Analogy, continues under the New Testament.

The Ruling Officers of a particular Congregation, have Power Authoritatively to fulpend from the Lord's Table, a Person not yet cast out of the Church

First, Because those who have Authority to judge of, and admit such as are fit to receive the Sacrament, have Authority to keep back such as should be found inworthy.

Secondly, Because it is an Ecclesiaffical Business of ordinary Practice belonging to

that Congregation.

When Congregations are divided and fixed, they need all mutual Help one from another, both in regard of their intrinsical Weaknesses, and mutual Dependence ; as also in regard of Enemies from without.

Of Classical Assemblies.

THE Scripture doth hold out a Presbytery in a Church, both in 1 Timothy 4.

14. Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery. And in Al. 15. ver. 2. When therefore Paul and Barnabas had no small Differtion and Disputation with them, they determined that Paul and Barnabas, and certain other of them should go up to Jerusalem unto the Apostles and Elders about this Question. Verse 4. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them. Verse 6. And the Apostles and Elders came together for to consider of this Mat-

ter.

A Presbytery confifteth of Ministers of the Word, and such other publick Officers as are agreeable to, and warranted by the Word of God, to the Church-Governours, to join with the Ministers in the Government of the Church, as appeared, Romani 12. verse 7. Or Ministry, let us wait on our Ministring: or he that teacheth, on Teaching: Verse 8. Or he that exhorteth, on Exhortation: he that yether, let him do it with Simplicity: he that ruleth, with Diligence: he shat whether Mercy, with Cheerfulness. 1 Cor. 12. 28. And God hath set some in the Church; First Apostles, Secondarily Prophets, Thirdly Teachers, after that Miracles, then Gifts of Healings, Helps, Governments, Diversities of Tongues.

The Scripture doth hold forth, that many particular Congregations may be un-

der one Presbyterial Government,

This Proposition is proved by Instances.

1. First, Of the Church of Jerusalem, which consistent of more Congregations than one, and all these Congregations were under one Presbyterial Government.

This appeareth thus :

1. First, The Church of Jerufalem confisteth of more Congregations than the, as is manifest:

Firet, By the multitude of Believers mentioned in divers.

Both before the Dispersion of the Believers there, by means of the Persecutions, (mentioned in the Ast of the Apostes, Chap. 8. in the beginning thereof,) witness, Ast 1. 15. And in those Days Peter stood up in the midst of the Dispersion and faid, The Number of the Names were about an hundred and twenty. Acts 2. vet. 41. Then they that gladly received his Word were baprized 3 and the same Day there were added unto them about Three Thousand Souls. Verse 45. And they continuing daily with one accord in the Temple, and breaking bread from House to House, did east their Meat with gladness and singleness of Heart. Verse 47. Praising God, and Bast ving Favour with all the People. And the Lord added to the Church daily situal should be saved. Acts 5. 14. And Believers were the more added unto the Lord, Adultitudes both of Men and Women. Acts 6. vet. 1. And in those Days, when the Number of the Disciples was multiplied, there arose 2 Murnuting of the Greeishs against the Hebrews, because their Widows were neglected in the daily Ministration. Verse 7. And the Word of God increased, and the Number of the Disciples mid-tiplied in Jerusalem greatly, and a great Company of the Priests were obedient to the Faith.

And also after the Dispersion. Ads 9. 31. Then had the Churcher rest throughout all Judea, and Galilee, and Samaria, and were edised, and walking in the Pear of the Lord, and in the Comfort of the Holy Ghost, were multiplied. Als 12. 24. But the Word of God grew and multiplied. Ads 21. 20. And when they heard it, they glerified tlerified the Lord, and faid unto him, Thou feeft Brother how many Thousand of Jews

there are which believe, and they are all zealous of the Law.

Secondly, By the many Apostles and other Preachers in the Church of Jerusalem: And if there were but one Congregation there, then each Apostle preached but seldom, which will not consist with Als 6. 2. Then the Twelve called the Multitude of the Disciples unto them, and said, It is not Reason that we should leave the Word of God, and serve Tables.

Thirdly, The Diversity of Languages amongst the Believers, mentioned both in the second and sixth Chapters of the Alls, doth argue more Congregations than one

in that Church.

2. Secondly, All those Congregations were under one Presbyterial Government; Because, First, They were one Church. Asts 8. 1. And Saul was consenting unto his Death. And at that time there was a great Persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the Regions of Judes and Samaria, except the Apostles. Asts 2. 47. Praising God, and having Favour with all the People. And the Lord added unto the Church daily such as should be saved. Compared with Chapter 5. 11. And great Fear came upon all the Church, and upon as many as heard these things. And Chap. 12. 5. Peter therefore was kept in Prison, but Prayer was made without ceasing of the Church unto God for him. And Chapter 15. 2. When therefore Paul and Barnabas had no small Disconsideration with them, they determined that Paul and Barnabas, and certain other of them should go up to Jerusalem unto the Apostles and Elders about the Russian.

Secondly, The Elders of the Church are mentioned. Als 11. 30. Which also they did, and sent it to the Elders by the Hands of Barnabas and Saul. Als 15. verse 4. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them. Verse 6. And the Apostles and Elders came together to consider of this Matter. Verse. Then it pleased the Apostles and Elders, with the whole Church, to send chosen Men of their own Company to Antioch, with Paul and Barnabas, namely Judas sirnamed Barsabas, and Silas, chief Men among the Brethren. And Chapter 21. verse 17. And when we were come to Jerusalem, the Brethren received us gladly. Verse 18. And the Day following, Paul went in with us unto James, and all the

Elders were present

Thirdly, The Apostles did the ordinary Act of Presbyters, as Presbyters in that Church, which proveth a Presbyterial Church before the Dispersion. Als 6.

Fourthly, The several Congregations in Jerufalem being one Church, the Elders of that Church are mentioned as meeting together for Aas of Government. Als 11. 30. Which also they did, and sent it to the Elders by the Hands of Barnabas and Saul. Als 15. verse 4. And when they were come to Jerusalem they were received of the Church, and of the Apostes and Elders, and they declared all things that God had done might them. Verse 6. And the Apostes and Elders came together for to consider of this Matter. Verse 2. Then it pleased the Apostes and Elders, with the whole Church, to send chosen Man of abeir own Company to Antioch with Paul and Barna-nas, namely Judas strummed Barsabas, and Silas, chief Memanong the Brethren. Acts 21. verse, 17. And when they were come to Jerusalem the Brethren received them gladly. Verse, 18. And the Day sellening Paul went in with as unto Jarnes, and all the Elders were present. And so forward. Which proves, that those several Congregations were under one Prespectival Government.

And whether these Congregations were fixed or not fixed, in regard of Officers

or Mombers, it is all one as to the Truth of the Proposition.

Nor doch there appear any material Difference betwire the feveral Congregations in Jernfilem, and the many Congregations now in the ordinary Condition of the Church, as to the Point of Fixedness required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Prefbyterial Government.

II. Secondly, By the Instance of the Church of Ephefus. For,

gears by Alls 20. 31. Therefore watch, and remember that by the space of three Years

Years I ceased not to warn every one Night and Day with Tears. Where is mention of Paul's continuance at Ephesis, in preaching for the space of three Years. And Alls 19. verse 18. And many that believed came and consessed, and shewed their Deeds. Verse 19. Many also of them which used curious Arts brought their Books together and burned them before all Men, and they counted the Price of them, and found it Fisty Thousand Pieces of Silver. Verse 20. So mightily grew the Word of God and prevailed. Alls 19. 10. And this continued by the space of two Years, so that all they who dwelt in Asis heard the Word of the Lord Jesus, both Jews and Greeks. Verse 17. And this was known to all the Jews and Greeks also dwelling at Ephesis, and Fear fell on them all, and the Name of the Lord Jesus was magnified. I Corinshians 16. verse 8. But I will tarry at Ephesis until Pentecost. Verse 9. For a great Door and estectual is opened unto me, and there are many Adversaries. Verse 17. The Churches of Asia salute you, Aquils and Priscilla salute you much in the Lord, with the Church that is in their House. Where the special Essect of the Word is mentioned; and Verses 10, 17. of the same Chapter, where is a Distinction of Jews and Greeks: and I Corinshians 16. verse 8. where a Reason of Paul's Stay at Ephesius until Pentecost; and verse 19. where is mention of a particular Church in the House of Aquila and Priscilla them at Ephesius; as appears, Alls 18. verse 19. And he came to Ephesius and left them there, but he himself entered into the Synagogue, and reasoned with the Jews. Verse 24. And a certain Jew named Apollos, born at Alexandria, an Eloquent Man, and mighty in the Scriptures, came to Ephesius. Verse 26. And he began to speak boldly in the Synagogue, whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the Way of God more persectly.

All which laid together doth prove, That the Multitudes of Believers did make

more Congregations than one in the Church of Ephefus.

2. That they were many Elders over these many Congregations, as one Flock, appeareth, Alls 20. verse 17. And from Miletus he sent to Ephesus, and called the Elders of the Church. Verse 28. Take heed therefore unto your selves, and to all the Flock over the which the Holy Ghost hath made you Oversers, to feed the

Church of God, which he hath purchased with his own Blood.

3. That these many Congregations were one Church, and that they were under one Presbyterial Government, appeareth, Rev. 2. verse 1. Unto the Angel of the Church of Ephesius, write, These things saith he that holdeth the seven Stars in his Right-hand, who walketh in the midst of the seven Golden Candlesticks. Verse 2. I know thy Works and thy Labour, and thy Patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are Apostles, and are not, and hath sound them Liars. Verse 3. And hast born, and hast Patience, and for my Names sake hast laboured, and hast not fainted. Verse 4. Nevertheles, I have somewhat against thee, because thou hast left thy sirtle Love. Verse 5. Remember therefore from whence thou art fallen, and repent, and do the first Works, or else I will come unto thee quickly, and will remove thy Candlestick out of his Place, except thou repent. Verse 6. But this thou hast, that thou hatest the Deeds of the Nicolaistans, which I also hate. Joined with Als 20. verses 17, 28. of which see before.

Of Synodical Assemblies.

THE Scripture doth hold out another fort of Assemblies for the Government of the Church, beside Classical, and Congregational, all which we call Synodical.] All 15, verse 2. When therefore Paul and Barnabas had no small Dissention and Disputation with them, they determined that Paul and Barnabas, and certain other of them should go up to Jerusalem, unto the Apostles and Elders about this Question. Verse 6. And the Apostles and Elders came together for to consider of this Matter. Verse 22. Then pleased it the Apostles and Elders, with the whole Church, to send chosen Men of their own Company, to Anioch, with Paul and Barnabas; namely, Judas sirnamed Barsabas, and Silas, chief Men among the Brethren. Verse 23. And wrote Letters by them after this manner: The Apostles,

and Elders, and Brethren, fend greeting unto the Brethren which are of the Gen-

Pastors and Syria, and Cilicia.

Pastors and Teachers, and other Church-Governours, (as also other sit Persons, when it shall be deemed expedient) are Members of those Assemblies which we call Synodical, where they have a lawful calling thereunto.

Synodical Assemblies may Lawfully be of several Sorts, as Provincial, National,

and Occumenical.

It is lawful and agreeable to the Word of God, that there be a Subordination of Congregational, Classical, Provincial, and National Assemblies for the Government of the Church.

Of Ordination of Ministers.

TNder the Head of Ordination of Ministers is to be considered either the Doarine of Ordination, or the Power of it.

Touching the Doctrine of Ordination.

Man ought to take upon him the Office of a Minister of the Word, without a hawful Calling. J John 3. 27. John answered and said, A Man can receive nothey call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher? Verse 15. And how shall they Preach except they be sent? as it is written, How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good things. Fermiah 14. 14. Then the Lord said unto me, The Prophets prophese Lies in my Name, I sent them not, neither have I commanded them, neither space I unto them; they prophese unto you a salse Vision and Divination, and a thing of nought, and the Deceir of their Heart. Hebrews 5. 4. And no Man taketh this Honour unto himself, but he that is called of God, as was

Ordination is alwise to be continued in the Church. Titus 1, 5. For this cause left I thee in Grete, that thou should set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee. I Timothy 5. verse 21. I charge thee before God, and the Lord Jesus Christ, and the Elect Angels, that thou observe these things, without preferring one before another, doing nothing by Par-tiality. Yerse 22. Lay Hands suddenly on no Man, neither be Partaker of other

Mens Sins. Keep thy felf pure.

Ordination is the solemn setting apart of a Person to some publick Church-office. Numbers 8, verse 10. And thou shalt bring the Levites before the Lord, and the Children of Ifrael shall put their Hands upon the Levites. Verle 11. And Aaron shall offer the Levites before the Lord, for an Offering of the Children of Ifrael, that they may execute the Service of the Lord. Verse 14. Thus shalt thou separate the Levites from among the Children of Ifrael; and the Levites shall be mine. Verse 19. And I have given the Levites as a Gift to Agron, and to his Sons, from among the Children of Ifrael, to do the Service of the Children of Ifrael, in the Tabernacle of the Congregation, and to make an Atonement for the Children of Israel; that there be no Plague among the Children of Israel, when the Children of Israel come nigh unto the Sanctuary. Verse 22. And after that went the Levites in, to do their Service in the Tabernacle of the Congregation, before Aaron, and before his Sons; as the Lord had commanded Moses, concerning the Levites, so did chey unto them. Als 6. verse 3. Wherefore Erethren, look ye out among you seven Men of honest Report, tull of the Holy Ghost, and Wisdom, whom we may appoint over this Business. Verse 5. And the Saying pleased the whole Multitude, and they chose Stephen, a Man full of Faith, and of the Holy Ghost, and Philip, and Porchorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Prosciepte of Antisch. Verse 6. Whom they had see before the Apostles; and when they had prayed, they laid their Hands on them. Every

Every Minister of the Word is to be ordained by Imposition of hands, and Prayare with Fasting, by those preaching Presbyters to whom it doth belong. I Tamathy 5. 22. Lay Hands suddenly on no Man, neither be Partaker of other Mens Sins. Keep thy self pure. Als 14. 23. And when they had ordained them Elders in every Church, and had prayed with Fasting, they commended them to the Lord, on whom they believed. Als 13. 3. And when they had Fasted and Prayed, and laid their Hands on them, they sent them away.

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some Particular Church, or other Ministerial

ordained Ministers, be designed to some Parricular Church, or other Ministerial Charge.] Als 14. 23. See before. Tiens 1. 5. For this cause left I thee in Crete, that thou shouldst fet in order the things that are wanting, and ordain Elders in every City, as I had appointed thee. Als 10. verse 17. And from Mileties he sent to Ephesus, and called the Elders of the Church. Verse 28. Take heed therefore unto your selves, and to all the Flock over the which the Holy Ghost hath made you overfeers, to feed the Church of God, which he hath purchased with his

own Blood.

He that is to be ordained Minister, must be duly qualified both for Life, and Minifterial Abilities, according to the Rules of the Apostles.] a Timerby j. ver. 2. A Bishop then must be blameless, the Husband of one Wife, vigilant, sober, and of good behaviour, given to hospitality, apt to teach. Ver. 1. Not given to Wine, no Striker, not greedy of filthy Lucre, but patient; not a Brawler, not covetous.
Verse 4. One that ruleth well his own House, having his Children in subjection verie 4. One that ruleth well his own Houle, having his Children in indjection with all Gravity. Verie 5. (For if a Man know not how to Rule his own Houle, how shall he take care of the Church of God?) Verse 6. Not a Novice, lest being listed up with Pride, he fall into the Condemnation of the Devil. Titus 1. verse 6. If any Man be blameles, the Husband of one Wise, having Faithful Children, not accused of Riot, or unruly. Verse 7. For a Bishop must be blameles, as the Steward of God; not self-willed, not soon angry, not given to Wine, no Striker, not given to sithly Lucre. Verse 8. But a Lover of Hospitality, a Lover of good Men, toder, just, holy, temperate. Verse 9. Holding fast the Faithful Word, as he hath hem taught, that he may be able by sound Destrine, both to exhort and temping the Gainfornes. convince the Gainfayers.

He is to be examined and approved by those by whom he is to be ordained. 1 Timothy 3. verse 7. Moreover he must have a good Report of them which are without, left he fall into Reproach, and the Snare of the Devil. Verse 10. And let these also first be proved, then let them use the Office of a Deacon, being found blameless. 1 Timothy 5. 22. Lay Hands suddenly on no Man, neither be Paradker of other Mens Sins. Keep thy self pure.

No Man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just Cause of Exception against him. I Timothy 3. 24 A Bishop then must be blamcless, the Husband of one Wife, vigilant, lober, of good behaviour, given to hospitality, apt to teach. Tieus 1. 7. For a Bishop must be blameless as the Steward of God.

Touching the Power of Ordination.

Ofidination is the Ad of a Prefbytery. 1 Timethy 4. 14. Noglett not the Gift that is in thee, which was given thee by Prophecy; with the laying on of the Hands

of the Presbysery

The Power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more Congregations than one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is different as to the Point of Ordination. I Timothy 4. 14. Neglect not the Gift that is in thee, which was given thee by Prophecy; with the laying on of the Hands of the Presby-

It is very requifice that no fingle Congregation that can conveniently affociate, do

assume to it felf all and sole Power in Ordinations

1. Because there is no Example in Scripture, that any fingle Congregation which might conveniently associate, did assume to it ielf all and sole Power in Ordination, neither is there any Rule which may warrant such a Practice.

2. Because there is in Scripture, Example of an Ordination in a Presbytery over divers Congregations, as in the Church of Jerufalem, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery

The Preaching Presbyters orderly affociated, either in Cities or Neighbouring Villages, are those to whom the Imposition of Hands doth appertain for those

Congregations within their Bounds respectively.

An Ordinance of the Lords and Commons affembled in Parliament, for the calling of an Assembly of Learned and Godly Divines, to be consulted with by the Parliament, for the settling of the Government and Liturgy of the Church of England; and for vindicating and clearing the Doctrine of the faid Church from false Aspersions and Interpretations.

WHEREAS, amongst the infinite Blessings of Almighty God upon this Nation, none u, or can be more dear unto us, than the Purity of our Religion, and that for w yet many things remain in the Liturgy, Discipline, and Government of the Church, which do necessarily require a further and more perfest Reformation, than as yet hath been attained: And whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, That the present Church-Government by Arch-bispops, their Chancellors, Commissaries, Deans, Deans and Chapters, Arch-deacons, and other Ecclesiastical Officers depending upon the Hierarchy, is evil and justly-offensive and burthensome to the Kingdom, a great Impediment to Reformation and Growth of Religion, and very prejudicial to the State and Government of this Kingdom, and that therefore the resolution of the the table that the content of the same resoluted that the same shall be taken away and that the Government shall be taken away and the same shall be taken away. and very prejudicial to the State and Government of this Kingdom, and that therefore they are refolved that the same shall be taken away, and that such a Government stall be settled in the Church, as may be most agreeable to God's Holy Word, and most apt to procure and preserve the Peace of the Church at home, and nearer Agreement with the Church of Scotland, and other Reformed Churches abroad: And for the better effecting hereof, and for the vindicating, and clearing of the Dostrine of the Church of England, from all false Calumnies and Aspersions, it is thought sit and necessary to call an Assembly of Learned, Godly, and Judicious Divines, who, together with some Members of both the Houses of Parliament, are to Consult and Advise of such Matters and Things, touching the Premisses, as shall be proposed unto them by both or either of the Houses of Parliament, and to give their Advice and Counsel therein, to both or either of the said Houses, when and as often as they shall be thereunto required. Be it therefore ordained by the Lords and Commons in this Parliament assembled, That all and every the Person bereaster in this present Ordinance named, that is to say. hereafter in this present Ordinance named, that is to say,

Algernon, Earl of Northumberland William, Earl of Bedford Philip, Earl of Pembroke and Mont- Edward, Lord Howard omery William, Earl of Salisbury Henry, Earl of Holland Edward, Earl of Manchester William, Lord Viscount Say and Seal

Edward, Lord Viscount Conway Philip, Lord Wharton John Selden, Elquire Francis Rous, Esquire Edmued Prideaux, Esquire Sir Henry Vane, Knight fenier

Oliver Bewles of Sutton, Batchelor in John Greene of Pencombe Herbert Palmer of Ashwel, Batchelor in Francis Taylor of Yalding Divinity Henry Wilkinson of Wadderldon, Batchelor in Divinity Thomas Valentine of Chalfont Giles, Batchelor in Divinity Dr. William Twiffe of Newbury William Reynor of Egham Mr. Hannibal Gammon of Maugan Mr. Jasper Hicks of Lawrick Dr. Joshua Hoyle late of Dublin in Ireland John Glyn Esquire, Recorder of London ohn White Efquire Bulftrode Whitlocke Elquire Humphey Salloway Elquire Mr. Serjeam Wild Oliver Saint-John Esquire, His Majesty's Sir Benjamin Rudyard Knight John Pym Esquire Sir John Clotworthy Knight John Maynard Esquire Sir Henry Vane Knight Junior William Pierpoint Efquire William Wheeler Efquire Sir Thomas Barrington Knight

ry

Sir John Evelyn Knight William Bridge of Yarmouth in Divinity Thomas Goodwin of London, Batchelor in Divinity John Ley of Budworth in Cheshire Thomas Case of London John Pyne of Bereferres Mr. Whidden of Mooreton Dr. Richard Love of Ekington Dr. William Gouge of Black-fryers, London Dr. Ralph Brownerigg Bishop of Exeter Dr. Samuel Ward Mafter of Sidney College John White of Dorchefter Edward Peale of Compton Stephen Marshal of Pinching-field, Batchelor in Divinity Obadiah Sedgewicke of Cogshall, Bat- Humphrey Chambers of Clavertoun, chelor in Divinity Mr. Carter Peter Clark of Carnaby William Mew of Ellingtoun, Batchelor Henry Hall of Norwich, Batchelor in in Divinity Richard Gapell of Pitchcombe Theophilus Bathurst of Overton Waterwile Philip Nay of Kimbolton Dr. Brocket Smith of Barkway

Dr. Cornelius Burges of Warford

Walter Yong Esquire

Stanely Cower of Brampton Bryan Thomas Wilson of Ocham Anthony Tuckney of Bofton, Batchelor in Divinity Thomas Coleman of Bleton Charles Herle of Winwicke Richard Herricke of Manchester Richard Cleytan of Showell George Gibbs of Alefton
Dr. Calibute Downing of Hackney
Jeremy Buroughs of Stepney
Daniel Cawdrey
George Walker Parabalas in Division George Walker Batchelor in Divinity Edmund Calamy Batchelor in Divinity Joseph Caryll of Lincolns Inn Lazarus Seaman of London Dr. John Harris Warden of Winchester College George Morley of Mildenhall Edward Reynolds of Bramfton Thomas Hill of Titchmarch, Batchelor of Divinity Dr. Robert Sanderson of Bothby Pannell ohn Poxcroft of Cotham ohn Jackson of Marsko William Carter of London Thomas Thorowgood of Maffingham John Arrowsmith of Lynne Robert Horris of Hanwell, Batchelor in Thomas Whincop of Elesworth, Doctor Robert Cross of Lincoln College, Batchelor in Divinity James Arch-bishop of Armagh Dr. Marthias Styles of Saint George Efcheape London Samuel Gibson of Burley Jeremiah Whitaker of Streton Dr. Edmund Staunton of Kingston Dr. Daniel Featley of Lambeth Francis Coke of Yoxhall ohn Lightfoot of Ashley Edward Corbet of Marton College Oxon Samuel Hildersham of Felton John Lanley of Westuderly Christopher Tisdale of Uphusborne Thomas Young of Stownmarket John Philips of Wrentham Batchelor in Divinity John Conant of Lymington, Batchelor in Divinity Divinity Henry Hatton Henry Scudder of Colingborn Thomas Baylie of Manningford Bruce Benjamin Pickering of Easthoately Henry Nye of Chapham Arthur Sallaway of Saavernstoake Sidrach Tta

Sidrach Sympton of London Anthony Burgesse of Sutton Coldsield Richard Vines of Calcot William Greenhill of Stepney William Mareton of Newcastle Richard Buchley Dr. Thomas Themple of Batterfey Simeon Afne of Saint Brides Mr. Nicholfon Thomas Gattaker of Rotherhithe, Batchelor in Divinity James Weldy of Sylatten Dr. Christopher Peshley of Hawarden Henry Tozer Batchelor in Divinity William Spurstow of Hampden in Com. Francis Chynell of Oxon Edward Ellis of Gilsfield, Batchelor in Divinity Dr. John Hacket of St. And. Holborne Samuel de la Place John de la March Matthew Newcomen of Dedham William Lyford of Sherborne in Com: Dorlet Mr. Carter of Denton in Com. Bucks

William Lance of Harrow in Middlefex

Thomas Hodges of Kenfington in Com. Andreas Perne of Wilby in Com. Northampton Dr. Thomas Weftfield of Saint Bartholomew le great London, Bishop of Dr. Henry Hammond of Penshurst in Nicholas Prophet of Marlborough in Com. Wilts Peter Sterrye of London John Erle of Bishopton in Com. Wiles Mr. Gibbon of Waltham Henry Painter of Exeter, Batchelor in Divinity Mr. Micklethwaite of Cherryburton John Whincop of St. Martins in the Mr. Price of Pauls Church in Covent-Garden Henry Wilkinson Juntor, Batchelor in Divinity

Dr. Richard Oldsworth, Master of Ema-

nuel College in Cambridge Mr. William Dunning of Coloafton.

And fuch other Person and Person as shall be nominated and appainted by both Houses of Parliament, or so many of them as shall not be letted by Sickness or other necessary impediment, shall meet and assemble, and are hereby required and enjoined upon Sammons signed by the Clerks of both Houses of Parliament, lest at their respective Dwellings, to meet and assemble themselves at Westminster in the Chappel called, king Henry the Sevenish's Chappel, on the lift Day of July, in the Year of our Luid, one Thousand Six Hundred and Fourty Three: And after the suffer Meeting, being at least of the Number of Fourty, shall from time to time sit and he removed from Place to Place, and also that the said Assembly shall be disolved in such manner as by both Houses of Parliament shall be disolved: And the said Person, or so many of them as shall to so assembled, or site of site shall have Power and Authority, and are hereby likewise enjoined, from time to time during this present Parliament, or until surther Order be taken by both the said Houses, to confer and treat among themselves of such Matters and things touching and concerning the Listurgy, Discipline and Government of the Church of England, or the vindirections, as shall be proposed unto them by both or either of the said Houses of Parliament, and no other, and delives their Opinions and Advices of, or touching the Matters aforessing and electing of the Dostrine of the same from all taile Aspensions the Matters aforessing as shall be required, and the same not to divulge by Printing, the side Houses of Parliament shall be required, and the same not to divulge by Printing, the side Houses of Parliament shall be required, and the same not to divulge by Printing, Writing, or otherwise, without the Consent of the said Aspendity, and if he happen to due, or be letted by Sickness, or other necessary Impediment, then such other Person to be appointed in his Place, as shall be agreed on by both the said Aspendity, and if he happen to due, or be letted by Sickness, or other ne

and for Ten Days before and Ten Days after, the Sum of Four Shillings for every Day, at the Charges of the Common-wealth, at such time and in such manner at by both Houses of Parliament shall be appointed. And be it sureher ordaneed, That all and every the said Divines, so at aspectated and enjoined to meet and assemble, shall be freed and acquisted of and from every Offence. Forefaulture, Penalty, Loss or Damage, which shall or may arise or grow by reason of any Non-residence or Absence of them or any of theme from his or their, or any of their Church, Churches or Cures, for, or in respect of theme faid Assendance upon the said Service, any Law or Statute of Non-residence, or other Law or Statute enjoining their Attendance upon their respective Ministeries or Charges so the contrary thereof not withstanding: And if any of the Persons before Named, shall bappen to die before the said Assendance upon their dissolved by Order of both Houses of Parliament, then such other Person or Persons shall be nominated and placed in the room and stead of such Other Person or Persons shall be nominated and placed in the room and stead of such Person or Persons so dying, as by both the said Houses shall be thought six and agreed upon: And every such Person or Persons so the said Houses and Purposes, and also all such Wages and Allowances for the said Service, during the time of his or their Astendance, as to any other of the said Persons in this Ordinance, is by this Ordinance limited and appointed. Previded alwise that this Ordinance or any thing therein contained, shall not give unto the Persons aforesaid, or any of them, nor shall they in this Astendance and other Power, than is herein particularly expressed.

Many of the Persons who were called to attend the Assembly appeared not; whereupon the whole Work lay on the Hands of the Persons hereafter mention'd.

The Promise and Vow taken by every Member admitted to sit in the Assembly.

I A. B. Do seriously Promise and Vow in the Presence of Almighty GOD, That in this Assembly, whereof I am a Member, I will maintain nothing in point of Dostrine, but what I believe to be most agreeable to the Word of GOD; nor in point of Discipline, but what may make most for GOD's Glory, and the Peace and Good of his Church.

William Twiffe Prolocutor Cornelius Burges Affeffors John White William Gouge Robert Harris Thomas Gattaker Oliver Bowles Edward Reynolds Jeremiah Whitaker Anthony Tuckney John Arrowsmith Simeon Afhe Philip Nay Jeremiah Burroughes John Lightfoot Stanley Gower Richard Heyricke Thomas Cafe Thomas Temple George Gipps Thomas Carter Humphrey Chambers Thomas Micklethwaite John Guibon Christopher Teldale

John Philips George Walker Edmund Calamy ofeph Caryl Lazarus Scaman Henry Wilkinson Senior Richard Vines Nicholas Proffet Stephen Marshal Johna Hoyle Thomas Wilson Thomas Hodges Thomas Bayly Francis Taylor Thomas Young Thomas Valentine William Greenhill Edward Pele John Green Andrew Pern Samuel de la Place John de la March John Dury Philip Delme Sidrach Simplon

John Langley Richard Cleyton Arthur Salwey ohn Ley Charles Herle, Prolocutor after Dr. Twiffe Herbert Palmer, Affeffor after John White Daniel Cawdrey Henry Painter Henry Scudder Thomas Hill William Reynor Thomas Goodwin William Spurftow Matthew Newcomen John Conant Edmund Staunton Anthony Burges William Rathband Francis Cheynel Henry Wilkinson Junion Obadiah Sedgwick Edward Corbet Samuel Gibson Thomas Thomas Coleman Theodore Backhurft William Cartet Peter Smith John Maynard William Price John Whincop William Bridge Peter Sterry William Mew Benfamin Pickering John Strickland

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I. Jackson

Commissioners of Scotland.

John Maitland Alexander Henderfon George Gillespie Samuel Rutherford Robert Baylic

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To the Right Honourable,

THE LORDS and COMMONS

Assembled in Parliament :

The Humble Advice of the ASSEMBLY of DIVINES

Now fitting by Ordinance of Parliament at

WEST MINSTER, CONCERNING

The Doctrinal Part of Ordination of Ministers.

NO Man ought to take upon him the Office of a Minister of the Word without a Lawful Calling. John 3. 27. Romans 10. Verses 14. 15. Jeremiah 14. 14.

2. Ordination is alwise to be continued in the Church, Tirus 1. 5. 1 Timothy

5. Verses 21. 22.
3. Ordination is the solemn setting apart of a Person to some publick Church
3. Ordination is the solemn setting apart of a Person to some publick Church
3. Ordination is the solemn setting apart of a Person to some publick Church Office, Numbers 8. Verses 10, 11, 14, 19, 22. Alls 6. Verses 3, 5, 6.

4. Every Minister of the Word is to be ordained by Imposition of Hands, and

Prayer with Fasting, by those preaching Presbyters to whom it doth belong, 1 Ti-

mothy 5. 22. Alls 14. verse 23. and 13. verse 3.
5. The Power of ordering the whole Work of Ordination, is in the whole Presbytery, which, when it is over more Congregations than one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as

to the Point of Ordination, 1 Timothy 4. 14.
6. It is agreeable to the Word of God and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other Ministerial

Charge. Als 12. 23. Tivus 1. 5. Alls 20. Verses 17, 28.

7. He that is to be ordained Minister, must be duly qualified both for Life and Ministerial Abilities, according to the Rules of the Apostle, 1 Timothy 3. Verses 2, 3, 4, 5, 6. Titus 1. Verses 5, 6, 7, 8, 9.

8. He is to be examined and approved by those by whom he is to be ordained,

3 Timothy 3. 7, 10. and 5. 22.

9. No Man is to be ordained a Minister for a particular Congregation, if they of that Congregation can thew just Caule of Exception against him, I Timothy 3. 2. Titte 1. 7.

10. Proaching .

20. Preaching Presbyters orderly affociated, either in Cities, or Neighbouring Villages, are those to whom the Imposition of Hands doth appertain, for these Congregations within their Bounds respectively, 1 Timothy 4. 14.

mentraordinary Cales, sumething extraordinary may be done, until a settled Order may be had, yet keeping as near as possible may be to the Rule, a Chronieles 19. Verses 34, 35, 36. Chap. 30. Verses 2, 3, 4, 5.

12. There is at this time (as/we humbly conceive) an extraordinary Occasion for a Way of Ordination for the pselent Supply of Ministers.

The Directory for Ordination of Ministers.

T being manifest by the Word of God, that no Man ought to take upon him the Office of a Minister of the Gospel, until he be Lawfully called and ordained thereunto: and that the Work of Ordination is to be performed with all due Care, Wisdom, Gravity, Solemnity, we humbly tender these Directions as requithe to be observed.

r. He that is to be ordained, being either nominated by the People, or otherwife commended to the Presbytery for any Place, must address himself to the Presbytery, and bring with him a Teltimonial of his taking the Covenant of the Three Kingdoms, of his Diligence and Proficiency in his Studies; what Degrees he hath taken in the University, and what hath been the time of his abode there; and withal of his Age, which is to be 24 Years, but especially of his Life and Conversation.

2. Which being confidered by the Presbytery they are to proceed, to enquire touching the Grace of God in him, and whether he be of fuch holinels of Life as is requifite in a Minister of the Golpel, and to examine him touching his Learning and Sufficiency, and touching the Evidences of his Calling to the holy Ministery, and in particular his fair and direct Calling to that Place.

The Rules for Examination are thefe:

1. THAT the Party examined be dealt withal in a Brotherly way, with Mildnels of Spirit, and with especial respect to the Gravity, Modefty, and Quality of every onc.

II. He shall be examined touching his Skill in the Original Tongues, and his Trial to be made by reading the Hebrew and Greek Testaments, and rendring some Portion of some into Latin; and if he be defective in them, Enquiry shall be made the more firstly after his other Learning, and whether he hath Skill in

Logick and Philosophy III. What Authors in Divinity he hath read, and is best acquainted with, and Trial stall be made in his Knowledge of the Grounds of Religion, and Ability to defend the Orthodox Doctrine contained in them, against all unfound and erroneous Opinions, especially these of the present Age; of his Skill in the Sense and Meaning of such Places of Scripture as shall be proposed unto him in Cases of Conscience, and in the Chronology of the Scripture, and the Ec-

elefiaftical History.

IV. If he hash nor before preached in publick, with Approbation of such as are able to judge, he shall, at a convenient time affigued him, expound before the

Presbytery fuch a Place of Scripture as shall be given him.

V. He shall alfo within a competent time, frame a Discourse in Lasin upon such a common Place or Controverly in Divinity as shall be affigued him, and exhibit withe Presbytery fuch Theles as expreis the Sum thereot, and maintain a Difpore upon them.

He shall Preach before the People, the Presbytery, or some of the Ministers

of the Word appointed by them, being present.

VII. The Proportion of his Gifts, in relation to the Place unto which he is called, shall be considered.

VIII. Belide the Trial of his Gifts in Preaching, he shall undergo an Examination in the Premisses two several Days, and more if the Presbytery shall judge it

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thence phets, fitting holy S fil the IX. And as for him that hath been formerly ordained a Minister, and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his Abilities and Conversation, whereupon his Fitness for that Place shall be tried by his Preaching there, (if it shall be judged necessary) by a further Examination of him.

3. In all which he being approved, he is to be fent to the Church where he is to serve, there to Preach three several Days, and to converse with the People, that they may have Trial of his Gifts for their Edification, and may have Time and Occasion to enquire into, and the better to know his Life and Conver-

fation.

4. In the last of these three Days, appointed for the Trial of his Gists in Preaching, there shall be sent from the Presbytery to the Congregation, a publick Intimation in writing, which shall be publickly read before the People; and after affixed to the Church Door, to signify, that such a Day a competent Number of the Members of that Congregation nominated by themselves, shall appear before the Presbytery, to give their Consent and Approbation to such a Man to be their Minister, or otherwise to put it in with all Christian Discretion and Meckness, what Exceptions they have against him, and if upon the Day appointed there be no just Exception against him, but the People give their consent, then the Pesbytery shall proceed to Ordination.

5. Upon the Day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly join in Prayer for a Blessing upon the Ordinance of Christ, and the Labours of his Servant for their good. The Presbytery shall come to the Place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery, of which one appointed by the Presbytery, shall Preach to the People, concerning the Office and Duty of Ministers of Christ, and how the People ought to receive them for their Work

fake.

6. After the Sermon, the Minister who hath Preached, shall in the Face of the Congregation demand of him who is now to be ordained concerning his Faith in Christ Jesus, and his Perswassion of the Truth of the Reformed Religion according to the Scriptures; his sincere Intentions and Ends in desiring to enter into this Calling; his Diligence in Praying, Reading, Meditation, Preaching, Ministring the Sacraments, Discipline and doing all Ministerial Duties towards his Charge; his Zeal and Faithfulness in maintaining the Truth of the Gospel, and Unity of the Church against Errour and Schism; his care that himself and his Family may be unblameable, and Examples to the Flock; his willingness and humility in Meekness of Spirit, to submit unto the Admonitions of his Brethren, and Discipline of the Church; and his Resolution to continue in his Duty against all Trouble and Persecution.

7. In all which having declared himself, professed his Willingness, and promifed his Endeavours by the Help of God, the Minister likewise shall demand of the People, concerning their Willingness to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having Rule over them in the Lord, and to maintain, encourage, and affist him in all the Parts of his

Office.

Which being mutually promifed by the People, the Presbytery, or the Ministers fent from them for Ordination, shall solemnly set him apart to the Office and Work of the Ministery, by laying their Hands on him, which is to be accompanied with a

fhort Prayer or Bleffing, to this effect.

8. Thankfully acknowledging the great Mercy of God, in sending Jesus Christ for the Redemption of his People, and for his Ascension to the Right-hand of God the Father, and thence pouring out his Spirit, and giving Gists to Men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church, and for sitting and inclining this Man to this great Work; to intreat him to sit him with his holy Spirit, to give him (who in his Name we thus set apart to this holy Service) to sulfit the Work of his Ministry in all things, that he may both save himself and his People committed to his Charge.

9. This

9. This or the like Form of Prayer and Blessing being ended, let the Minister who Preached, briesly exhort him to consider of the greatness of his Office and Work, the Danger of Negligence both to himself and his People, the Blessing which will accompany his Faithfulness in this Life, and that to come; and withal exhort the People to carry themselves to him as to their Minister in the Lord, according to their solemn Promise made before; and so by Prayer commending both him and his Flock to the Grace of God, after singing of a Psalm, let the Assembly be dismissed with a Blessing.

If a Minister be designed to a Congregation, who hath been formerly ordained Presoyter according to the Form of Ordination which hath been in the Church of England, which we hold for Substance to be valid, and not to be disclaimed by any who have received it; then there being a cautious Proceeding in Matters of

Examination, let him be admitted without any new Ordination.

11. And in case any Person already ordained Minister in Sectland, or in any other Reformed Church, be designed to a Congregation in England, he is to bring from the Church to that Presbytery here, within which that Congregation is, a sufficient Testimonial of his Ordination, of his Life and Conversation while he lived with them, and of the Causes of his Removal; and to undergo such a Trial of his sitness and sufficiency, and to have the same Course held with him, in other Particulars, as is set down in the Rule immediately going before touching Examination and Admission.

12. That Records be carefully kept in the several Presbyteries, of the Names of the Persons ordained, with the Testimonials, the Time and Place of their Ordination, of the Presbyters who did impose Hands upon them, and of the Charge to

which they are appointed.

13. That no Money or Gift, of what kind soever, shall be received from the Person to be ordained, or from any on his behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what Pretence soever.

Thus far of ordinary Rules and Course of Ordination in the ordinary way; That which

concerns the extraordinary way, requisite to be now practifed, followeth.

1. In these present Exigencies, while we cannot have any Presbyteries formed up to their whole Power and Work, and that many Migisters are to be ordained for the Service of the Armies and Navy, and too many Congregations where there is no Minister at all; and where (by reason of the publick Troubles) the People cannot either themselves enquire out and find out one, who may be a faithful Minifter for them, or have any with safety sent unto them for such a solemn Trial as was before mentioned in the ordinary Rules, especially when there can be no Presbytery near unto them, to whom they may address themselves, or which may come or fend to them a fit Man to be ordained in that Congregation, and for that People; and yet notwithstanding, it is requisite, that Ministers be ordained for them, by some; who being set apart themselves for the Work of the Ministry, have Power to join in the fetting apart of others, who are found fit and worthy. In those Cases, until by God's Bleffing the aforesaid Difficulties may be in some good measure removed; let some godly Minister in or about the City of London, be defigned by publick Authority; who being affociated, may ordain Ministers for the City, and the Vicinity, keeping as near to the ordinary Rules forementioned, as possible they may; and let this Association be for no other Intent or Purpose, but only for the Work of Ordination.

2. Let the like Association be made by the same Authority in great Towns, and the Neighbouring Parochins in the several Counties which are at the present quier

and undisturbed, to do the like for the Parts adjacent.

3. Let such as are chosen or appointed for the Service of the Army or Navy be ordained, as aforesaid, by the associated Ministers of London, or some others in the

Country.

4. Let them do the like, when any Man shall duly and lawfully be recommended to them for the Ministry of the Congregation, who cannot enjoy Liberty to have a Trial of his Parts and Abilities, and defire the Help of such Ministers so associated, for the better surnishing of them with such a Person, as by them shall be judged sit for the Service of that Church and People.

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THE good Acceptance, that the Confession of Faith, and Catechisms with Scriptures at large hath found, bath encouraged me to have them again revised, and to procure the Emphasis of the Scriptures to be Printed in a different Character, that thou mayest see the Reason why the Texts are inserted.

As also by Advice of some Ministers in the City, there is annexed that Form of Church-Government, with Scriptures at large, which we find at the end of the little Volume, of the Confession, and Catechisms. Printed by the Company of Stationers.

Those Ministers in the City (expressed above) that desired this Form to be annexed, with Scriptures at large, for the good of Families, were some of those whose Names are subscribed to the Epistle of the Presbyterian Judgment.

Whereas there is a Report raised and somented by divers Persons, as if the Presbyterian Government was established only for three Years and no more, which three Years being expired, they suppose that Establishment is now out of Date: and this as some are obliged to suggest by their Interest, so others through their inadvertency receive. Twas thought sit to disabuse the Nation, to give them to understand, and they are hereby desired to take notice, that the Presbyterian Government is, That Church-Government which is established by the Law of the Land, as no Man can either deny or doubt, who knows that though there was an Ordinance about 1645, for the settling of this Government only for three Years, unless the Houses thought sit to order otherwise; yet it pleased the two Houses the Lords and Commons assembled in Parliament, Die Marris, Aug. 29. 1648, to order and ordain this Form of Church-Government to be used in the Churches of England and Ireland, without Limitation of Time for its Duration; beginning thus:

Be it Ordered and Ordained by the Lords and Commons in Parliament affembled, and by Authority of the same; That all Parochins and Places whatsoever within the Kingdom of England and Dominion of Wales (as well priviledged Places and exempt Furisdictions, as others) be brought under the Government of Congregational, Classical, Irovincial, and National Assemblies; provided that the Chappels or Places in the Houses of the King and his Children, and the Chappels or Places in the Houses of the Peers of this Realm, Shall continue free for their Exercises of Divine Duties to be performed according to the Directory, and not otherwise, &c.

Where you may read the full Extent of the Presbyterian Government, as 'tis appointed to continue, with Rules about Ordination of Ministers, Examination, Censures, Suspension, and Excommunication, in their Classical Assemblies; as you have it recited and reprinted at large, in the great new Book of Statutes, (Chap. 118. of Ordinances, 1648, Page 165, 166, Cr.) being called in the Title Page, A Collection of Ass and Ordinances of general Use, (for in his Preface he writes that he omits all such as were only temporary and already expired) as a Continuation of Polton's Collections or Statutes, by Henry Scobel, Esquire, Clerk of the Parliament and Council, who writes, that he publish'd these Acts and Ordinances in his Book by special Order of Parliament. Printed by the Printers to his Highness this present Year 1658.

THE

NATIONAL COVENANT,

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CONFESSION of FAITH.

Subscribed at first by the King's Majesty and his Houshold, in the Year of God 1580. Thereafter by Persons of all Ranks, in the Year 1581, by Ordinance of the Lords of the Secret Council, and Acts of the General Assembly. Subscribed by all forts of Persons, in the Year 1590, by a new Ordinance of Council, at the defire of the General Assembly: With a general Bond for Maintainance of the true Religion, and the King's Perfon. And subscribed in the Year 1638 by Us, Noblemen, Barons, Gentlemen, Burgesses, Ministers and Commons, then under-subscribing: Together with our Refolution and Promifes for the Causes after-specified. To Maintain the said true Religion, and the King's Majesty, according to the Confession aforesaid, and Acts of Parliament. And now, upon the Supplication of the General Assembly to his Majesty's high Commissioner, and the Lords of his Majesty's honourable Privy Council, subscribed again in the Year 1639, by Ordinance of Council, and Act of the General Assembly.

WE All, and every one of us under-written, protest, that after long and due Examination of our own Consciences in matters of true and take Religion, we are now thro'ly resolved of the Truth, by the Word and Spirit of God. And therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm before God and the whole World, That this only is the true Christian Faith and Religion pleasing God, and bringing Salvation to Man, which now is by the mercy of God revealed to the World, by the preaching of the blessed Evangel, and received, believed and desended by many and sundry notable Kirks and Realms, but chiefly by enc Kirk of Scotland, and the King's Majesty and Three Estates of this Realm, as God's Eternal Truth, and only ground of our Salvation, as more particularly is expressed in the Consession of our Faith, established, and publickly consistmed by sundry Acas of Parliament, and now of a long time hath been openly professed by the King's Majesty, and whole Body of this Realm, both in Burgh and Land. To the which Consession and Form of Religion, we willingly agree in our Consciences

in all Points, as unto God's undoubted Truth and Verity, grounded only upon his written Word. And therefore, we abhor and deteft all contrary Religion and Doctrine: But chiefly, all kind of Papiftry, in general and particular Heads, even as they are now damned and confuted by the Word of God and Kirk of Scotland. But in special, we deteft and refuse the usurped Authority of that Roman Antichrift upon the Scriptures of God, upon the Kirk, the Civil Magistrate, and Consciences of Men, all his Tyrannous Laws made upon different things against our Christian Liberty: His erroneous Doctrine, against the sufficiency of the written Word, the perfection of the Law, the Offices of Christ, and his blessed Evangel. His corrupted Doctrine concerning Original Sin, our Natural Inability and Rebellion to God's Law, our Justification by Faith only, our imperfect Sanctification and obedience to the Law, the Nature, number and use of the holy Sacrament, with all his Rites, Ceremonies and false Doctrine added to the Ministration of the true Sacraments without the Word of God: His cruel Judgment against Infants, departing without the Sacrament. His absolute Necessity of Baptism: Blasphemous Opinion of Transubstantiation, or real presence of Christ's Body in the Elements, and receiving of the same by the wicked, or bodies of Men: His dispensations with solemn Oaths, Prejuries and degrees of Marriage forbidden in the Word: His cruelty against the Innocent divorced: His devilish Mass: His blashemous Priesthood: His prophane Sacrifice for the Sins of the Dead and the Quick: His Canonization of Men, calling upon Angels or Saints departed; Worshipping of Imagery Relicts and Crosses; dedicating of Kirks, Altars, Days, Vows to Creatures: His Purgatory, Prayers for the Dead, praying or speaking in a strange Language; with his Processions, blasphemous Litany, and multitude of Advocates or Mediators: His manifold Orders, Auricular Confession: His general and doubtsome Faith: His Satisfactions of Men for their Sins: His Justification by Works: Opus Operatum, Works of Supererogation, Merits, Pardons, Peregrinations and Stations: His Holy Water; Baptizing of Bells: Conjuring of Spirits: Hallowing of God's good Creature, with the superstitious Opinion joined therewith : His Worldly Monarchy and wicked Hierarchy: His Three folemn Vows, with all his Shavelings of fundry forts: His erroncous and bloody Decrees made at Trent, with all the Subscribers and Approvers of that cruel and bloody Bond, conjured against the Kirk of God. And finally, we deteft all his vain Allegories, Rites, Signs, and Traditions brought into the Kirk, without or against the Word of God, and Doctrine of this true Reformed Kirk: To the which we join our felves willingly, in Doctrine, Faith, Religion, Discipline and Use of the Holy Sacraments, as lively Members of the same, in Christ our Head, Promising and Swearing by the great Name of the Lord our God, that we shall continue in the Obedience of the Doctrine and Disci-Pline of this Kirk, and shall defend the same, according to our Vocation and Power, all the Days of our Lives, under the Pains contained in the Law, and danger both of Body and Soul in the Day of God's fearful Judgment. And feeing that mamy are stirred up by Satan, and that Roman Antichrift, to Promise, Swear, Subscribe, and for a time use the Holy Sacraments in the Kirk deceitfully against their own Consciences, minding thereby, First, under the External Cloak of Religion, to corrupt and subvert secretly God's true Religion, within the Kirk, and afterward, when time may serve, to become open Enemies and Persecutors of the same, under vain hopes of the Pope's Dispensation, devised against the Word of God, to his greater contusion, and their double Condemnation in the Day of the Lord Jesus. We therefore, willing to take away all suspicion of Hypocrifie, and of such double Dealing with God and his Kirk, Protest, and call the Searcher of all hearts to witnels, that our minds and hearts do fully agree with this our Confession, Promise, Oath and Subscription, so that we are not moved for any worldly respect, but are perswaded only in our Consciences, through the knowledge and love of God's true Religion, printed in our hearts by the Holy Spirit, as we shall Answer to Him in the Day when the Secrets of all hearts shall be disclosed. And because we perceive, that the quietness and stability of our Religion and Kirk, doth depend upon the fasety and good behaviour of the King's Majesty, as upon a comfortable Instru-ment of God's Mercy granted to this Country, for the maintaining of his Kirk, and Ministration of Justice amongst us, we Protest and promise with our hearts, under the same Oath, hand-write, and pains, that we shall defend his Person and Autho-

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rity; with our Goods, Bodies and Lives, in the Defence of Christ his Evangel, Liberties of our Country, Ministration of Justice, and punishment of Iniquity, against all Enemies within this Realm, or without; aswe defire our God to be a strong and merciful Defender to us, in the Day of our Death, and coming of our Lord Jesus Christ: To whom with the Father and the Holy Spirit, be all Honour and Glory eternally.

LIKEAS many Acts of Parliament not only in general do abrogate, annul and ref-cind all Laws, Statutes, Acts, Constitutions, Canons, Civil or Municipal, with all other Ordinances and Practice and Penalties whatloever, made in prejudice of the true Religion and Professors thereof, or of the true Kirk-discipline, Jurisdicion and Freedom thereof; or in favours of Idolatry and Superstition, or of the Papiftical Kirk: As, Act 3. Act 31. Par. 1. Act 23. Par. 11. Act 114. Par. 12. of King Ja. VI. That Papiftry and Superfiction may be utterly suppressed, according to the Intention of the Acts of Parliament repeated in the 5th Act, Par. 20. K. 3a. VI. And to that end, they ordain all Papifts and Priefts to be punished by manifold Civil and Ecclefiastical Pains, as Adversaries to God's true Religion, Preached and by Law Established within this Realm, Act 24. Par. 11. K. Ja. VI. as common Enemies to all Christian Government, Act 8. Par. 16. K. Ja. VI. as Rebels and Gainstanders of our Sovereign Lord's Authority, Act 47. Par. 3. King Fa. VI. and as Idolaters, Act 104. Par. 7. K. Ja. VI. But also in particular (by and attour the Confession of Faith) do abolish and condemn the Pope's Authority and Jurildiction out of this Land, and ordain the Maintainers thereof to be pumiffied, Act 2. Par. 1. Act 51. Par. 3. Act 106. Par. 7. Act 114. Par. 12. King Ja. VI. do condemn the Pope's Erroneous Doctrine, or any other Erroneous Poctrine repugnant to any of the Articles of the true and Christian Religion Publickly Preached, and by Law established in this Realm, and ordained the Spreaders and Makers of Books and Libels, or Letters, or Writs of that Nature to be punished, Act 46. Par. 3. Act 106. Par. 7. Act 24. Par. 11. K. Ja. VI. Do con-demn all Baptism conform to the Pope's Kirk and the Idolatry of the Mass, and ordain all fayers, wilful hearers, and concealers of the Mass, the Maintainers and Refetters of the Priests, Jesuits, traffiquing Papists, to be punish'd without any exception or restriction, Act 5. Par. 1. Act 102. Par. 12. Act 164. Par. 13. Act 193. Par. 14. Act 1. Par. 19. Act 5. Par. 20. K Ja. VI. do condemn all erroneous Books and Writs containing erroneous Doctrine against the Religion prefently protessed, or containing superstitious Rites and Ceremonies Papistical, whereby the People are greatly abused; and ordain the home-bringers of them to be punished, Act 25. Par. 11. King Ja. VI. do condemn the Monuments and Dregs of bygone Idolatry, as going to the Crosses, observing Festival Days of Saints, and fuch other superstitious and Papistical Rites, to the dishonour of God, conrempt of true Religion, and Fostering of grear Error, among the people; and ordain the Ufers of them to be punished for the Second Fault as Idolaters, A& 104. Par. 9. K. 71. VI.

Likeas, many Acts of Parliament are conceived for Maintainance of God's true and Christian Religion, and the purity thereof, in Doctrine and Sacraments of the true Church of God, the Liberty and Freedom thereot, in her National and Synodal Assemblies, Presbyteries, Sessions, Policy, Discipline and Jurisdiction thereof, as that purity of Religion and Liberty of the Church was used, Professed, Exercised, Preached and Contessed, according to the Reformation of Religion in this Realm; As for inftance, 99 Ad Par. 7. Ad 23. Par. 11. Ad 114. Par. 12. Act 160. Par. 13. King Ja. VI. ratified by the 4 Act of King Charles. So that the 6 A& Par. 1. 67 A& Par. 6. K. Ja. VI. in the Year of God 1579, declare, the Ministers of the blessed Evangel, whom God of His mercy had raised up, or hereafter should raise, agreeing with them that then lived in Doctrine and Administration of the Sacraments; and the people that professed Christ as He was then offered in the Evangel, and doth Communicate with the holy Sacraments, (as in the Reformed Kirks of this Realm they were publickly Administred) according to the Confession of Faith, to be the true and holy hirk of Christ Jesus within this Realm, and discern and declare all and fundry, who either gainsay the Word of the Evangel, received and approved; as the Heads of the Confession of Faith, professed in Parliament in the Year of God 1560, specified also in the First Parliament of

King Ja. VI. and ratified in this present Parliament, more particularly do specifie; or that retuseth the Administration of the Holy Sacraments, as they were then Ministrated, to be no Members of the said Kirk within this Realm, and true Religion, prefently proteffed, to long as they keep themselves so divided from the Sociery of Christ's Body: And the subsequent A& 69 Par. 6. K. Ja. VI. declares, That there is none other face of Kirk, nor other face of Religion than was presently at that time, by the favour of God, established within this Realm, which therefore is ever filed, God's true Religion, Chrift's true Religion, the true and Chrifrian Religion, and a perfect Religion, which, by manifold Acts of Parliament, all within this Realm, are bound to profess to subscribe the Articles thereof, the Confession of Faith, to recant all Doctrine and Errors, repugnant to any of the faid Articles, A& 4 & 9. Par 11. A& 45. 46, 47. Par. 3. A& 71. Par. 6. A& 106. Par. 7. Ad 24. Par. 11. Ad 123. Par. 12. Ad 194 197. Par. 14. K. Ja. VI. And all Magistrates, Sheriffs, Ce. on the one part, are ordained to Search, Apprehend and Punish all Contraveeners, For instance, A& 5. Par. 8. A& 20. Par. 7. Act 25. Par. 11. K. Ja. VI. And that notwithstanding of the King's Majesty's Licences on the contrary, which are discharged and declared to be of no Force, in so far as they tend in any ways to the prejudice and hinderance of the Execution of the Acts of Parliament against Papists and Adversaries of true Religion, Act 106. Par. 7. K. Ja. VI. On the other part in the 47 Ad Par. 3. K. Ja. VI. It is declared and ordained, seeing the cause of God's true Religion and his Highnes's Authority are so joined, as the hurt of the one is common to both; and that none shall be reputed as Loyal and Faithful Subjects to our Sovereign Lord, or his Authority, but be punishable as Rebellers and Gainstanders of the same, who shall not give their Confession, and make their Profession of the said true Religion; and that they who after Defection, shall give the Confession of their Faith of new, they shall promise to continue therein in time coming, to Maintain our Sovereign Lord's Authority, and to the utmost of their power to Fortify, Assist and Maintain the true Preachers and Profesiors of Christ's Evangel, against whatsoever Enemies and Gainstanders of the same; and namely against all such (of whatsoever Nation, Estate or Degree they be of) that have joyned and bound themselves, or have Asfifted, or Affift to fet foreward and Execute the cruel Decrees of the Council of Trent, contrary to the true Preachers and Professors of the Word of God, which is repeated word by word, in the Articles of Pacification at Perth, 23 February 1572, approved by Parliament the last of April 1573, ratified in Parliament 1587, and related Act 123. Par. 12. K. Ja. VI. with this Addition, That they are bound to relift all Treasonable Uproars and Hostilities, raised against the true Religion, the King's Majesty and the true Professors. Likeas, all Lieges are bound to Maintain the King's Majesty's Royal Person and Authority, the Authority of Parliaments, without the which, neither any Laws or lawful Judicatories can be established, A& 130. 131. Par. 8. King Ja. VI. and the Subjects Liberties, who only ought to Live and be Governed by the King's Laws, the common Laws of this Realm allenarly. Act 48. Par. 3. K. Ja. I. Act 79. Par. 6. K. Ja. IV. repeated in the Act 131. Par. 8. K. Ja. VI. which if they be innovated or prejudged, the Commission anent the Union of the two Kingdoms of Scotland and England, which is the sole Act of the 17. Parliament of K. Ja. VI. declares such confusion would ensue, as this Realm could be no more a free Monarchy, because by the Fundamental Laws, antient Priviledges, Offices and Liberties of this King-dom, not only the Princely Authority of his Majesty's Royal descent hath been these many Ages Maintained, but also the People's Security of their Lands, Livings, Rights, Offices, Liberties and Dignities preserved. And therefore, for the preservation of the said true Religion, Laws and Liberties of this Kingdom, it is statute by the 8 Act, Par. 1. repeated in the 99 Act Par. 7. ratisfied in the 23 Act, Par. 11. Act 114. Par. 12. K. Ja. VI. Act 4. King Cha. That all Kings and Princes, at their Coronation and Reception of their Princely Authority, shall make their faithful Promise by their solemn Oath, in presence of the eternal God, that enduring the whole rime of their Lives, they shall serve the same Eternal God to the uttermost of their Power, according as He hath required in His most Holy Word, contained in the Old and New Testament: And according to the same Word, shall Maintain the true Religion of Christ Jesus, the Preachings of His holy Word,

the due and right Administration of the Sacraments, now received and Preached within this Realm (according to the Contession of Faith immediately preceeding) and shall abolish and gainstand all false Religion contrary to the same; and shall Rule the People, committed to their Charge, according to the Will and Command of God, revealed in His foresaid Word, and according to the laudable Laws and Constitutions received in this Realm, no ways repugnant to the said Will of the Eternal God; and shall procure, to the uttermost of their Power, to the Kirk of God, and whole Christian People, true and perfect peace in all time coming, and that they shall be careful to Root out of their Empire, all Hereticks, and Enemies to the true Worship of God, who shall be convicted by the true Kirk of God, of the foresaid Crimes: Which was also observed by his Majesty at His Coronation at Edinburgh 1633, as may be seen in the Order of the Coronation.

In Obedience to the Commandment of God, conform to the Practice of the Godly in former times, and according to the laudable Example of our worthy and Religious Progenitors, and of many yet living amongst us, which was warranted also by Act of Council, commanding a General Bond to be made, and Subscribed by His Majesty's Subjects of all Ranks, for Two causes: One was, for defending the true Religion, as it was then Reformed and is expressed in the Confession of Faith, above-written, and former larger Confession established by sundry Acts of lawful General Assemblies, and of Parliament, unto which it hath relation, set down in publick Catechisms, and which had been for many Years with a Bleffing from Heaven Preached, and Professed in this Kirk and Kingdom, as God's undoubted Truth, grounded only upon his written Word. The other cause was for Maintaining the King's Majesty; his Person and Estate. The true Worship of God, and the King's Authority being so straitly joyned, as that they had the same Friends, and common Enemies, and did stand and fall together. And finally, being convinced in our Minds and confessing with our Mouths, That the present and succeeding Generations in this Land, are bound to keep the foresaid National Oath and Subscription inviolable. We Noblemen, Barons, Gentlemen, Burgesses, Ministers and Commons, under-subscribing, considering divers times before, and especially at this time, the danger of the true Reformed Religion, of the King's Faith, above-written, and former larger Confession established by sundry Acts of especially at this time, the danger of the true Reformed Religion, of the King's honour, and of the publick peace of the Kingdom, by the manifold Innovations and Evils, generally contained, and particularly mentioned in our late Supplications, Complaints and Protestations. Do hereby profess, and before God, His Angels and the World, folemnly declare, That with our whole hearts we agree and refolve all the Days of our Life constantly to adhere unto, and Defend the forefaid true Religion, and (forbearing the practice of all Noyations already introduced in the Matters of the Worship of God, or Approbation of the Corruptions of the publick Government of the Kirk, or Civil Places and Power of Kirk-men, till they be Tryed and allowed in free Assemblies, and in Parliament) to labour by all Means lawful to recover the purity and liberty of the Golpel, as it was Established and Professed before the foresaid Novations. And because after due Examina-tion, we plainly perceive, and undoubtedly believe, That the Innovations and Evils contained in our Supplications, Complaints and Protestations, have no Warrant of the Word of God, are contrary to the Article of the foresaid Contessions, to the intention and meaning of the bleffed Reformers of Religion in this Land, to the above-written A& of Parliament; and do fenfibly tend to the Re-establishing of the Popish Religion and Tyranny, and to the Subversion and Ruine of the true Reformed Religion, and of our Liberties, Laws and Effates, we also declare, That the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid Novations and Evils, no less than if every one of them had been expressed in the foresaid Confessions, and that we are obliged to detest and athor them, amongst other particular Heads of Papistry abjured therein. And therefore, from the knowledge and Conscience of our Duty to God, to our King and Country, without any Worldly Respect or Inducement, so far as Humane Insirmity will suffer, wishing a farther Measure of the Grace of God for this effect, we Promise, and Swear by the Great Name of the Lord our God, To continue in the Profession and Obedience of the foresaid Religion, that we shall Defend the same, and refist all these contrary Errors and Corruptions, according to our Vocation, and to the uttermost of that Power that God hath put in our hands, all the days of our Life.

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And in like manner, with the same heart, we declare before God and Men, That we have no intention or defire to attempt any thing that may turn to the disho-nour of God, or to the Diminution of the King's Greatness and Authority: But on the contrary, we promise and swear, That we shall, to the uttermost of our Pow-er, with our Means and Lives, stand to the Desence of our Dread Sovereign the King's Majesty, his Person and Authority, in the Desence and Preservation of the foresaid true Religion, Liberties and Laws of the Kingdom: As aiso, to the mutual desence and assistance, every one of us of another, in the same Cause, maintaining the true Religion, and His Majesty's Authority, with our best Counsel, our Bodies, Means and whole Power, against all forts of Persons whatsoever: So that whatsoever shall be done to the least of us for that Cause, shall be taken as done to us all in general, and to every one of us in particular. And that we shall neither directly nor ndirectly suffer our selves to be divided or withdrawn by whatsoever fuggestion, allurement or terror, from this blessed and loyal Conjunction, nor shall cast in any Let or Impediment, that may stay or hinder any such Resolution, as by common confent shall be found to conduce for so good Ends. But on the contrary, shall by all lawful Means, labour to further and promote the same. And if any such dangerous and divisive Motion be made to us by Word or Write, we, and every one of us, shall either suppress it, or if need be, shall incontinent make the same known, that it may be timously obviated: Neither do we fear the foul aspersion of Rebellion, Combination, or what else our Adversaries from their Crast and Malice would put upon us, seeing what we do, is so well warranted, and ariseth from an unseigned desire to Maintain the true Worship of God, the Majesty of our King, and peace of the Kingdom, for the common happiness of our felves and Posterity. And because we cannot look for a blessing from God upon our proceedings, except with our Profession and Subscription, We join such a Life and Conversation, as beseemeth Christians, who have renewed their Covenant with God: We therefore, faithfully promise, for our selves, our followers, and all other under us, both in publick, in our particular Families, and personal Carriage, to endeavour to keep our selves within the bounds of Christian Liberty, and to be good Examples to others of all Godliness, Soberness and Righteousness, and of every Duty to God and Man. And that this our Union and Conjunction may be observed without violation, we call the Living God, the Searcher of our Hearts to Witness, who knoweth this to be our fincere Desire, and unseigned Resolution, as we shall Answer to Jesus Christ, in the Great Day, and under the pain of God's everlasting Wrath, and of Intamy, and loss of all Honour and Respect in this World, most humbly beseeching the Lord, to strengthen us by his holy Spirit for this End, and to bless our desires and proceedings with a happy Success, that Religion and Righteousnels may flourish in the Land, to the glory of God, the honour of our King, and peace and comfort of us all; in witness whereof we have Subscribed with our Hands all the Premisses.

The Article of this Covenant, which was at the First Subscription referred to the Determination of the General Assembly, being determined, and thereby, the Five Articles of Perth, the Government of the Kirk by Bishops, the Civil Places and Powers of Kirkmen, upon the Reasons and Grounds contained in the Asts of the General Assembly, declared to be unlawful within this Kirk. We Subscribe according to the Determina-

tion pforefaid.

A Solemn League and Covenant, for Reformation, and Defence of Religion, &c.

W E Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, Commons of all forts in the Kingdoms of Scotland, England and Ireland, by the providence of God living under one King, and being of one Reformed Religion, having before our Eyes the Glory of God, and the Advancement of the Kingdom of our Lord and Saviour Jesus Christ, the Honour and Happiness of the Kings Majesty and his Posterity, and the true publick Liberty, Safety and Peace of the Kingdoms, wherein every one's private Condition is included: And calling to Mind the treacherous and bloody Plots, Conspiracies, Attempts

and Practices of the Enemies of God, against the true Religion, and Protessors shereof in all Places, especially in these Three Kingdoms ever fince the Reformation of Religion, and how much their Rage, Power and Presumption, are of late, and at this time increased and exercised, whereof the deplorable Estate of the Church and Kingdom of Ireland, the distressed Estate of the Church and Kingdom of England, and the dangerous Estate of the Church and Kingdom of Scotland are present and publick Testimonies: We have now at last (after other Means of Supplication, Remonstrance, Protestations and Sufferings) for the preservation of our selves and our Religion from utter Ruine and Destruction, according to the commendable Practice of these Kingdoms in former times, and the Example of God's People in other Nations, after mutual deliberation, resolved and determined to Enter into a mutual and solemn League and Covenant: Wherein we all Subscribe, and each one of us for himself, with our hands litted up to the most High God, do Swear :

THAT we shall sincerely, really and constantly through the Grace of God, endeavour in our several Places and Callings the preservation of the Reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline and Government, against our common Enemies. The Reformation of Religion in the Kingdoms of England and Ireland, in Doctrine, Worship, Discipline and Government, according to the Word of God, and the Example of the best Reformed Churches. And shall endeavour to bring the Churches of God in the Three Kingdoms to the nearest Conjunction and Uniformity in Religion, Confession of Faith, Form of Church Government, directory for Worship, and Catechizing, That we and our Posterity after us, may as Brethren live in Faith and Love, and the Lord

may delight to Dwell in the midft of us,

2. That we shall in like manner without Respect of Persons, endeavour the Extirpation of Popery. Prelacy (that is, Church Government, by Arch-Bishops, Bishops, their Chancellors and Commissaries, Deans, Deans and Chapters, Arch-Deacons, and all other Ecclesiastical Officers depending on that Hierarchy) Superstition, Herefy, Schism, Prophanenels, and whatsoever shall be found to be contrary to found Doctrine, and the power of Godliness left we partake in other Mens Sins, and thereby bein danger to receive of their Plagues, and that the Lord may be One, and His Name One, in the Three Kingdoms.

3. We shall with the same sincerity, reality and constancy, in our several Vo-Privileges of the Parliament, and the Liberties of the Kingdoms, and to prefere and defend the King's Majetty's Person and Authority, in the Preservation and Defence of the true Religion, and Liberties of the Kingdoms; that the World may bear Witness with our Consciences of our Loyalty, and that we have no thoughts or intentions to diminish his Majesty's sust Power and Greatness.

4. We shall also with all Faithfulness endeavour the discovery of all such as have been; or shall be Incendiaries, Malignants, or evil Instruments, by hindering the Retormation of Religion, dividing the King from his People, or One of the Kingdoms from another, or making any Paction or Parties amongst the People, contrary to this League and Covenant, that they may be brought to publick Trial, and acceive Condign Punishment, as the Degree of their Offences shall require or deserve, or the supream Judicatories of both Kingdoms Respectively, or others ha-

ying Power from them for that effect shall Judge convenient.

3. And whereas, the happiness of a blessed Peace between these Kingdoms, denied in former times to our Progenitors, is by the good providence of God granted unto us, and hath been lately concluded and settled by both Parliaments, we shall each one of us, according to our Place and Interest, endeavour, that they may remain conjoined in a firm Peace and Union to all Posterity, and that Justice may be done upon the wilful Oppofers thereof, in manner expressed in the prece-

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dent Article.

6. We shall also according to our Places and Callings, in this Common Caule of Religion, Liberty and Peace of the Kingdoms, affift and defend all those that Enter into this League and Covenant, in the Maintaining thereof, and shall not suffer our selves directly or indirectly, by whatsoever Combination, Perlwasion or Terror, to be divided and withdrawn from this bleffed Union and Conjunction, whether

whether to make desection to the contrary part, or to give our selves to a detestable indifferency or neutrality in this Cause, which so much concerneth the Glory of God, the Good of the Kingdom, and Honour of the King; but shall all the Days of our Lives, zealoully and constantly continue therein against all Lets and Impediments whatsoever; and what we are not able our selves to suppressor overcome, we shall reveal and make known, that it may be timely prevented or removed: All which we shall do as in the fight of God: And because these Kingdoms are guilty of many Sins and Provocations against God, and His Son Jesus Christ, as it is to manifest by our present Distresses and Dangers, the Fruits thereof; we protels and declare before God and the World, our unfeigned Defire to be humbled for our own Sins, and for the Sins of these Kingdoms; especially, that we have not as we ought, valued the inestimable benefit of the Gospel, that we have not laboured for the Purity and Power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the Causes of other Sins and Transgressions, so much abounding amongst us, and our true and unfeigned purpose, desire and endeavour for our selves and all others under our Power and Charge, both in publick and in private, in all Duties we owe to God and Man, to amend our Lives, and each one to go before another in the Example of a real Reformation, that the Lord may turn away His Wrath and heavy Indignation, and Establish these Churches and Kingdoms in Truth and Peace. And this Covenant we make in the presence of Almighty God, the searcher of all hearts, with a true Intention to perform the same, at we shall Answer at that Great Day, when the secrets of all hearts shall be disclosed, most humbly beseeching the Lord to strengthen us by His holy Spirit for this End, and to bless our Delires and Proceedings with fuch Success, as may be deliverance and fafety to His People, encouragement to other Christian Churches groaning under, or in danger of the Yoke of Antichristian Tyranny; to joyn in the same, or like Association and Covenant, to the glory of God, the culargement of the Kingdom of Jesus Christ, and the Peace and Tranquility of Christian Kingdoms and Commonwealths.

A Solemn Acknowledgment of publick Sins and Breaches of the Covenant; and a solemn Engagement to all the Duties contained therein, namely, those which do in a more special way relate unto the dangers of these times.

WE Noblemen, Barons, Gentlemen, Burgesses, Ministers of the Gospel, and Commons of all sorts within this Kingdom, by the good Hand of God upon us, taking into serious Consideration, the many sad Afflictions and deep Distresses wherewich we have been Exercised for a long time past, and that the Land after it, hath been fore wasted with the Sword and the Pestilence, and threatened with Famine, and that Shame and Contempt hath been poured out from the Lord against many Thousands of our Nation, who did in a sinsul way make War upon the Kingdom of England, contrary to the Testimony of his Servants, and Desires of His People, and that the remnants of that Army returning to this Land, have spoiled and oppressed many of our Brethten, and that the Malignant Party is still Numerous, and retaining their former Principles, wait for an Opportunity to raise a new and dangerous War, not only unto the rending of the Bowels of this Kingdom, but unto the dividing of us from England, and over-turning of the Work of God in all the Three Kingdoms: And considering also, that a cloud of Calamities doth still hang over our Heads, and threaten us with sad things to come; We cannot but look upon these things as from the Lord, who is rightcous in all his ways, feeding us with the Bread of Tears, and making us to drink the Waters of Affliction, until we be taught to know how evil and bitter a thing it is to depare away from Him, by breaking the Oash and Covenant which we have made with Him, and that we may be humbled before Him by consessing our Sin, and forsaking the evil of our way.

Therefore being pressed with so great Necessities and Straits, and warranted by the Word of God, and having the Example of God's People of old, whom in the time of their Troubles, and when they were to feek Delivery and a right Way for themselves, that the Lord might be with them to prosper them, did humble themselves before Him, and make a free and particular Consession of the Sins of their Princes, their Rulers, their Captains, their Priests and their People, and did Engage themselves to do no more so, but to Reform their ways, and be stedfast in his Covenant: And remembering the Practice of our Predecessors in the Year 1596, wherein the General Assembly, and all the Kirk Judicatories, with the Concurrence of many of the Nobility, Gentry and Burgesses, did with many Tears acknowledge before God, the Breach of the National Covenant, and Engaged them-selves to a Reformation, even as our Predecessors and theirs had before done, in the General Assembly and Convention of Estates in the Year 1567. And perceiving that this Duty, when gone about out of Conscience and in Sincerity, hath always been attended with a reviving out of troubles, and with a bleffing and success from Heaven; We do humbly and fincerely, as in His fight, who is the fearcher of hearts, acknowledge the many Sins and great Transgressions of the Land; We have done wickedly, our Kings, our Princes, our Nobles, our Judges, our Officers, our Teachers and our People. Albeit the Lord hath long and clearly spoken unto us, we have not hearkened unto his Voice; albeit He hath followed us with tender Mercies, we have not been allured to wait upon Him, and walk in His way ; And though He hath stricken us, yet we have not grieved; Nay, though He hath consumed us, we have refused to receive Correction; We have not remembred to render unto the Lord according to His Goodness, and according to our own Vows and Promises, but have gone away backward by a continued Course of backsiding, and have broken all the Articles of that solemn League and Covenant which we Swore before God, Angels and Men.

Albeit there be in the Land many of all Ranks, who be for a Testimony unto the Truth, and for a Name of Joy and Praise unto the Lord, by Living Godly, studying to keep their Garments pure, and being stedfast in the Covenant and Cause of God, yet we have reason to acknowledge, that most of us have not endeavoured with that Reality, Sincerity and Constancy, that did become us, to preserve the Work of Reformation in the Kirk of Scotland; many have satisfied themselves with the purity of the Ordinances, neglecting the Power thereof; yea, some have turned aside to crooked ways destructive to both. The prophane, loose and insolent Carriage of many in our Armies, who went to the Assistance of our Brethren in England, and the tamperings and unftraight Dealing of some of our Commissioners and others of our Nation in London, the Isle of Wight, and other places of that Kingdom have proved great Lets to the Work of Reformation, and fettling of the Kirk Government there, whereby Errour and Schism in that Land have been encreased, and Sectaries hardened in their way. We have been so far from endeavouring the Extirpation of Prophanenels, and what is contrary to the power of Godliness, that Prophanity hath been much winked at, and Prophane Persons much Countenanced, and many times imployed, until iniquity and ungodline's hath gone over the Face of the Land as a Flood; Nay, sufficient Care hath not been had, to separate betwixt the Precious and the Vile, by debarring from the Sacrament all ignorant and scandalous Persons, according to the Ordinances

of this Kirk.

Neither have the Priviledges of the Parliaments and Liberties of the Subject been duly tendered, but some amongst our selves have laboured to put into the hands of our King an Arbitrary and unlimited Power destructive to both. And many of our selves have been Accessory of late to those Means and Ways, whereby the Preedom and Priviledges of Parliaments have been encroached upon, and the Subjects oppressed in their Consciences, Persons and Estates; Neither hath it been our Care to avoid those things which might harden the King in his Evil way; But upon the contrary, he hath not only been permitted, but many of us bath been Instrumental to make him Exercise his Power in many things tending to the prejudice of Religion and of the Covenant, and of the Peace and Safety of these Kingdoms; Which is so far from the right way of preserving his Majesty's Person and Authority, that it cannot but provoke the Lord against him unto the hazard of both. Nay, under

a pretence of relieving and doing for the King, whilft he refuses to do what was necessary for the house of God, some have Renversed and violated most of all the

Articles of the Covenant.

Our own Consciences within, and God's Judgments upon us withouts do convince us of the manifold wilful renewed Breaches of that Article which concerneth the discovery and punishment of Malignants, whole Crimes have not only been connived at, but dispensed with and pardoned, and themselves received unto intimate tellowship with our felves, and intrusted with our Counfels, and admitted unto Parliaments, and put in Places of Power and Authority for Managing the publick Affairs of the Kingdom, Whereby in God's Justice they got at last into their hands the whole Power and Strength of the Kingdom, both in Judicatories and Armies; and did Imploy the same unto the Enacting and Profecuting an unlawful Engagement in War against the Kingdom of England, notwithstanding of the distent of many considerable Members of Parliament, who had given constant proof of their Integrity in the Cause, from the beginning, of many faithful Testimonies and free Warnings of the Servants of God, of the Supplications of many Synods, Presbyteries and Shires, and of the Declarations of the General Assembly and their Commissions to the contrary. Which Engagement, as it hath been the Cause of much Sin, fo also of much Mifery and Calamity unto this Land, and holds forth to us the grievoulnels of our Sin of complying with Malignants in the greatnels of our Judgment, that we may be taught never to split again upon the same Rock, upon which the Lord hath set so remarkable a Beacon. And after all that is come to pass unto us because of this our Trespass, and after that Grace hath been shewed unto us from the Lord our God, by breaking these Mens Yoke from off our Necks, and putting us again into a Capacity to act for the good of Religion, our own Safety and the Peace and Safety of this Kingdom, should we again break His Commandment and Covenant, by joining once more with the People of these Abominations, and taking into our Bosom those Serpents which had formerly stung us almost unto Death? This, as it would argue great madness and folly upon our part; so no doubt, it it be not avoided, will provoke the Lord against us to consume us, until there be no remnant, norescaping in the Land.

And albeit the Peace and Union betwixt the Kingdoms be a great bleffing of God unto both, and a Bond which we are obliged to preferve unviolated, and to endeavour that Justice may be done upon the Opposers thereof: Yet some in this Land, who have come under the Bond of the Covenant, have made it their great Study how to dissolve this Union, and sew, or no endeavours have been used by any

of us, for punishing of fuch.

We have suffered many of our Brethren in several parts of the Land to be oppressed by the common Enemy, without Compassion or Relief; There hath been great murmuring and repining because of expense of Means and Pains in doing of our Duty; many by Perswasion or Terror, have suffered themselves to be divided and withdrawn to make Defection to the contrary part. Many have turned off to a detestable Indifferency and Neutrality in this Cause, which so much concerneth the Glory of God and the good of these Kingdoms: Nay, many have made it their Study to walk so, as they might comply with all Times, and all the Revolutions thereof. It hath not been our Care, to countenance, encourage, intrust and employ such only, as from their hearts did affect and mind God's Work. But the hearts of such many times have been discouraged, and their hands weakned, their Sufferings neglected, and themselves slighted; and many who were once open Enemies, and always secret underminers, countenanced and employed. Nay, even those who had been looked upon as Incendiaries, and upon whom the Lord had set Marks of desperate Malignancy, Palshood and Deceit, were brought in, as fit to Manage publick Affairs; many have been the less and impediments that have been cast in the way to retard and obstruct the Lord's Work, and some have kept secret, what of themselves they were not able to suppress and overcome.

Besides these and many other Breaches of the Articles of the Covenant in the Matter thereot, which it concerneth every one of us to search out and acknowledge before the Lord, as we would wish His Wrath to be turned away from us; so have many of us failed exceedingly in the manner of our following and pursuing the

Duties contained therein, not only seeking great things for our selves, and mixing of private Interests and Ends concerning our selves and friends and followers, with those things which concern the Publick Good, but many times preferring such to the Honour of God and good of his Cause, and retarding God's Work until we might carry along with us our own Interests and Designs. It hath been our way to trust in the Means, and to rely upon the Arm' of Fielh for Success; albeit the Lord hath many times made us meet with Disappointment therein, and stained the pride of all our Glory, by blasting every carnal confidence unto us: We have followed for the most part the Counsels of Flesh and Blood, and walked more by the Rule of Policy than Piety, and have hearkened more unto Men than unto God.

Albeit we made folemn publick Profession before the World, of our unteigned Defires to be humbled before the Lord for our Sins, and the Sins of these Kingdoms, especially for our undervaluing of the inestimable benefit of the Gospel, and that we have not laboured for the Power thereof, and received Christ in our hearts, and walked worthy of him in our Lives, and of our true and unfeigned purpole, defire and endeavour for our selves, and all others under our Power and Charge, both in Publick and Private, in all Duties which we owe to God and Man, to amend our Lives, and each one to go before another in the Example of a real Reformation, that the Lord might turn away His Wrath and heavy Indignation, and establish these Kirks and Kingdoms in Truth and Peace; yet we have retused to be Reformed, and have walked proudly and obstinately against the Lord, not valuing the Gospel, nor submitting our selves unto the obedience thereof, not-seeking after Christ, nor studying to Honour Him in the Excellency of His Person, nor Employ Him in the vertue of His Offices, not making Conscience of Publick Ordinances, nor private nor secret Duties, nor studying to Edific one another in love. The ignorance of God and of His Son lesus Christ, prevails exceedingly in the Land; the greatest part of Masters of Families amongst Noblemen, Barons, Gentlemen, Burgesseand Commons, neglect to seek God in their Families, and to endeavour the Reformation thereof; and albeit it hath been much pressed, yet tew of our Nobles and Great Ones ever to this Day, could be perswaded to perform Family-Duties themselves, and in their own Persons, which makes so necessary and useful a Duty to be misregarded by others of inferior Rank: Nay, many of the Nobility, Genery and Barons, who should have been Examples of Godliness and sober walking anto others, have been Ringleaders of Excess and Rioting. Albeit we be the Lord's People, Engaged to him in a folemn way, yet to this Day, we have not made it our Study that Judicatories and Armies should consist of, and Places of Power and Trust be filled with Men of a blameless and Christian Conversation, and of known Integrity, and approved Fidelity, Affection and Zeal unto the Caufe of God; but not only those who have been Neutral and Indifferent, but disaffected and Malignant, and others who have been profane and scandalous, have been intrusted. By which it hath come to pass, that Judicatories have been the Seats of Injustice and Iniquity, and many in our Armies by their Miscarriages have become our Plague, unto the great prejudice of the Cause of God, the great scandal of the Gospel, and the great Inc ease of looseness and prophanity throughout all the Land. It were impossible to reckon up all the Abominations that are in the Land, but the Blafpheming of the Name of God, Swearing by the Creatures, Prophanation of the Lord's Day, Uncleanness, Drunkenness, Excess and Rioting, Vanity of Apparel, Lying and Deceit, Railing and Curfing, Arbitrary and uncontrolled Oppression, and Grinding of the Faces of the Poor by Landlords, and others in Place and Power, are become ordinary and common Sins : And besides all these things, there be many other Transgressions, whereof the Land wherein we Live are Guilty : All which, we desire to acknowledge and to be humbled for, that the World may bear Witness with us, that Righteousness belongeth unto God, and Shame and Confusion of Face

anto us, as appears this Day.

And because it is needful for these who find Mercy, not only to confess, but also to forsake their Sin; therefore that the Reality and Sincerity of our Repensance may appear. We do resolve and solemnly Engage our selves before the Lord, carefully to avoid, for the time to come, all these Offences, whereof we have now made solemn publick acknowledgment, and all the Snares and Temptations which

tend thereunto: And to tellify the Integrity of our Resolution herein, and that we may be the better enabled in the power of the Lord's Strength to perform the same, we do again renew our solemn League and Covenant, Promising hereaster to make Conscience of all the Duties whereunto we are obliged in all the Heads and

Articles thereof, particularly of these which follow.

1. Because Religion is of all things the most Excellent and Precious, the advancing and promoting the Power thereof against all Ungodliness and Profanity, the fecuring and preferving the Purity thereof against all Error, Herely, and Schilm, and namely, Independency, Anahaptism, Antinomianism, Arminianism, Socialianism, Familism, Libertinism, Sceptism, and Erastianism, and the carrying on the Work of Uniformity shall be studied and endeavoured by us before all Worldly Interests, whether concerning the King, or our selves, or any other whatloever. 2. Because many have of late laboured to supplant the Liberties of the Kirk, we shall Maintain and Defend the Kirk of Scotland, in all her Liberties and Priviledges, against all who shall Oppose or Undermine the same, or encroach thereupon, under any 3. We shall Vindicate and Maintain the Liberties of the Pretext whatfoever. Subjects in all these things, which concern their Consciences, Persons and Estates. 4. We shall carefully Maintain and Defend the Union betwirt the Kingdoms, and avoid every thing that may weaken the same, or involve us in any measure of Accession unto the guilt of those who have Invaded the Kingdom of England. 5. As we have been always Loyal to our King, so we shall still endeavour to give unto God that which is God's, and to Casar the things which are Casar's: 6. We shall be far from conniving at, and complying with, or Countenancing of Malignancy, Injustice, Iniquity, Prophanity and Impiety, that we shall not only avoid and discountenance those things, and cherish and encourage these Persons, who are zealous for the Cause of God, and walk according to the Gospel, but also shall take a more effectual Course than heretofore, in our respective Places and Callings for punishing and suppressing these Evils, and faithfully endeavour, that the best and sittest Remedies may be Applyed for raking away the Cause thereof, and adand fittest Remedies may be Applyed for taking away the Cause thereof, and advancing the Knowledge of God, and Holiness and Righteousness in the Land. And therefore in the last place, as We shall earnestly pray unto God, that He would give us able Men tearing God, Men of Truth, and having Covetousness, to Judge and bear Charge among His People, so we shall according to our Places and Callings, endeavour that Judicatories and all Places of Power and Trust, both in Kirk and State may confift of, and be filled with such Men as are of known good Affection to the Cause of God, and of a blameless and Christian Conversation.

And because there be many, who herectotore have not made Conscience of the Oath of God, but some through sear, others by persuasion, and upon base Ends and Human Interests, have entered thereunto, who have afterwards discovered themselves, to have dealt deceitfully with the Lord in swearing salfly by His Name: Therefore we, who do now Renew our Covenant in reference to these Duties, and all other Duties contained therein, do, in the Sight of Him who is the searcher of Hearts, solemnly Proses, that it is not upon any politick Advantage, or private Interest, or by-end, or because of any Terror or Perswasion from Men, or Hypocritically and Deceitfully, that we do again take upon us the Oath of God, but honestly and sincerely, and from the Sense of our Duty, and that therefore denying our selves and our own things, and laying asside all self Interest and End, We shall above all things seek the Honour of God, the good of his Cause, and the Wealth of his People; and that forsaking the Counsels of Flesh and Blood, and not leaning upon Carnal Considences, we shall depend upon the Lord, walk by the Rule of His Word, and hearken to the Voice of his Servants. In all which prosessing our own weaknes, We do earnestly pray to God, who is the Father of Mercies, through His Son Jesus Christ, to be merciful unto us, and to enable us by the Power of His Might, that we may do our Duty unto the praise of His Grace

in the Churches. AMEN.

Edinburgh, 6th October, 1648. post meridiem.

ACT for renewing of the Solemn League and Covenant.

THE Commission of the General Assembly considering, that a great many of this Land have involved themselves in many and gross breaches of the Solemn League and Covenant, and that the hands of many are grown flack in following and pursuing the Duties contained therein, and that many, who not being come to sufficient Age, when it was first Sworn and Subscribed, have not hitherto been received into the same; Do, upon these and other grave and important considerations, Appoint and Ordain the Solemn League and Covenant to be renewed throughout all the Congregations of this Kingdom; and because it is a Duty of great weight and consequence, Ministers after the fight hereof, should be careful to take pairs in their Doctrine, and otherwise, that their People may be made sensible of those things wherein they have broken the Covenant, and be prepared for the renewing thereof, with suitable Affections and Dispositions: And that these things may be the better performed, we have thought it necessary to condescend upon a Solemn Acknowledgment of publick Sins and Breaches of the Covenant, and a folemn Engagement to all the Duties contain'd therein, namely, those which do in a more special way relate unto the Dangers of these times: And this solemn Acknowledgment and Engagement sent herewith, shall be made use of, and the League and Covenant shall be renewed in such manner as follows. First, There shall be intimation of a solemn publick Humiliation and Fast the Second Sabbath of December, to be kept upon the next Thursday and Lord's Day thereafter; at which Intimation, the League and Covenant, and the publick acknowledgment of Sins and Engagement unto Duties are to be publickly read by the Minister in the Audience of all the People, and they are to be Exhorted to get Copies thereof, that they may be made acquainted therewith. And the Humiliation and Fast is to be kept the next Thursday thereafter, in reference to the breaches of the Covenant, contained in the folemn publick Acknowledgment as the Causes thereof, and the next Lord's Day thereafter, which is also to be spent in publick Humiliation and Fasting, immediately after the Sermon, which is to be Apply'd to the business of that Day, the publick Acknowledgment and Engagement is again to be publickly read; and thereafter Prayer is to be made, containing the Confession of the Breaches mentioned therein, and begging Mercy for these Sins, and Strength of God for renewing the Covenant in fincerity and truth; after which Prayer the folemn League and Covenant is to be read by the Minister, and then to be Sworn by him and all the People, who are to Engage themselves for Performance of all the Duties contained therein, Namely, these which are mentioned in the publick Acknowledgment and Engagement, and are opposite to the Sins therein confessed : And the Action is to be closed with Prayer to God, that His People may be enabled in the Power of his Strength, to do their Duty according to their Oath now renewed in so solemn a way. It is also hereby provided, that all those who re-new the League and Covenant, shall again Subscribe the same. And that none be admitted to the renewing or subscribing thereof who are excluded by the other A& and direction fent herewith.

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Edinburgh, October 14. 1648.

THE Committee of Estates being very sensible of the grievous backsidings of this Land in the manifold Breaches of the Solemn League and Covenant, made and Sworn to the Most High God; do therefore unanimously and heartily Approve the scasonable and Pious Resolution of the Commission of the General Assembly,

Assembly, for a Solemn Acknowledgment of publick Sins and Provocations, especially the Breaches of the Covenant, and a Solemn Engagement to a more conscionable Performance of the Duties therein contained, and for renewing the Solemn League and Covenant: And do Require and Ordain, That the Directions of the said Commission of Assembly, in their Act of the Sixth of this Month, for a publick Acknowledgment of Sins, and Engagement to Duties, be carefully followed, that the Past and Humiliation appointed by them, be Religiously observed, and that the Solemn League and Covenant be Sincerely and Cordially renewed, and subscribed in the manner they have prescribed in their said Act. Extractum.

Mr. THO. HENDERSON.

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DIRECTORY

For the Publick

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Worship of GOD,

Scotland, England, and Ireland.

PROPOSITIONS

Concerning

Church-Government, and Ordination of MINISTERS.

The PREFACE.

N the beginning of the Blessed Reformation, our wise and pious Ancestors took care to set forth an Order for Redress of many things, which they then by the Word discovered to be Vain, Erroneous, Superstitious and Idolatrous in the publick Worship of God. This occasioned many Godly and Learned Men to rejoice much in the Book of Common-Prayer at that time set forth; because the Mass, and the rest of the Latin Service being removed, the publick Worship was Celebrated in our own Tongue; many of the common People also received Benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad Experience hath made it manisest, that the Liturgy used in the Church of England (notwithstanding all the Pains and Religious Intentions of the Compilers of it) hath proved an Offence, not only to many of the Godly at home, but also to the Reformed Churches abroad. For, not to speak of urging the reading of all the Prayers, which very greatly increased the Burthen of it, the many unprositable and burthensome Ceremonies, contained in it, have occasioned much Milchief, as well by disquieting the Consciences of many Godly Ministers and People, who could not yield unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or subscribing to these Ceremonies. Sundry good Christians have been by means thereof kept from the Lord's Table, and divers able and faithful Ministers, debarred from the Exercise of their Ministery (to the endangering of many thousand Souls, in a time of such Searcity of faithful Paftors) and spoiled of their Livelyhood, to the undoing of them and their Families, Prelates

Prelates and their Faction have laboured to raise the Estimation of it to such an height, as if there were no other Worship, or Way of Worship of God amongst us, but only the Service-Book, to the great hindrance of the Preaching of the Word, and (in some places, especially of late) to the Justing of it out, as unnecessary, or (at best) as far inferior to the reading of Common-Prayer, which was made no better than an Idol by many ignorant and superstitious People, who pleasing themselves in their Presence at that Service, and their Lip-labour in bearing a part in it, have thereby hardned themselves in their Ignorance and Carelesses of saving Knowledge and true Piety.

In the mean time Papists boasted, that the Book was a Compliance with them in a great part of their Service, and so were not a little confirmed in the Super-stition and Idolatry, expecting rather our Return to them, than endeavouring the Reformation of themselves: In which Expectation they were of late very much encouraged, when, upon the pretended Warrantableness of imposing of the for-

mer Ceremonies, new ones were daily obtruded upon the Church.

And herunto (which was not forefeen, but fince hath come to pass,) that the Liturgy hath been a great means, as on the one hand to make and increase an idle and unedifying Ministery, which contented it self with set Forms made to their Hands by others, without putting forth themselves to exercise the Gift of Prayer, with which our Lord Jesus Christ pleaseth to surnish all his Servants whom he calls to that Office: so on the other side it hath been, (and ever would be if continued,) a Matter of endless Strife and Contention in the Church, and a Snare both to many Godly and Faithful Ministers, who have been persecuted and silenced upon that Occasion, and to others of hopeful Parts, many of which have been, and more still would be diverted from all thought of the Ministery to other Studies, especially in these latter Times, wherein God vouchsafeth to his People more and better means for the discovery of Error and Superstition, and for attaining of Knowledge in the Mysteries of Godliness, and Gifts in Preaching and Prayer.

Upon these, and many the like weighty Considerations, in reference to the whole Book in general, and because of divers Particulars contained in it, not from any Love to Novelty, or Intention to disparage our first Reformers, (of whom we are perswaded, that, were they now alive, they would join with us in this Work, and whom we acknowledge as excellent Instruments, raised by God to begin the purging and building of his House, and desire they may be had of us and Posterity in everlasting Remembrance, with Thankfulness and Honour,) but that we may in some measure answer the Gracious Providence of God, which are this time calleth upon us for surther Reformation, and may satisfy our own Consciences, and answer the Expectation of other Reformed Churches, and the Desires of many of the Godly among our selves, and withal give some publick Testimony of our Endeavours for Uniformity in Divine Worship, which we have promised in our Solemn League and Covenant; We have, after earnest and frequent calling upon the Name of God, and after much Consultation, not with Flesh and Blood, but with his holy Word, resolved to lay asside the former Liturgy, with the many Rites and Ceremonies formerly used in the Worship of God, and have agreed upon this following Direstory for all the Parts of publick Worship at ordinary and extraordinay times.

Wherein our Care hath been to hold forth such things as are of divine Institution in every Ordinance; and other things we have endeavoured to set forth according to the Rules of Christian Prudence, agreeable to the general Rules of the Word of God. Our Meaning therein being only, that the general Heads, the Sense and Scope of the Prayers, and other Parts of publick Worship being known to all, there may be a Consent of all the Churches in those things that contain the Substance of the Service and Worship of God; And the Ministers may be hereby directed in their Administrations to keep like soundness in Doctrine and Prayer; and may, if need be, have some Help and Furniture. And yet so, as they become not hereby slothful and negligent in stirring up the Gists of Christ in them: But that each one, by Medication, by taking heed to himself and the Flock of God committed to him, and by wise observing the Ways of Divine Providence, may be careful to furnish his Heart and Tongue with farther or other Materials of Prayer.

and Exhortation, as snall be needful upon all Occasions.

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A Directory for Publick Prayer, Reading the Holy Scriptures, Singing of Psalms, Preaching of the Word, Administration of the Sacraments, and other Parts of the Publick Worship of God, Ordinary and Extraordinary.

Of the assembling of the Congregation, and their Behaviour in the Publick Worship of GOD.

HEN the Congregation is to meet for Publick Worship, the People (having before prepared their Hearts thereunto) ought all to come and join therein; not ablenting themselves from the Publick Ordinances, through Neligence, or upon Pretence of private Meetings. Let all enter the Affembly, not irreverently, but in a grave and feemly manner take their Seats or Places, without Adoration, or bowing themselves towards one place or other.

The Congregation being affembled, the Minister, after solemn calling on them

to the Worshipping of the great Name of God, is to begin with Prayer.

In all Reverence and Humility acknowledging the incomprehensible Greatness and Ma-Jesty of the Lord, (in whose Presence they do then in a special manner appear) and their own vileness and unworthiness to approach so near him; with their utter Inability of themselves to so great a Work: And humbly beseeching him for Pardon, Assistance and Acceptance in the whole Service then to be performed; and for a Bleffing on that particular Portion of his Word then to be read, and all in the Name and Mediation of the Lord Fesus Christ.

The Publick Worship being begun, the People are wholly to attend upon it: forbearing to read any thing, except what the Minister is then reading or citing; and abstaining much more from private Whisperings, Conferences, Salutations, or do-ing Reverence to any Persons present, or coming in; as also from all gazing, sleep-ing, and other undecent Behaviour, which may disturb the Minister or People, or hinder themselves or others in the Service of God.

If any through Necessity he hindered from being present at the beginning, they ought not when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to join with the Assembly in that Ordinance of God which is then in hand.

Of Publick Reading of the Holy Scriptures.

R Eading of the Word in the Congregation being part of the publick Worship of God, (wherein we acknowledge our Dependence upon him and Subjection to him) and one Means fanctified by him for the edifying of his People, is to be performed by the Pastors and Teachers.

Howbeit, such as intend the Ministery, may occasionally both read the Word, and exercise their Gift in Preaching in the Congregation, if allowed by the

Presbytery thereunto.

All the Canonical Books of the Old and New Testament (but none of these which are commonly called Apocrypha) shall be publickly read in the Vulgar Tongue, out

of the best allowed Translation, distinctly, that all may hear and understand.

How large a Portion shall be read at once, is left to the Wisdom of the Minifter; but it is convenient, that ordinarily one Chapter of each Testament be read at every Meeting, and sometimes more, where the Chapters be short, or the Coherence of Matter requireth it.

It is requifite that all the Canonical Books be read over in order, that the People may be better acquainted, with the whole Body of the Scriptures: And

ordinarily,

ardinarily, where the reading in either Testament endeth on one Lord's Day, it is to begin the next.

We commend also the more frequent Reading of such Scriptures, as he that readeth shall think best for Edification of his Hearers; as the Book of Pfalms,

and fuch like.

When the Minister, who readeth, shall judge it necessary to expound any Part of what is read, let it not be done until the whole Chapter or Psalm be ended; and Regard is alwise to be had unto the time, that neither Preaching or other Ordinance be strained or rendred tedious; which Rule is to be observed in all other publick Performances.

Beside publick Reading of the Holy Scripture, every Person that can read, is to be exhorted to read the Scriptures privately (and all others that cannot read, if not disabled by Age or otherwise, are likewise to be exhorted to learn to read)

and to have a Bible.

Of Publick Prayer before the Sermon.

A FTER reading of the Word, (and finging of the Psalm) the Minister who is to Preach, is to endeavour to get his own and his Hearers Hearts to be rightly affected with their Sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the Grace of God in Jesus Christ, by proceeding to a more full Consession of Sin with Shame and holy Consuston of Face;

and to call upon the Lord to this Effect:

To acknowledge our great Sinfulneß; First, by reason of Original Sin, which (besides the Guilt, that makes us liable to everlasting Damnation) is the Seed of all other
Sins, hath degraved and poisoned all the Faculties and Powers of Soul and Body, doth
desile our best Alions, and (were it not restrained, or our Hearts renewed by Grace)
would break forth into innumerable Transgressions, and greatest Rebellions against the
Lord, that ever were committed by the vilost of the Sons of Men. And next, by reason of assual Sins, our own Sins, the Sins of Magistrates, of Ministers, and of the
whole Nation, unto which we are many ways accessory. Which Sins of ours receive many searful Aggravations, we having broken all the Commandments of the boly, just and
good Law of God, doing that which is forbidden, and leaving undone what is enjoined,
and that not only out of Ignorance and Instrmity, but also more presumptually against the
Light of our Minds, Checks of our Consciences, and Motions of his even holy spirit to the
contrary, so that we have no Cloak for our Sins: Yea, not only despising the Riches of
God's goodness, Forhearance and Long-suffering, but standing out against many Invitations and Offers of Grace in the Gospel; not endeavouring as we ought to receive Christ
into our Hearts by Faith, or to walk worthy of him in our Lives.

To bewail our Blindness of Mind, Hardness of Heart, Unbelief, Impenisency, Security, Lukewarmness, Barrenness, our not endeavouring after Mortification and Newness of Life, nor after the Exercise of Godliness, in the Power thereof; and that the hest of us have not so steadings walked with God, kept our Garments so insported, nor been so zealous of his Glory, and the Good of others, as we ought, and to mourn over such other. Sins as the Congregation is particularly guilty of, notwithstanding the manifold and great Mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own Purposes, Promises, Vows, solemn Covenant, and other Obliga-

tions to the contrary.

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To acknowledge and confess, That, as we are convinced of our Guilt, so out of a deep. Sense thereof, we judge our selves unworthy of the smallest Benesies, most worthy of God's servest Virath, and of all the Cursos of the Law, and heaviest Judgments institled upon the most rebellious Sinners; and that he might most justly take his Kingdom and Gospet from us, plague us with all sorts of Spiritual and Temporal Judgments in this Life, and after east us into utter Darkness, in the Lake that burneth with Fire and Brimstone, where is weeping and gnashing of Teeth for evermore.

Notwithstanding all which, to draw near to the Throne of Grace, encouraging our selves with Hope of a gracious Answer of our Prayers, in the Riches and All-sufficiency of that only one Oblation, the Santification and Intercession of the Lord Jesus Christ, at the Right-hand of his Father, and our Father; and in Considence of the exceeding great

and precious Promises of Mercy and Grace in the New Covenant, through the same Mediater thereof, to deprecate the heavy Wrath and Curse of God, which we are not able to avoid or bear; and humbly and earnestly to supplicate for Mercy, in the free and full Remission of all our Sins, and that only for the bitter Sufferings and precious Merits of that

our only Saviour Jesus Christ.

That the Lord would vouchfafe to shed abroad his Love in our Hearts by the Holy Ghost, seal unto us by the same Spirit of Adoption, the full Assurance of our Pardon and Reconciliation, comfort all that mourn in Sion, speak Peace to the wounded and troubled Spirit; and hind up the broken Hearted: And as for secure and presumptuous Sinners, that he would open their Eyes, convince their Consciences, and turn them from Darkness unso Light, and from the Power of Satan unto God, that they may also receive Forgiveness of Sin, and an Inheritance among them that are sanklisted by Faith in Onist Jesus.

Omist Jesus.

With Remission of Sins through the Blood of Christ, to pray for Santissication by his Spirit; the Mortissication of Sin dwelling in, and many times Tyrannizing over us, the quickning of our dead Spirits with the Life of God in Christ, Grace to sit and enable us for all Duties of Conversation and Callings towards God and Men, Strength against Tempeations, the santissed Use of Blessings and Crosses, and Perseverance in Faith and

Obedience unto the end.

To pray for the Propagation of the Gospel and Kingdom of Christ to all Nations, for the Conversion of the Jews, the Fulms of the Gentiles, the Fall of Antichrist, and the hamsening of the Second Coming of our Lord; for the Deliverance of the distressed Churches abroad, from the Tyranny of the Antichristian Fastion, and from the cruel Oppression and Blassbomies of the Tutk; for the Blessing of God upon all the Reformed Churches; especially upon the Churches and Kingdoms of Scotland, England and Ireland; now more Bristly and Religiously united in the Solemn National League and Covenant, and for our Plantations in the remote Parts of the World, more particularly, for that Church and Kingdom whereof we are Members, that therein God would establish Peace and Truth; the Purity of all his Ordinances, and the Power of Godliness, prevent and remove Heressy, Schism, Prophaneness, Superstition, Security, and Unfruitzulass under the Means of Grace, and law Reast and Divisions, and preserve in transfer and the former Command

Leaf all our Rents and Divisions, and preserve us from Breach of our solemn Covenant.

To pray for all in Authority, especially for the King's Majesty, That God would make him rich in Blessings both in Person and Government; establish his Throne in Religion and Richteousness, save him from evil Counsel, and make him a Blessed and Glorious Instrument for the Conservation and Propagation of the Gospel; for the Encouragement and Protection of them that do well, The Terror of all that do evil, and the great Good of the whole Chitreh, and of all his Kingdoms; for the Conversion of the Queen, the Religious Education of the Prince, and the rest of the Royal Seed; for the comforting of the assistance of the Rhine, to all his Dominions and Dignities. Sister to our Sovereign, and for the Restoration and Establishment of the illustrious Prince Charles, Elector Palatine of the Rhine, to all his Dominions and Dignities; For a Blessing upon the High Court of Parliament (when sitting in any of these Kingdoms respectively) the Nobility, the subordinate Judges and Magistrates, the Generry and all the Commonality; For all Pastors and Teachers, that God would fill them with his Spirit, make them Exemplary, Holy, Sober, Just, Peaceable and Gracious in their Lives; Sound, Faithful and Powerful in their Ministery; and follow all their Labours with abundance of Success and Blessing; and all Schools, and Religious Seminaries of Church and Common-wealth, that they may slourish more and more in Learning and Piety; For the particular City or Congregation, that God would pour out a Blessing upon the Ministery of the Word, Scraments and Discipline, upon the Civil Government, and all the several Families and Persons therein; For Mercy to the Afflished under any inward or outward Distress, for seasonable Weather and fruitful Seasons, at the time may require; For averting the Judgments that we either feel or sear, or are table muo, as Famine, Pestilence, the Sword, and such like.

And, with Confidence of his Mercy to his whole Church, and the Acceptance of our Persons through the Merits and Mediation of our great High-Priest the Lord Jesus, to profess that it is the Desire of our Souls to have Fellowship with God, in the Reverent and Conscionable Use of his holy Ordinances; and to that purpose to pray earnestly for his Gruce and effectual Assistance to the sandification of his holy Sabbath the Lord's Day, in all the Duties thereof, Publick and Private, both to our selves, and to all o-

ther Congregations of his People, according to the Riches and Excellency of the Goffel

this Day celebrated and enjoyed.

And, because we have been unprofitable Hearers in times past, and now cannot of our And, because we have been unproprable Hearers in times past, and now cannot of our selves receive as we should the deep things of God, the Mysteries of Jesus Christ, which require a Spiritual Discerning, to pray, That the Lord, who teacheth to prosit, would graciously please to pour out the Spirit of Grace, together with the outward Means there of, causing us to attain such a Measure of the Excellency of the Knowledge of Christ Jesus our Lord, and in him of the Things which belong to our Peace, that we account all things but as Droß in Comparison of him: And that we, tasting the First fruits of the Glory that is to be revealed, may long for a more full and perfect Communion with him, that where he is we may be also, and enjoy the Fulness of those Joys and Pleasures which are at his Right-hand for evermore.

at his Right-hand for evermore.

More particularly, That God would in special manner furnish his Servant (now called to dispense the Bread of Life unto his Housbold) with Wisdom, Fidelity, Zeal and Utterance, that he may divide the Word of God aright, to every one his Portion, in Evidence and Demonstration of the Spirit and Power; and that the Lord would Circumcife the Ears and Hearts of the Hearers, to hear, love, and receive with Meekness the ingrafted Word, which is able to save their Souls, make them as good Ground to receive in the good Seed of the Word, and strengthen them against the Temptations of Satan, the Cares of the World, the Hardness of their own Hearts, and whatsoever else may hinder their profitable and sa-ving hearing; that so Christ may be so formed in them, and live in them, that all their Thoughts may be brought into Captivity, to the Obedience of Christ, and their Hearts established in every good Word and Work for ever.

We judge this to be a convenient Order, in the ordinary Publick Prayers; yet fo, as the Minister may defer (as in Prudence he shall think meet) some part of thele Petitions, till after his Sermons, or offer up to God some of the Thanksgi-

vings hereafter appointed in his Prayer before his Sermon.

Of the Preaching of the Word.

PReaching of the Word being the Power of God unto Salvation, and one of the greatest and most excellent Works belonging to the Ministery of the Gospel. should be so performed, that the Workman need not be ashamed, but may save himself, and those that hear him.

It is presupposed (according to the Rules for Ordination) that the Minister of Christ is in some good measure gifted for so weighty a Service, by his Skill in the Original Languages, and in such Arts and Sciences, as are Handmaids unto Divinity, by his Knowledge in the whole Body of Theology; but most of all in the Holy Scriptures, having his Senses and Heart exercised in them above the common fort of Believers, and by the Illumination of God's Spirit, and other Gifts of Edification, (which together with reading and studying of the Word) he ought ftill to feek by Prayer, and an humble Heart, resolving to admit and receive any Truth not yet attained, whenever God shall make it known unto him. All which he is to make use of, and approve in his private Preparations, before he deliver in Publick what he hath provided.

Ordinarily, the Subject of his Sermon is to be some Text of the Scripture, holding forth some Principle or Head of Religion; or surable to some special Occasion emergent; or he may go on in some Chapter, Psalm, or Book of the Scripture, as he shall see fit.

Let the Introduction to his Text be brief and perspicuous, drawn from the Text it felf, or Context, or some parallel place or general Sentence of Scripture.

If the Text be long (as in Histories and Parables it sometimes must be) let him Rive a brief Sum of it; if short, a Paraphrase thereof, if need be; in both, looking diligently to the Scope of the Text, and pointing at the chief Heads and Grounds of Doctrine, which he is to raile from it.

In analizing and dividing his Text, he is to regard more the Order of Matter, than of Words; and neither to burthen the Memory of the Hearers in the beginning with too many Members of Division, nor to trouble their Minds with obfoure Terms of Art.

In raising Doctrines from the Text, his Care ought to be, First, That the Matter be the Truth of God. Secondly, That it be a Truth contained in, or grounded on that Text, that the Hearers may difcern how God teacheth it from thence. Thirdly, That he chiefly infift upon these Doctrines which are principally intend-

ed, and make most for the Edification of the Hearers.

The Doctrine is to be expressed in plain Terms; or if any thing in it need Explication, it is to be opened, and the Consequence also from the Text cleared. The parallel Places of Scripture confirming the Doctrine, are rather to be plain and pertinent than many, and (it need be) fomewhat infifted upon, and applied to the Purpose in hand.

The Arguments or Reasons are to be solid, and as much as may be convincing. The Illustrations of what kind soever, ought to be full of light, and such as may

convey the Truth into the Hearers Hearts with Spiritual Delight.

If any doubt, obvious from Scripture, Reason or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming Differences, answering the Reasons, and discovering and taking away the Causes of Prejudice and Miltake: Otherwise it is not fit to detain the Hearers with propounding or anfwering vain or wicked Cavils, which as they are endless, so the propounding and

answering of them doth more hinder than promote Edification.

He is not to rest in general Doctrine, although never so much cleared and confirmed, but to bring it home to special Use, by Application to his Hearers: Which albeit it prove a Work of great difficulty to himself, requiring much Prudence, Zeal and Meditation, and to the Natural and Corrupt Man will be very unpleafant; yet he is to endeavour to perform it in fuch a manner, that his Auditors may feel the Word of God to be quick and powerful, and a Discerner of the Thoughts and intents of the Heart; and if that any Unbeliever or ignorant Person be present, he may have the Secrets of his Heart made manifest, and give Glory to God.

In the Use of Instruction or Information in the knowledge of some Truth, which is a Consequence from his Doctrines, he may (when convenient) confirm it by a few firm Arguments from the Text in hand, and other places of Scripture, or from the Nature of that common place of Divinity, whereof that Truth is a Branch.

In Confutation of false Doctrines, he is neither to raise an old Herely from the Grave, nor to mention a blasphemous Opinion unnecessarily: But if the People be in danger of an Error, he is to confute it foundly, and endeavour to fatisfy their Judgments and Consciences against all Objections.

In exhorting to Duties, he is, as he feeth Cause, to teach also the Means that

help to the Performance of them.

In Dehortation, Reprehension, and publick Admonition, (which require special Wisdom) let him, as there shall be cause, not only discover the Nature and Greatness of the Sin, with the Misery attending it; but also shew the Danger his Hearers are in, to be overtaken and surprized by it, together with the Remedies and best way to avoid it.

In applying Comfort, whether general against all Tentations, or particular against some special Troubles and Terrors, he is carefully to answer such Objecti-

ons, as a troubled Heart and afflicted Spirit may suggest to the contrary.

It is also sometimes requisite to give some Notes of Trial, which is very profi-table, especially when performed by able and experienced Ministers, with Circumspection and Prudence, and the Signs clearly grounded on the holy Scripture, whereby the Hearers may be able to examine themselves, whether they have attained those Graces, and performed those Duties to which he exhorteth; or be guilty of the Sin reprehended, and in danger of the Judgments threatned; or are fuch to whom the Consolations propounded do belong, that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and strengthned with Comfort, as their Condition upon Examination shall require.

And as he needed not alwife to profecute every Doctrine which lies in his Text, fo is he wifely to make choice of fuch Ules, as by his Residence and conversing with his Flock he findeth most needful and seasonable; and among these, such as may most draw their Souls to Christ, the Fountain of Light, Holinels and Comfort.

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This Method is not prescribed as necessary for every Man, or upon every Texe but only recommended, as being found by Experience to be very much bleffed of God, and very helpful for the People's Understandings and Memories.

But the Servant of Christ, whatever his Method be, is to perform his whole Mi-

s. Painfully, not doing the Work of the Lord negligently.

2. Plainly, that the meanest may understand, delivering the Truth, not in the enticing Words of Man's Wildom, but in Demonstration of the Spirit and Power, left the Crofs of Christ should be made of none effect; abstaining also from an unprofitable Use of unknown Tongues, strange Phrases, and Calences of Sounds and Words, sparingly citing Sentences of Ecclesiastical, or other humane Writersanci-

ent or modern, be they never so elegant.

3. Faithfully, looking at the Honour of Christ, the Conversion, Edification and Salvation of the People, not at his own Gain or Glory; keeping nothing back which may promote those holy Ends, giving to every one his own Portion, and bearing indifferent Respect unto all, without neglecting the Meanest, or sparing

the Greatest in their Sins.

4. Wisely framing all his Doctrines, Exhortations, and especially his Reproofs, in such a manner as may be most likely to prevail, shewing all due Respect to each Man's Person and Place, and not mixing his own Passion or Bitterness.

5. Gravely, as becometh the Word of God, shunning all such Gesture, Voice

and Expressions, as may occasion the Corruptions of Men to despile him and his

6. With loving Affection, that the People may fee all coming from his Godly Zeal, and hearty Defire to do them good. And,
7. As taught of God, and perswaded in his own Heart, that all that he teacheth is the Truth of Christ, and walking before his Flock as an Example to them in it; earnestly, both in private and publick, recommending his Labours to the Blessing of God, and watchfully looking to himself and the Flock whereof the Lord hath made him Overfeer; So shall the Doctrine of Truth be preserved uncorrupt, many Souls converted and built up, and himfelf receive manifold Comforts of his Labours even in this Life, and afterward the Crown of Glory laid up for him in the World to come.

Where there are more Ministers in a Congregation than one, and they of different Gifts, each may more specially apply himself to Doctrine or Exhortation, according to the Gift wherein he most excelleth, and as they shall agree between

them felves.

Of Publick Prayer after the Sermon.

THE Sermon being ended, the Minister is, To give Thanks for the great Love of God, in sending of his Son Jesus Christ unto us, for the Communication of his body Spirit, for the Light and Liberty of the Glorious Gospel, and the Rich and Heavenly Bleffings revealed therein, as namely, Election, Vocation, Adoption, Justification, Santification and Hope of Glory; For the admirable Goodness of God in freeing the Land from Antichristian Darkness and Tyranny, and for all other National Deliverance; For the Reformation of Religion; For the Covenant, and for many Temporal

To pray for the Continuance of the Gaspel, and all Ordinances thereof, in their Pari-

ty, Power, and Liberty.

To turn the chief, and most useful Heads of the Sermon into some few Pesisions; and to pray that it may abide in the Heart, and bring forth Fruis.

To pray for Preparation for Death and Judgment, and a Watching for the Coming of our Lord Jesus Christ. To intreast of God the Forgiveness of the Inquity of our holy Things, and the Acceptation of our Spiritual Sacrifice, through the Merit and Mediation of our great High-Priess and Saviour the Lord Jesus Christ.

And because the Prayer which Christ taught his Disciples is not only a Pattern of Deaver, but it self a most comprehensive Prayer; we recommend it also to be

of Prayer, but it felf a most comprehensive Prayer; we recommend it also to be

uled in the Prayers of the Church.

And

And whereas at the Administration of the Sacraments, the holding publick Pasts, and Days of Thanksgiving, and other special Occasions, which may afford Matter of special Petitions and Thanksgiving: It is requisite to express somewhat in our publick Prayers (as at this time it is our Duty to pray for a Blessing upon the Assembly of Divines, the Armics by Sea and Land, for the Desence of the King, Parliament and Kingdom.) Every Minister herein is to apply himself in his Prayer before or after his Sermon to those Occasions; but for the manner, he is left to his Liberty, as God shall direct and inable him, in Piety and Wisdom to discharge his Duty.

The Prayer ended, let a Pfalm be fung, if with conveniency it may be done. After which (unless some other Ordinance of Christ that concerneth the Congregation at that time, be to follow) let the Minister dismiss the Congregation with a

folemn Bleffing.

The Administration of the Sacraments.

And First of BAPTISM.

BAptism as it is not unnecessarily to be delayed, so it is not to be administred in any Case by any private Person; but by a Minister of Christ, called to be the

Steward of the Mysteries of God.

Nor is it to be administred in private Places, or privately, but in the place of publick Worship, and in the Face of the Congregation, where the People may most conveniently see and hear; and not in the Places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Child to be baptized, after notice given to the Minister the Day before, is to be presented by the Father, or (in case of his necessary absence) by some Christian Friend in his Place, professing his earnest Desire that the Child might be baptized.

Before Baptism, the Minister is to use some Words of Instruction, touching the Institution, Nature, Use and Ends of this Sacrament: Shewing,

That it is instituted by our Lord Jesus Christ; That it is a Seal of the Covenant of Grace, of our ingrafting into Christ, and of our Union with him, of Remission of Sins, Regeneration, Adoption, and Life eternal: That the Water in Baptism represents and significth, both the Blood of Christ, which taketh away all Guilt of Sin, Original and Atual, and the santifying Vertue of the Spirit of Christ, against the Dominion of Sin, and the Corruption of the Institute: That baptizing, or sprinkling and washing with Water, signifieth the cleansing from Sin by the Blood, and so the Merit of Christ, together with the mortification of Sin, and rising from Sin to Newness of Life, by vertue of the Death and Resurrection of Christ. That the Promise is made to Believers and their Seed, and that the Seed and Posterity of the Faithful, born within the Church, have by their Birth, Interest in the Covenant, and Right to the Seal of it, and to the sutward Priviledges of the Church under the Gostel, no less than the Children of Abraham in the time of the Old Testament; the Covenant of Grace for Substance being the same; and the Grace of God and the Consolation of Believers, more plentiful than hefore: That the Son of God admitted little Children into his Presence, embracing and blessing them, saying, For of such is the Kingdom of God. That Children by baptism are solemnly received into the Bosom of the Visible Church, distinguished from the World, and them that are without, and united with Believers, and that all who are baptism in not the Name of Christ, do renounce, and by their Baptism are bound to fight against the Devil, the World, and the Fless; That they are Christians, and sederally holy before Baptism and them that are without, and united with Believers, and that all who are baptism is not so incessary, that they are they baptized: That the inward Grace and Vertue of Baptism is not so necessary, that thereof the whole Course of our Life; and that outwas of Damnation, or the Parent; guilty, if they do not contenn or neglest

In these or the like Instructions, the Minister is to use his own Liberty, and Godly Wildom, as the Ignorance or Errors in the Doctrine of Baptism, and the Edistation of the People shall require.

He is also to admonish all that are present,

To look back to their Baptism, to repent of their Sins against their Covenant with God, to stir up their Faith, to improve and make the right use of their Baptism, and of the Covenant fealed thereby betwixt God and their Souls.

He is to exhort the Parent, To confider the great Mercy of God to him and his Child; to bring up the Child in the Knowledge of the Grounds of the Christian Religion, and in the Nurture and Admonicion of the Lord, and to let him know the Danger of God's Wrath to himfelf, and Child, if he be negligent, requiring his folemn Promise for the Performance of his Duty.

This being done, Prayer is also to be joined with the Word of Institution, for

fanctifying the Water to this Spiritual Use, and the Minister is to pray to this or

the like Effect :

That the Lord, who hath not left us at Strangers without the Covenant of Promise, but called us to the Priviledges of his Ordinances, would graciously vouchfate to fantifie, and bless his own Ordinance of Baptism at this time: That he would join the inward Baptisme of his Spirit with the outward Baptism of Water; make this Baptism to the Infant a Seal of Adoption, Remission of Sin, Regeneration and eternal Life, and of all other Promises of the Covenant of Grace: That the Child may be planted into the Likeness of the Death and Restrection of Christ, and that the Body of Sin being destroyed in him, he may serve God in Newness of Life all his Days.

Then the Minister is to demand the Name of the Child, which being told him,

he is to say, (calling the Child by his Name)

I baptize thee in the Name of the Father, of the Son, and of the Holy Ghoft.

As he pronounceth these Words, he is to baptize the Child with Water; which for the manner of doing it is not only lawful, but sufficient and most expedient to be, by pouring or sprinkling of the Water on the Face of the Child, without adding any other Ceremony.

This done, he is to give Thanks and Pray, to this or the like purpose;

Acknowledging with all Thankfulness, That the Lord is true and faithful in keeping
Covenant and Mercy; That he is good and gracious, not only in that he numbreth us among his Saints, but is pleased also to bestow upon our Children this singular Token and
Badge of his Love in Christ: That in his Truth and special Providence, he daily bringeth some into the Bosom of his Church, to be Partakers of his inestimable Benefits, pur-

chafed by the Blood of his dear Son, for the Continuance and Increase of his Church.

And praying, That the Lord would still continue and daily confirm more and more this his unspeakable Favour: That he would receive the Infant now baptized, and solemnly entred into the Housbold of Faith, unto his Fatherly Tuition and Defence, and remember him with the Favour that he formeth to his People: That if he fall be taken out of this Life in his Infancy, the Lord, who is rich in Mercy, would be pleased to receive him up into Glery; and if he live and attain the Years of Discression, That the Lord would so teach him by his Word and Spirit, and make his Baptism effectual to him, and so uphold him by his Divine Power and Grace, that by Faith he may prevail against the Devil, the World and the Flesh, till in the end he obtain a full and final Victory, and so kept by the Power of God through Faith unto Salvation through Fests throat.

Of the Celebration of the Communion or Sacrament of the LORD'S SUPPER.

THe Communion, or Supper of the Lord, is frequently to be celebrated : But how often, may be confidered and determined by the Ministers and other Church Governours of each Congregation, as they shall find most convenient for the Comfort and Edification of the People committed to their Charge. And when it shall be administred, we judge it convenient to be done after the Morning Sermon.

The ignorant and the scandalous are not fit to receive the Sacrament of the Lord's

Supper.

Where this Sacrament cannot with Conveniency be frequently administred, it is.

Where this Sacrament cannot with Conveniency be frequently administration requifite that publick warning be given the Sabbath Day before the Administration thereof, and that either then, or on some Day of that Week, something concerning

that Ordinance, and the due Preparation thereunto, and Participation thereof be taught, that by the diligent Use of all Means fandified of God to that end, both in Publick and Private, all may come better prepared to that Heavenly Feaft.

When the Day is come for Administration, the Minister, having ended his Ser-

mon and Prayer, shall make a short Exhortation.

Expressing the inestimable Benefit we have by this Sacrament, together with the Ends and the thereof, setting forth the great Necessary of having our Comforts and Strength nonewed thereby, in this our Pilgrimage and Warfare. How necessary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungring and thirsting Souls after Christ and his Benefits; How great the Danger to eat and drink

unworthity.

Next, he is in the Name of Christ on the one part, to warn all such as are Ignorant, Soundalous, Prophane, or that live in any Sin or Offence against their Knowledge or Conscience, that they presume not to come to that holy Table, hewing them, That he that eateth and drinketh unporthily, eateth and drinketh Judgment unto himself; and on the other part, he is in special manner to invite and encourage all that labour under the sense of the Burthen of their Sins, and fear of Wrath, and desire to reach out unto a greater Progress in Grace, than yet they can attain unto, to come to the Lord's Table :

Assuring them in the same Name, of Ease, Refreshing and Strength, to their weak and wearied Souls.

After this Exhoration, Warning and Invitation, the Table being before decent-After this Exhortation, Warning and Invitation, the Table being before decently covered, and so conveniently placed, that the Communicants may orderly fit about, or at it, The Minister is to begin the Action with sanctifying and bleffing the Elements of Bread and Wine set before him (the Bread in comely and convenient Vessels, so prepared, that being broken by him and given, it may be distributed amongst the Communicants; the Wine also in large Cups) having first in a few Words shewed, That those Elements otherwise common, are now set apart and sanctified to this holy lile, by the Word of Institution and or out of the first Epistle of the Apostle Paul to the Corinthians, Chap. 11. Verse 23. I have received of the Lord, &c. to Ver. 27. which the Minister may, when he seeth requisite, explain and apoly.

plain and apply.

Let the Prayer, Thankfgiving or Blessing of the Bread and Wine be to this effect.

With humble and hearty Acknowledgment of the greatness of our Misery; from which neither Man nor Angel was able to deliver us; and of our great unworthiness of the least of all God's Mercies, to give Thanks to God for all his Benefits, and especially for that great Benefit of our Redemption, the Love of God the Father, the Sufferings and Merits of the Lord Jefus Christ the Son of God, by which we are delivered ; and for all Means of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Christ and all his Benefits are applied and fealed up unto us, which notwithstanding the Denial of them unto others, are in great Mercy continued unto us, after fo much and long abuse of them all.

To profess that there is no other Name under Heaven by which we can be faved. but the Name of Jesus Christ, by whom alone we receive Liberty and Life, have Access to the Throne of Grace, are admitted to eat and drink at his own Table, and are fealed up by his Spirit to an Affirance of Happinels and everlafting Life.

Earnestly to pray to God the Father of all Mercies, and God of all Confolation, to vouchfate his gracious Presence, and the effectual working of his Spirit in us. and to to fandity these Elements both of Bread and Wine, and to bless his own Ordinance, that we may receive by Faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon him, that he may be one with us, and we with him, that he may live in us and we in him, and to him, who hath loved us, and given himself for as.

All which he is to endeavour to perform with fleitable Affections, answerable to fuch

en boly Attion, and to fir up the like in the People.

The Flements being now fantified by the Word and Prayer, the Minister being at the Table, is to take the Bread in his Hand, and fay in thefe Expressions (or other the like.

used by Christ or his Apostles upon this Occasion :)

According to the Institution, Command, and Example of our blessed Saviour Icfus Chrift, I take this Bread, and having given Thanks, I brake it and give it unto you, (There the Minister, who is also him! If to Communicate, is to brake the Bread, and give to the Communicants:) Take ye, eat ye, this is the Body of Christ which is broken for you; do this in remembrance of him.

In like manner the Minister is to take the Cup, and fay in these Expressions, (or other

the like, used by Christ or the Apostle upon the same Occasion;)

According to the Inftitution, Command, and Example of our Lord Jefus Chrift. I take this Cup, and give it unto you, (Here he giveth it unto the Communicants ; This Cap is the New Testament in the Blood of Christ, which is shed for the Re miffion of the Sins of many : Drink ye all of it.

After all have Communicated, the Minister may, in a few Words, put them in

Of the Grace of God in Jesus Christ, held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give folemn Thanks to God,

For his rich Mercy, and invaluable Goodness vouchsafed to them in that Sacrament, and to intreat for Pardon for the Defects of the whole Service, and for the gracious Affiltance of his good Spirit, whereby they may be inabled to walk in the Strength of that Grace, as becometh those who have received so great Pledges of

The Collection for the Poor is fo to be ordered, that no part of the Publick Worlbin be hindered.

Of the Santification of the Lord's Day.

HE Lord's Day ought to be fo remembred before-hand, as that all Worldly Bufiness of our ordinary Callings may be so ordered, and so timely and seasonably laid afide, as they may not be Impediments to the due fanctifying of the Day.

when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publick and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy Ceffation or Relting all the Day from all unneceffary Labours, and in abfraining not only from all Sports and Paftimes, but allo from all Worldly Words. and Thoughts.

That the Diet on that Day be so ordered, as that neither Servants be unnecessarily detained from the publick Worship of God, nor any other Persons hindered

from fanctifying that Day.

That there be private Preparation of every Person or Family, by Prayer for themfelves, and for God's Affiltance of the Minister, and for a Bleffing upon his Ministry, and by fach holy Exercises, as may farther dispose them to a more comfortable Communion with God in his publick Ordinances.

That all the People meet to timely for publick Worship, that the whole Congregation may be present at the beginning, and with one Heart solemnly join together in all parts of the publick Worship; and not depart till after the Bles-

That what time is vacant, between or after the folemn Meeting of the Congregation in publick, be spent in Reading, Meditation, Repetition of Sermons, (elpecially by calling their Families to an Account of what they have heard) and Catechifing of them, holy Conferences, Prayers for a Bleffing upon the publick Ordinances, finging of Pfalms, visiting the Sick, relieving the Poor, and such like Ducies of Piety, Charity and Mercy, accounting the Sabbath a Delight,

The Solemnization of Marriage.

A Lthough Marriage be no Sacrament, nor peculiar to the Church of God, but common to Mankind, and of publick Interest in every Common-wealth; yet because such as Marry are to Marry in the Lord, and have special need of Instruction, Direction and Exhortation from the Word of God at their entering into such a new Condition; and of the Blessing of God upon them therein; we judge it expedient, that Marriage be solemnized by a lawful Minister of the Word, that he may accordingly counsel them, and pray for a Blessing upon them.

Marriage is to be betwirt one Man and one Woman only: and they, such as are not within the Degrees of Consanguinity or Affinity prohibited by the Word of God. And the Parties are to be of Years of Discretion, fit to make their own

Choice, or upon good Ground to give their mutual Confent.

Before the solemnizing of Marriage between any Persons, their Purpose of Marriage shall be published by the Minister three several Sabbath Days in the Congregation, at the Place or Places of their most usual and constant Abode respectively. And of this Publication, the Minister who is to join them in Marriage, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before the Publication of such their Purpose, (if the Parties be under Age) the Consent of the Parents, or others under whose Power they are, (in case the Parents be dead) is to be made known to the Church Officers of that Congregation to be

Recorded.

The like is to be observed in the Proceedings of all others, although of Age, whose Parents are living, for their first Marriage. And in after Marriages of either of those Parties, they shall be exhorted not to contract Marriage, without first acquainting their Parents with it, (if with Conveniency it may be done) endea-vouring to obtain their Consent.

Parents ought not to force their Children to Marry without their free Confent,

nor deny their own Confent without just Cause.

After the Purpose or Contract of Marriage hath been thus published, the Marriage is not to be long deserted. Therefore the Minister, having had convenient Warning, and nothing being objected to hinder it, is publickly to solemnize it in the Place appointed by Authority for publick Worship, before a competent Number of credible Witnesses, at some convenient Hour of the Day, at any time of the Year, except on a Day of publick Humiliation; and we advise that it be not on the Lord's Day.

And because all Relations are sanctified by the Word and Prayer, the Minister is

to pray for a Bleffing upon them to this effect :

Acknowledging our Sins, whereby we have made our felves less than the least of all the Mercies of God; and provoked him to imbitter all our Comforts; earnestly in the Name of Christ to intreat the Lord (whose Presence and Favour is the Happiness of every Condition, and sweetens every Relation) to be their Portion, to own and accept them in Christ, who are now to be joined in the honourable Estate of Marriage, the Covenant of their God. And that as he hat brought them together by his Providence, he would santisfy them by his Spirit, giving them a new Frame of Heart, sit for their new Estate anriching them with all Graces, whereby they may perform the Dusies, enjoy the Comfort, undergo the Cares, and resist the Temptations which accompany that Condition as becometh Christians.

The Prayer being ended, it is convenient that the Minister do briefly declare un-

to them out of the Scripture,

The Institution, Use and Ends of Marriage, with the Canjugal Duties, which in all Faithfulness they are to perform each to other, exporting them to study the holy Word of God, that they may learn to live by Faith, and to be content in the midst of all Marriage Cares and Troubles, santifying God's Name in a thankful, sober and boly Use of all Conjugal Comforts, praying much with and for one another, watching over, and provoking each other to Love and good Works, and to live together as the Heirs of the Grace of Life.

After folemn charging of the Persons to be Married before that great God, who searcheth all Hearts, and to whom they must give a strict Account at the last Day, that if either of them know any Cause by Pre-contract or otherwise, why they may not Lawfully proceed to Marriage, that they now discover it: The Minister (if no Impediment be acknowledged) shall cause first, the Man to take the Woman by the Right-hand, saying these Words;

I N. do take thee N. to be my married Wife, and do in the Presence of God, and before this Congregation, promise and covenant to be a loving and faithful Husband unto

thee, until God fball feparate us by Death.

Then the Woman shall take the Man by his Right-hand, and say these Words; I N. do take thee N. to be my married Husband, and do in the Presence of God, and before this Congregation, promise and covenant to be a loving, faithful and obedient Wife unto thee, until God shall separate us by Death.

Then without any further Ceremony, the Minister shall, in the Face of the Congregation, pronounce them to be Husband and Wife, according to God's Ordi-

nance, and so conclude the Action with Prayer to this effect:

That the Lord would be pleased to accompany his own Ordinance with his Blessing, befeeching him to invich the Persons now Married, as with other Pleases of his Love, so particularly with the Comforts and Fruits of Marriage, to the praise of his abundant Mercy in and through Christ Fesus.

A Register is to be carefully kept, wherein the Names of the Parties so Married, with the time of their Marriage, are forthwith to be fairly Recorded in a Book

provided for that purpole, for the perulal of all whom it may concern.

Concerning Visitation of the Sick.

IT is the Duty of the Minister not only to teach the People committed to his Charge in publick, but privately, and particularly to admonish, exhort, reprove and comfort them, upon all seasonable Occasions, so far as his Time, Strength, and personal Safety will permit.

He is to admonish them, in time of Health to prepare for Death; and for that purpose they are often to conterr with their Minister about the Estate of their Souls; and in time of Sickness to desire his Advice and Help, timely and seasonably, be-

fore their Strength and Understanding fail them.

Times of Sickness and Affliction, are special Opportunities put into his Hand by God, to minister a Word in season to weary Souls; because then the Consciences of Men are, or should be more awakned to bethink themselves of their Spiritual Estates for Eternity; and Satan also takes Advantage then, to load them more with sore and heavy Temptations. Therefore the Minister being sent for, and repairing to the Sick, is to apply himself with all Tenderness and Love, to administer some Spi-

ritual Good to his Soul, to this effect :

He may, from the Consideration of the present Sickness, instruct him out of Scripture, that Diseases come not by chance, or by Distempers of Body only, but by the wise and orderly Guidance of the good Hand of God to every particular Person smitten by them. And that whether it be laid upon him out of displeasure for Sin, for his Correction and Amendment, or for Trial and Exercise of his Graces, or for other special and excellent Ends, all his Sufferings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of God's Visitation, neither despising his chastening, nor waxing weary of his Correction.

If he suspect him of Ignorance, he shall Examine him in the Principles of Religion, especially touching Repentance and Faith; and as he seeth Cause, instruct him in the Nature, Use, Excellency and Necessity of those Graces, as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and con-

cerning Remission of Sins by Faith in him.

He shall exhort the Sick Person to examine himself, to search and try his former

Ways, and his Estate towards God.

And if the fick Person shall declare any Scruple, Doubt or Tempration that is upon him, Instructions and Resolutions shall be given to satisfy and settle him.

If it appear that he hath not a due fense of his Sins, Endeavours ought to be bled to convince him of his Sins, of the Guilt and Delett of them, of the Filth and Pollution which the Soul contracts by them, and of the Curfe of the Law and Wrath of God due to them; that he may be truly affected with, and humbled for them; and withal to make known the Danger of deterring Repentance, and of Salvation at any time offered, to awaken the Conscience, and to rouze him out of a Stupid and secure Condition, to apprehend the Justice and Wrath of God, before whom none can fland, but that he being loft in himfelf, layeth hold upon Christ by

If he hath endeavoured to walk in the Ways of Holinels, and to ferve God in Uprightness, although not without many Failings and Infirmities; or if his Spirit be broken with the fense of Sin: Or cast down through the want of the sense of God's Favour; then it will be fit to raise him up, by setting before him the freeness and sulness of God's Grace, the sufficiency of Righteousness in Christ, the racious Offers in the Gospel, that all who repent and believe with all their Heart in Gods's Mercy through Christ, renouncing their own Righteousnets, shall

have Life and Salvation in him.

It may be also useful to show him, that Death hath in it no spiritual Evil to be feared by those that are in Christ, because Sin, the Sting of Death is taken away by Christ, who hath delivered all that are his, from the Bondage of the fear of Death, triumphed over the Grave, given us Victory, is himself entered into Glory, to prepare a Place for his People. So that neither Life nor Death shall be able to separate them from God's Love in Christ, in whom such are sure, though now they must be laid in the Dust, to obtain a joyful and glorious Resurrection to eternal Life.

Advice also may be given, as to beware of an ill-grounded Perswasion on Mercy, or on the goodness of his Condition for Heaven, so to disclaim all Merit in bimfelf, and to east himfelf wholly on God for Mercy in the fole Merits and Mediation of Jesus Christ, who hath engaged himself never to cast them off, who in Truth and Sincerity come unto him: Care also must be taken, that the sick Person be not cast down into despair by such a severe Representation of the Wrath of God due to him for his Sins, as is not mollified by a scasonable Propounding of

Christ and his Merit, for a Door of Hope to every penitent Believer. When the fick Person is best composed, may be least disturbed, and the other necessary

Offices about him least hindered, the Minister, if defired, Shall pray with him, and for him, to this effect :

Confessing and bewailing of Sin Original and Actual, the miserable Condition of all by Nature, as being Children of Wrath, and under the Curle, acknowledging that all Diseases, Sicknesses, Death and Hell it self, are proper Issues and Effects thereof: Imploring God's Mercy for the fick Person through the Blood of Christ; befeeching that God would open his Eyes, discover unto him his Sins, cause him to fee himself lost in himself, make known to him the Cause why God smiteth him, reveal Jefus Christ to his Soul for Righteon nels and Life, give unto him his holy Spirit to create and strengthen Faith to lay hold upon Christ, to work in him comfortable Evidences of his Love, to Arm him against Temptations, to take off his Heart from the World, to fanctify his present Visitation, to furnish him with Pationce and Strength to bear it, and to give him Perseverance in Faith to the end.

That if God shall be pleased to add to his Days, he would vouch afe to bless and fancify all Means of his Recovery, to remove the Difease, renew his Strength, and enable him to walk-worthy of God, by a faithful Remembrance, and diligent obferving of fuch Vows and Promises of Holiness and Obedience, as Men are apt to make in times of Sickness, that he may glorify God in the remaining Part of

his Life.

And if God have determined to finish his Days by the present Visitation, he may find such Evidence of the Pardon of his Sins, of his Interest in Christ, and eternal Life by Christ, as may cause his inward Man to be renewed while his outward Man decayeth; that he may behold Death without Fear, cast himself wholly upon Christ without Doubting, desire to be dissolved and to be with Christ, and fo to receive the end of his Faith, the Salvation of his Soul, through the only Metis and Intercession of the Lord Jesus Christ, our alone Saviour and all-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his House in order, thereby to prevent Inconveniencies, to take care for the Payment of his Debts, and to make Restitution or Satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at Variance, and fully to forgive all Men their Trespasses against him, as he expects Forgiveness at the Hand of God.

Laftly, The Minister may improve the present Occasion to exhort those about the fick Person, to consider their own Mortality, to return to the Lord and make Peace with him; in Health to prepare for Sickness, Death and Judgment, and all the Days of their appointed Time, so to wait until their Change come; that when Christ who is our Lite shall appear, they may appear with him in Glory.

Concerning Burial of the Dead.

Milen any Person departeth this Life, let the dead Body upon the Day of Burial be decently attended from the House to the Place appointed for publick Bu-

rial, and there immediately interred without any Ceremony.

And because the Custom of Kneeling down and Praying by, or towards the dead Corps, and other such Ulages in the Place where it lies, before it be carried to Burial, are superstitious: and for that Praying, Reading and Singing, both in going to and at the Grave, have been grossy abused, are no way beneficial to the Dead, and have proved many ways hurtful to the Living, therefore let all fuch things

Howbeit, we judge it very convenient, that the Christian Friends which accompany the dead Body to the place appointed for publick Burial, do apply themfelves to Meditations and Conference, suitable to the Occasion; and that the Minifter, as upon other Occasions, so at this time, if he be present, may put them in

Remembrance of their Duty.

That this shall not extend to deny any civil Respects or Differences at the Burial, fuitable to the Rank and Condition of the Party deceased whiles he was living.

Concerning Publick Solemn Fasting.

WHen some great and notable Judgments are either inflicted upon a People, or apparently imminent, or by so ne extraordinary Provocations notoriously deferved; as also when some special Blessing is to be sought and obtained, publick solemn Fasting (which is to continue the whole Day) is a Duty that God expecteth from the Nation or People.

A Religious Fast requires total Abstinence, not only from all Food funless Bodily weakness do manifestly disable from holding out till the Fast be ended, in which Case somewhat may be taken, yet very sparingly, to support Nature when ready to faint,) but also from all Worldly Labour, Discourses and Thoughts, and from all Bodily Delights, (although at other times Lawful) rich Apparel, Ornament, and fuch like, during the Fast, and much more from whatever is, in the Nature or Use, scandalous or offensive; as, gaudish Attire, lascivious Habits and Gestures, and o-ther Vanities of either Sex, which we recommend to all Ministers in their Places, diligently and zealoufly to reprove, as at other times, so especially at a Fast, without resped of Persons, as there shall be Occasion.

Before the publick Meeting, each Family and Person apart are privately to use all Religious Care to prepare their Hearts to such a solemn Work, and to be early

at the Congregation.

So large a Portion of the Day, as conveniently may be, is to be spent in publick Reading and Preaching of the Word, with finging of Psalms fit to quicken Affections suitable to such a Duty; but especially in Prayer to this or the like effect:

Giving Glory to the great Majesty of God the Creator, Preserver and supreme Ruler of all the World, the better to affect us thereby with a boly Reverence and Awe of him; ar-knowledging his manifold, great and tender Mercies, especially to the Church and Nation, the more effectually to soften and ahase our Hearts before him; humbly confessing of Sins of all Sorts, with their several Aggravations; justifying God's righteous Judg-Aqa

ments, as being far less than our Sins do deserve; yet humbly and earnestly imploring his Merey and Grace for our selves, the Church and Nation, for our king and all in Authority, and for all others for whom we are bound to pray (according as the present Exigent requireth) with more special Importunity and Enlargement than at other times, applying by Faish the Promises and goodness of God, for Pardon, Help and Deliverance from the Evils felt, seared, or deserved, and for obtaining the Blessings which we need and expect; together with a giving up of our selves wholly and for ever unto the Lord.

In all these, the Ministers, who are the Mouths of the People unto God, ought fo to speak from their Hearts upon serious and through Premeditation of them, that both themselves and their People may be much affected, and ever meked thereby; especially with Sorrow for their Sins, that it may be indeed a Day of

deep Humiliation and afflicting of the Soul.

Special Choice is to be made of such Scriptures to be read, and of such Texts for Preaching, as may best work the Hearts of the Hearers to the special Business of the Day, and most dispose them to Humiliation and Repentance; insisting most on those Particulars, which each Minister's Observation and Experience tells him are most conducing to the Edification and Reformation of that Congregation to which he Preacheth.

Before the Close of the publick Duties, the Minister is in his own and the Peoples Name to engage his and their Hearts to be the Lords, with professed Purpose and Resolution to resorm whatever is amis among them, and more particularly such Sins as they have been more remarkably guilty of; and to draw near unto God, and to walk more closely and faithfully with him in new Obedience than ever before.

He is also to admonish the People with all Importunity, that the Work of that Day doth not end with the publick Duties of it, but that they are so to improve the Remainder of the Day, and of their whole Life, in reinforcing upon themselves and their Families in private, all those Godly Affections and Resolutions which they professed in publick, as that they may be settled in their Hearts for ever, and themselves may more sensibly find that God hath smelt a sweet Savour in Christ from their Performances, and is pacified towards them, by Answers of Grace, in pardoning of Sin, in removing of Judgments, in averting or preventing of Plagues, and in conterring of Blessings, suitable to the Conditions and Prayers of his People by Jesus Christ.

Beside solemn and general Fasts enjoined by Authority, we judge that at other times Congregations may keep Days of Fasting, as Divine Providence shall administer unto them special Occasions; and also that Families may do the same, so it be not on Days wherein the Congregation, to which they do belong, is to meet for

Fasting, or other publick Duties of Worship.

Concerning the Observation of Days of Publick Thanksgiving.

When any such Day is to be kept, let Notice be given of it, and of the Occasion thereof, some convenient time before, that the People may the better pre-

pare themselves thereunto.

The Day being come, and the Congregation (after private Preparations) being affembled, The Minister is to begin with a Word of Exhortation, to stir up the People to the Duty for which they are met, and with a short Prayer for God's Assistance and Blessing, as at other Conventions for publick Worship, according to the particular Occasion of their Meeting.

Let him then make some pithy Narration of the Deliverance obtained or Mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it or be minded of it, and more affected with it.

And because singing of Psalms is of all other the most proper Ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalm or Psalms be sung for that Purpose, before or after the reading of some Portion of the Word, suitable to the present Business.

Then let the Minister who is to Preach, proceed to surther Exhortation and Prayer before his Sermon, with special Reference to the present Work; after which let him Preach upon some Text of Scripture pertinent to the Occasion.

The Sermon ended, let him only pray, as at other times after Preaching is directed, with remembrance of the Necessities of the Church, King and State, (if before

the Sermon they were omitted) but inlarge himself in due and solemn Thankselving for former Mercies and Deliverances, but more especially for that which at the present calls them together to give Thanks; with humble Petition for the Continuance and renewing of God's wonted Mercies, as need shall be, and for sanctifying Grace to make a right use thereof. And so having sung another Psalm suitable to the Mercy, let him dismis the Congregation with a Bleffing, that they

may have some convenient time for their Repast and Retreshing.

But the Minister (before their Dismission) is solemnly to admonish them, to beware of all Excess and Riot tending to Gluttony or Drunkenness, and much more of these Sins themselves, in their eating and refreshing, and to take care that their Mirth and Rejoycing be not Carnal, but Spiritual, which make God's Praise to be glorious, and themselves humble and sober, and that both their Feeding and Re-Joycing may render them more chearful, and inlarged further to celebrate his Praifes in the midft of the Congregation when they return unto it, in the remaining part of that Day.

When the Congregation shall be again assembled, the like Coarse in Praying, Reading, Preaching, finging of Pfalms, and offering up of more Praise and Thanksgiving, that is before directed for the Morning, is to be renewed and continued for

far as the time will give leave,

At one or both of the publick Meetings that Day, a Collection is to be made for the Poor, (and in the like manner upon the Day of publick Humiliation) that their Loins may bless us, and rejoice the more with us: And the People are to be exhorted, at the end of the latter Meeting, to spend the Residue of that Day in holy Duties, and Testifications of Christian Love and Charity one towards another, and of rejoicing more and more in the Lord; as becometh those who make the Joy of the Lord their Strength.

Of Singing of Pfalms.

IT is the Duty of Christians to praise God publickly, by finging of Psalms together in the Congregation, and also privately in the Family.

In finging of Pfalms the Voice is to be Tuneable and gravely ordered: But the chief Care must be to fing with Understanding, and with Grace in the Heart, ma-

king Melody to the Lord.

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That the whole Congregation may join herein, every one that can read is to have a Pfalm Book; and all others, not disabled by Age or otherwise, are to be exhorted to learn to read: But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit Person appointed by him, and the other ruling Officers, do read the Pfalm, Line by Line before the finging hereof.

An Appendix touching Days and Places for Publick Worship.

There is no Day commanded in Scripture to be kept holy under the Gospel, but the Lord's Day, which is the Christian Sabbath.

Festival Days, vulgarly called Holy Days, having no Warrant in the Word of

God, are not to be continued.

Nevertheles, it is lawful and necessary, upon special emergent Occasions, to separate a Day or Days for publick Fasting or Thanksgiving, as the several eminent and extraordinary Dispensations of God's Providence shall administer Cause

and Opportunity to his People.

As no Place is capable of any Holine's under Pretence of what loever Dedication or Confecration, so neither is it subject to such Pollution by any Superstition tormerly used and now laid aside, as may render it unlawful or inconvenient, for Christians to meet together therein for the publick Worship of God, and therefore we hold it requisite that the Places for publick assembling for Worship among us should be continued and employed to that use.

DIRECTIONS of the General Affembly, concerning Secret and Private Worship, and mutual Edification ;

For cherishing Piety, for maintaining Unity, and avoiding Schism and Division.

ESIDES the publick Worship in Congregations, mercifully established in this Land in great Purity; it is expedient and necessary, that Secret Worthip of each Person alone, and private Worship of Pamilies, be presed and fet up; that with National Reformation, the Profession and Power of Godliness both Personal and Domestick be advanced.

And First, for secret Worship: It is most necessary, that every one apart and by themselves be given to Prayer and Meditation, the unspeakable Benefit whereof is best known to them who are most exercised therein, this being the Means whereby in a special way Communion with God is intertained, and right Preparation for all other Duties obtained: And therefore it becometh not only Pattors within their several Charges, to press Persons of all forts to perform this Daty Morning and Evening, and at other Occasions, but also it is incumbent to the Head of evety Family, to have a care that both themselves and all within their Charge be daily diligent herein.

II. The ordinary Duties comprehended under the Exercise of Piety, which should be in Families when they are convened to that effect, are these: First, Prayer and Praises performed, with a special Reference as well to the publick Condition of the Kirk of God and this Kingdom, as to the present Case of the Family, and every Member thereof. Next, Reading of Scriptures with Catechifing in a plain way, that the Understandings of the Simpler may be the better inabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read, together with Godly Conferences tending to the Edification of all the Members in the most holy Paich; as also Admonition and

Rebuke upon just Reasons from those who have Authority in the Family.

III. As the Charge and Office of interpreting the holy Scriptures is a part of the Ministerial Calling, which none (howsoever otherwise qualified) should take up-on him in any place, but he that is duly called thereunto by God and his Kirk: So in every Family where there is any that can read, the holy Scriptures should be read ordinarily to the Family: and it is commendable that thereafter they confer, and by way of Conference make some good use of what hath been read and heard: As for Example, If any Sin be reproved in the Word read, use may be made thereof, to make all the Family circumspect and watchful against the same; or, if any Judgment be threatned or mentioned to have been inflicted in that Portion of Scripture which is read, life may be made to make all the Pamily fear, lest the same or a worse Judgment betal them, unless they beware of the Sin that procured it. And finally, if any Duty be required, or Comfort held forth in a Promise, life may be made to stir up themselves to implore Christ for Strength to enable them for doing commanded Duty, and to apply the offer'd Comfort: In all which, the Matter of the Family is to have the chief Hand; and any Member of the Family may propound a Question, or Doubt, for Resolution.

IV. The Head of the Family is to take care that none of the Pamily withdraw himself from any Part of Family Worship. And seeing the ordinary Performance of all the Parts of Family Worship belongeth properly to the Head of the Family, the Minister is to stir up such as are lazy, and train up such as are weak to a Fitness for thele Exercises; it being alwise free to Persons of Quality to intertain one approved by the Presbytery for performing Pamily Exercise: And in other Families, where the Head of the Family is unfit, that another constantly residing in the

Family,

Pamily, approved by the Minister and Session, may be imployed in that Service ; wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by Divine Providence, be brought to any Family, it is requisite that at no time he convene a Part of the Family for Worship, secluding the rest ; except in fingular Cases, specially concerning these Parties, which (in Christian Prudence) need not, or ought not to be imparted to others.

V. Let no Idler, who hath no particular Calling, or vagrant Person under Pretence of a Calling, be suffered to perform Worship in Pamilies to or for the same; sceing Persons united with Errors, or aiming at Division, may be ready (after that manner) to creep into Houses, and lead Captive silly and unstable Souls.

VI. At Pamily Worship a special Care is to be had, that each Family keep by

themselves, neither requiring, inviting, nor admitting Persons from divers Families, unless it be those who are lodged with them, or at Meal, or otherwise

with them upon some Lawful Occasion.

VII. What loever hath been the Effects and Fruits of Meetings of Persons of divers Families in the Times of Corruption or Trouble (in which Cases many things are commendable, which otherwise are not tolerable,) yet when God hath bleffed us with Peace and Purity of the Gospel, such Meetings of Persons of divers Pamilies. (except in the Cales mentioned in thele Directions) are to be disapproved, as tending to the hinderance of the Religious Exercise of each Pamily by it felf, to the prejudice of the publick Ministry, to the renting of the Families of particular Congregations, and (in progress of time) of the whole Kirk; besides many Offences which may come thereby, to the hardening of the Hearts of Carnal Men, and

Grief of the Godly.

VIII. On the Lord's Day, after every one of the Family apart, and the whole Family together, have fought the Lord (in whose Hands the Preparation of Mens Hearts are) to fit them for the publick Worship, and to bless to them the publick Ordinances; the Master of the Family ought to take care that all within his Charge repair to the publick Worship, that he and they may join with the rest of the Congregation; and, the publick Worship being finished, after Prayer he should take an Account what they have heard; and thereafter to spend the rest of the time which they may spare in Catechifing, and in Spiritual Conferences upon the Word of God : Or elfe (going apart) they ought to apply themselves to reading, Meditation, and fecret Prayer, that they may confirm and increase their Communion with God; that fo the Profit which they found in the publick Ordinances may be cherished and promoted, and they more edified unto eternal Life.

IX. So many as can conceive Prayer, ought to make use of that Gilt of God; albeit those who are rude and weaker may begin at a set Form of Prayer; but so, as they be not fluggish in stirring up in themselves (according to their Daily Necefficies) the Spirit of Prayer, which is given to all the Children of God in some measure : To which effect they ought to be the more fervent and frequent in fecret Prayer to God, for inabling of their Hearts to conceive, and their Tongues to express convenient Desires to God for their Family. And in the mean time, for their greater Encouragement, let these Materials of Prayer be meditated upon, and

made use of, as followeth:

Let them confess to God how unworthy they are to come in his Presence, and how unfit to worship his Majesty, and therefore earnestly ask of God the Spirit of Prayer. They are to confess their Sins, and the Sins of the Family, accusing, judging and condemning themselves for them, till they bring their Souls to some Measure of truc Humiliation.

They are to pour out their Souls to God, in the Name of Christ, by the Spirit, for Forgiveness of Sins, for Grace to repent, to believe and to live soberly, righteoully, and godly, and that they may serve God with Joy and Delight, walk-

ing before him.

They are to give Thanks to God for his many Mercies to his People, and to themselves; and especially for his Love in Chrift, and for the Light of the Gospel. They are to pray for such particular Benefits, Spiritual and Temporal, as they ftand in need of for the time, (whether it be Morning or Evening) as Health er Sickness, Prosperity or Advertity.

They ought to pray for the Kirk of Christ is general, for all the Reformed Kirks,

and for this Kirk in particular, and for all that suffer for the Name of Christ, for all our Superiors, the King's Majesty, the Queen and their Children, for the Magistrates, Ministers, and whole Body of the Congregation, whereof they are Members, as well for their Neighbours absent in their Lawful Affairs, as for those that are at home.

The Prayer may be closed with an earnest Desire, That God may be gloristed in the Coming of the Kingdom of his Son, and in the doing of his Will, and with Assurance, that themselves are accepted, and what they have asked according

to his Will shall be done.

X. These Exercises ought to be performed in great Sincerity, without Delay, Jaying aside all Exercises of Worldly Business or Hinderances, notwithstanding the Mockings of Atheists, and profane Men; in respect of the great Mercies of God to this Land, and of his severe Correction, wherewith he hath lately exercised us: And to this effect, Persons of Eminency (and all Elders of the Kirk) not only ought to stir up themselves and Family, to Diligence herein, but also to concureffectually, that in all other Families, where they have Power and Charge, the said Exercises be Conscionably performed.

XI. Besides the ordinary Duties in Families, which are above-mentioned, extraordinary Duties both of Humiliation and Thanksgiving are to be carefully performed in Families, when the Lord by extraordinary Occasions (Private or Publick)

calleth for them.

XII. Seeing the Word of God requireth, That we should consider one another to provoke unto Love and good Works: Therefore, at all times, and specially in this time, wherein Profanity abounds, and Mockers walking after their own Lusts, think it strange that others run not with them to the same Excess of Riot, Every Member of this Kirk ought to strup themselves and one another to the Duties of Mutual Edification, by Instruction, Admonition, Rebuke, exhorting one another to manifest the Grace of God, in denying Ungodliness and Worldly Lusts, and in living Godly, Soberly, and Righteously, in this present World, by comforting the seeble Minded, and praying with or for one another. Which Duties respectively are to be performed upon special Occasions offered by Divine Providence; as namely, when under any Calamiry, gross or great Difficulty, Counsel or Comfort is sought, or when an Offender is to be reclaimed by private Admonition; and if that be not effectual, by joining one or two more in the Admonition, according to the Rule of Chrift, that in the Mouth of two or three Witnesses every World may be established.

Chrift, that in the Mouth of two or three Witnesses every Word may be established.

XIII. And because it is not given to every one to speak a Word in season to a wearied or distressed Conscience, it is expedient, that a Person (in that Case) finding no Base after the Use of ordinary Means private and publick, have their Address to their own Pastor, or some experienced Christian: But if the Person troubled in Conscience be of that Condition, or of that Sex, that Discretion, Modesty or sear of Scandal, requireth a Godly, grave and secret Friend to be present with them in

their faid Address, it is expedient that fuch a Friend be prefent.

XIV. When Persons of divers Families are brought together by Divine Providence, being abroad upon their particular Vocations, or any necessary Occasions, as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the Duties of Prayer and Thanksgiving, but take care that the same be personned by such as the Company shall judge sittest 3 and that they likewise take heed that no corrupt Communication proceed out of their Month, but that which is good, to the Use of Edifying, that it may mini-

fter Grace to the Hearers.

The Drift and Scope of all these Directions is no other, but that upon the one part the Power and Practice of Godliness among all the Ministers and Members of this Kirk, according to their several Places and Vocations, may be cherished and advanced, and all Impiety and mocking of Religious Exercises suppressed; and upon the other part, that under the Name and Pretext of Religious Exercises, no such Meeting or Practices be allowed, as are apt to breed Error, Scandal, Schism, Contempt, or Misregard of the publick Ordinances and Ministers, or Neglect of the Duties of particular Callings, or such other Evils as are the Works not of the Spieric, but of the Flesh, and are contrary to Truth and Peace.

A Brief Sum of

Christian Doctrine,

Contained in

HOLY SCRIPTURE, and holden forth in the CON-FESSION OF FAITH and CATECHISMS.

Agreed upon by the ASSEMBLY of DIVINES at Westminster, and received by the GENERAL ASSEMBLY of the Kirk of SCOTLAND. With the Practical Use thereof.

The Sum of Saving Knowledge may be taken up in these Four Heads:

1. The woful Condition wherein all Men are by Nature, through breaking of the Covenant of Works.

2. The Remedy provided for the Elect in Jesus Christ, by the Covenant of Grace.

3. The Means appointed to make them Partakers of his Covenant.

4. The Blessings which are effectually conveyed unto the Elect by these Means. Which Four Heads are set down each of them in some sew Propositions.

HEAD I.

Our woful Condition by Nature, through breaking the Covenant of Works.

Hofea 13. 9. O Ifrael, thou haft destroyed thy felf.

I. THE Almighty and eternal God, the Father, the Son, and the Holy Ghoft, Three diftinct Persons in one and the same undivided God-Head, equally infinite in all Persections, did before time most wisely Decree, for his own Glory, whatsoever cometh to pass in time: and doth most Holily and Infallibly execute all his Decrees, without being Partaker of the Sin of any Creature.

II. This God in fix Days made all things of nothing, very good in their own kind, in special he made all the Angels holy: And he made our first Parents Adam and Eve, the Root of Mankind, both upright and able to keep the Law written in their Heart: Which Law they were naturally bound to obey under pain of Death; but God was not bound to reward their Service, till he entered in a Covenant or Contract with them, and their Posterity in them, to give them eternal Life upon Condition of perfect Personal Obedience, withal threatning Death in case they should fail. This is the Covenant of Works.

III. Both Angels and Men were subject to the Change of their own free Will, as Experience proved, God having reserved to himself the incommunicable Property of being Naturally unchangeable. For many Angels of their own accord sell by Sin from their first Estate, and became Devils: Our first Parents being inticed by Satan, one of these Devils speaking in a Serpent, did break the Covenant of Works, in eating the sorbidden Fruit, whereby they and their Posterity being in their Loins, as Branches in the Root, and comprehended in the same Covenant with them, became not only liable to eternal Death, but also lost all Ability to please God; yea, did become by Nature Enemies to God, and to all Spiritual Good, and inclined only to Evil continually. This is our Original Sin, the bitter Root of all our actual Transgressions, in Thought, Word and Deed.

HEAD II.

The Remedy provided in Jesus Christ for the Elect by the Covenant of Grace.

Hosea 13. 9. O Israel, thou hast destroyed thy self; but in Me is thine Help.

A Lbeit Man, having brought himself into this wolul Condition, be neither able to help himself, nor willing to be helped by God out of it, but rather inclined to lie still insensible of it, till he perish; Yet God, for the Glory of his rich Grace, hach revealed in his Word a way to save Sinners, to wit, by Faith in Jesus-Christ, the eternal Son of God, by vertue of, and according to the Tenor of the Covenant of Redemption made and agreed upon, between God the Father and

God the Son, in the Council of the Trinity before the World begans

II. The Sum of the Covenant of Redemption is this, God having freely chosen unto Life, a certain Number of lost Mankind, for the Glory of his rich Grace, did give them, before the World began, unto God the Son, appointed Redeemer, that (apon Condition he would humble himself so far as to assume the Human Nature of a Soul and a Body unto Personal Union with his Divine Nature, and submit himself to the Law as Surety for them, and satisfy Justice for them, by giving Obedience in their Name, even unto the suffering of the cursed Death of the Cross,) he should ransom and redeem them all from Sin and Death, and purchase unto them Rightecusness and eternal Lite, with all saving Graces leading thereunto, to be effectually, by Means of his own Appointment, applied in due time to every one of them. This Condition the Son of God (who is Jesus Christ our Lord) did accept before the World began, and in the Pulness of time came into the World, was born of the Virgin Mary, subjected himself to the Law, and compleatly paid the Ransom on the Cross: But by vertue of the foresaid Bargain made before the World began, he is in all Ages, since the Fall of Adam, still upon the Work of applying actually the purchased Benefits unto the Elect: And, That he doth by way of enterraining a Covenant of free Grace and Reconciliation with them, through Faith in himself, by which Covenant he makes over to every Believer a Right and Interest to himself, and to all his Blessings.

III. For the Accomplishment of this Covenant of Redemption, and making the Bled Partakers of the Benefits thereof in the Covenant of Grace, Christ Jesus was clad with the threefold Office of Prophet, Priest, and King. Made a Prophet, to reveal all saving Knowledge to his People, and to perswade them to believe and obey the same. Made a Priest, to offer up himself a Sacrifice once for them all, and to interceed continually with the Father for making their Persons and Services acceptable to him. And made a King, to subdue them to himself, to feed and rule them by his own appointed Ordinances; and to defend them from their Formies.

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HEAD III.

The outward Means appointed to make the Elect Partakets of this Covenant, and all the rest that are called to be inexcusable.

Matthew 22. 14. Many are called.

I. THE outward Means and Ordinances for making Men Partakers of the Covenant of Grace are so wisely dispensed, as the Elect shall be infallibly converted and saved by them, and the Reprobate, among whom they are, not be justly stumbled. The Means are specially these Four: 1. The Word of God. 2. The Sacraments. 3. Kirk Government. 4. Prayer. In the Word of God Preached by Jent Messens, the Lord makes offer of Grace to all Sinners, upon Condition of Paith in lesus Christ; and whosoever do confess their Sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their Children

Children received into the Honour and Priviledges of the Covenant of Grace. By the Sacraments God will have the Covenant fealed for confirming the Bargain, on the foresaid Condition. By Kirk Government, he will have them hedged in, and helped forward unto the keeping of the Covenant. And by Prayer, he will have his own glorious Grace, promised in the Covenant, to be daily drawn forth, acknowledged and imployed. All which Means are followed either really, or in Profession only, according to the Quality of the Covenanters, as they are true or counterfit Believers.

II. The Covenant of Grace set down in the Old Testament before Christ came, and in the New since he came, is one and the same in Substance, albeit different in outward Administration. For the Covenant in the Old Testament being sealed with the Sacrament of Circumcisson and the Paschal Lamb, did set forth Christ's Death to come, and the benefits purchased thereby, under the Shadow of bloody Sacrifices and sundry Ceremonies: But since Christ came, the Covenant being sealed by the Sacraments of Baptism and the Lord's Supper, do clearly hold forth Christ already crucified before our Eyes, victorious over Death and the Grave, and gloriously ruling Heaven and Earth for the good of his own People.

HEAD IV.

The Bleffings which are effectually conveyed by these Means to the Lord's Elect or chosen Ones.

Matthew 22. 14. Many are called; but few are chofen.

1. By these outward Ordinances, as our Lord makes the Reprobate inexcusable, so, in the Power of his Spirit, he applies unto the Elect effectually, all saving Graces purchased to them, in the Covenant of Redemption, and makes a Change in their Persons, in particular, 1. He doth convert or regenerate them, by giving Spiritual Life to them, in opening their Understandings, renewing their Wills, Affections and Faculties, for giving Spiritual Obedience to his Commands. 2. He gives unto them saving Faith, by making them, in the sense of deserved Condemnation, to give their Consent Heartily to the Covenant of Grace, and to imbrace Christ Jesus unseignedly. 3. He gives them Repentance, by making them, with Godly Sorrow in the hatred of Sin, and Love of Righteousness, turn from all Iniquity to the Service of God. And, 4. He Santisses them, by making them go on and persevere in Faith, and Spiritual Obedience to the Law of God, manifested by Fruitfulness in all Duties, and doing good Works, as God offereth Occasion.

II. Together with this inward Change of their Persons, God changes also their State, for so soon as they are brought by Faith into the Covenant of Grace. 1. He Justifier them, by imputing unto them that persect Obedience which Christ gave to the Law, and Satisfaction also, which upon the Cross Christ gave unto Justice in their Name. 2. He Reconciles them, and makes them Friends to God; who were before Enemies to God. 3. He Adopts them, that they shall be no more Children of Satan, but Children of God, intiched with all Spiritual Priviledges of his Son. And last of all, after their Warfare in this Life is ended, he persects the Holiness, and Blessenses, first of their Souls at their Death, and then both of their Souls and their Bodies, being joyfully joined together again in the Resurrection, at the Day of his glorious coming to Judgment, when all the Wicked shall be sent away to Hell, with Satan whom they have served: But Christ's own chosen and redeemed Ones, true Believers, Students of Holiness, shall remain with himself for ever, in the State of Glorification.

The Practical Use of

SAVING KNOWLEDGE,

Contained in

SCRIPTURE, and holden forth briefly in the foresaid CONFESSION of FAITH and CATECHISMS.

THE chief general Use of Christian Doctrine is, to convince a Man of Sin, and of Righteousness, and of Judgment, John 16. Verse 8. partly by the Law or Covenant of Works, that he may be humbled and become penitent; and partly by the Gospel or Covenant of Grace, that he may become an unseigned Believer in Jesus Christ; and be strengthned in his Faith upon solid Grounds and Warrants, and give Evidence of the Truth of his Faith by good Fruits, and so be saved.

The Sum of the Covenant of Works, or of the Law, is this, If thou do all that is commanded, and not fail in any Point, thou shall be saved: But if thou fail, thou

falt die, Romans 10. 5. Galatians 2. 10, 12.

The Sum of the Gospel or Covenant of Grace and Reconciliation is this: If then flee from deserved Wrath, to the true Redeemer Jesus Christ, (who is able to save to the utmost all that come to God through him) thou shalt not perish, but have eternal Life, Romans 10. 8, 9, 11.

For convincing a Man of Sin, of Righteousness, and of Judgment, by the Law, or Covenant of Works, let these Scriptures among many more be made use of.

I. For convincing a Man of Sin by the Law: Consider, Jeremiah.

THE Heart is described above all things, and desperately wicked, who can know it?

I the Lord search the Heart, I try the Reins, even to give every Man according to

his Ways, and according to the Fruit of his Doings.

Here the Lord teacheth these two things: 1. That the Fountain of all our Miscarriage and actual sinning against God is in the Heart, which comprehendeth the Mind, Will, Affections, and all the Powers of the Soul, as they are corrupted and desiled with Original Sin. The Mind being not only ignorant and uncapable of saving Truth, but also sull of Error and Enmity against God, and the Will and Affections being obstinately disobedient unto all God's Directions, and bent toward that only which is evil: The Heart, saith he, is deceifful above all things, and desperately wicked: Yea and unsearchably wicked; so that no Man can know it. And Genesis 6. 5. Every Imagination of the Thoughts of Man's Heart, is only evil continually, (saith the Lord) whose Testimony we must trust in this and all other Matters and Experience also may teach us, that till God make us deny our selves, we never look to God in any thing, but Fleshly self-interest alone doth rule us, and move all the Wheels of our Actions. 2. That the Lord bringeth our Original Sins, or wicked Inclination, with all the actual Fruits thereof, unto reckoning before his Judgment Scat: For he searcheth the Heart, and trieth the Reins, to give every Man according to the Fruit of his Doings.

Hence let every Man reason thus:

What God and my guilty Conscience bear Witness of, I am convinced that it is true.

But God and my guilty Conscience beareth Witness, that my Heart is deceisful above all things, and desperately wicked; and that all the Imaginations of my Heart, by Nature, are only evil continually.

Therefore, I am convinced that this is true.

Thus a Man may be convinced of Sin by the Law.

II. For convincing a Man of Righteousness by the Law: Consider, Galatians 3. 10.

AS many as are of the Works of the Law, are under the Curfe: For it is written, Curfed is every one that continueth not in all things which are written in the Book of the Law, to do them.

Here the Apostle teacheth us three things:

1. That by reason of our Natural Sinfulness, the Impossibility of any Man's being justified by the Works of the Law is so certain, that whosoever do seek Justification by the Works of the Law, are liable to the Curse of God, for breaking of the Law; For as many as are of the Works of the Law, are under the Curse, saith he.

2. That unto the period fulfilling of the Law, the keeping of one or two of the Precepts, or doing of some, or of all Duties (it it were possible) for a time, is not

sufficient; for the Law requireth, That a Man continue in all things which are writ-

ten in the Book of the Law, to do them.

3. That because no Man can come up to this Persection, every Man by Nature is under the Curse : For the Law saith, Cursed is every one that continueth not in all

things which are written in the Book of the Law, to do them.

Now to be under the Curfe, comprehendeth all the Displeasure of God, with the Danger of the breaking forth more and more of his Wrath, upon Soul and Body, both in this Life, and after Death perpetually, it Grace do not prevent the full Execution thereof.

Hence let every Man reason thus?

Whosever, according to the Covenant of Works, is liable to the Curse of God, for breaking the Law, Times and Ways out of Number, cannot be justified, or find Righteoutsies by the Works of the Law.

But I (may every Man lay) according to the Covenant of Works, am liable to the

Curse of God, for breaking the Law, Times and Ways out of Number.

Therefore I cannot be justified, or have Righteousness, by the Works of the Law.

Thus may a Man be convinced of Righteousness, that it is not to be had by his own Works, or by the Law.

III, For convincing a Man of Judgment by the Law : Consider, 2 Theffalonians 1. 7.

THE Lord shall be revealed from Heaven with his mighty Angels. Ver. 8. In staming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Verse 9. Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power. Verse 10. When he shall come to be Glorified in his Saints, and to be admired in all them that believe

Wherein we are taught, that our Lord Jesus who now offers to be Mediator for them who believe in him, shall at the last Day come Armed with Flaming Fire, to Judge, Condemn and Destroy, all them who have not believed God, have not received the Offer of Grace made in the Gospel, nor Obeyed the Doctrine thereof,

but remain in their Natural State under the Law or Covenant of Works.

Hence let every Man Reason thus :

What the righteous Judge hath fore-warned me shall be done at the last Day, I am

Sure is just Judgment.

But the righteous Judge hath fore-warned me, that if I do not believe God in time, and obey not the Doftrine of the Gospel, I shall be secluded from his Presence and his Glory at the last Day, and be tormented in Soul and Body for ever.

Therefore I am convinced that this is just Judgment.

And I have Reason to thank God heartily, who hath fore-warned me to flee

from the Wrath which is to come.

Thus every Man may be by the Law or Covenant of Works, convinced of Judgment, if he shall continue under the Covenant of Works, or shall not obey the Gospel of our Lord Jesus.

For ..

For convincing a Man of Sin, Righteoufness and Judgment by the Gofpel.

As for convincing a Man of Sin, and Righteousness, and Judgment by the Gos-

pel or Covenant of Grace, he must understand three Things :

1. That not believing in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater and more dangerous Sin, than all other Sins against the Law; because the Hearers of the Gospel not believing in Christ, do reject God's Mercy in Christ, the only way of Preedom from Sin and Wrath, and will not yield to be reconciled to God.

2. Next, he must understand, that perfect Remission of Sin and true Righteouspels is to be had only by Faith in Jelus, because God requireth no other Conditions but Faith, and teftifies from Heaven, that he is well pleased to justify Sin-

ners upon this Condition.

3. He must understand, that upon Righteousnels received by Faith, Judgment shall follow on the one Hand, to the destroying of the Works of the Devil in the Believer, and to the perfecting of the Works of Sandification in him, with Power: and that upon refusing to take Righteousness by Paith in Jesus Christ, Judgment shall follow, on the other hand, to the Condemnation of the Misbeliever, and destroying of him with Satan and his Servants for ever.

For this end let these Passages of Scripture, among many others, serve to make the greatness of the Sin of not believing in Christ appear, or to make the greatnels of the Sin of relifting of the Covenant of Grace offered to us, in the offering of Christ unto us: let the fair Offer of Grace be looked upon, as it is made, Ifai. 55. 3. Incline your Ear, and come unto me, (faith the Lord) hear and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of That is, It ye will believe me, and be reconciled to me, I will by Covemant give unto you Christ, and all saving Graces in him; repeated Ats 13. 34.

Again, consider that this general Offer in substance is equivalent to a special Offer, made to every one in particular, as appeareth by the Apostles making ule of it, Als 16. 13. Believe on the Lord Fesus Christ, and thou shalt be saved, and thy House. The Reason of which Offer is given, Joh. 3. 16. For God so loved the World, that he gave hy only begotten Son, that who sover believeth in him should not perish, but have everlasting Life. Seeing then this great Salvation is offered in the Lord Jesus, who soever believe not in him, but look for Happinels some other way, what doth he else but observe lying Vanities, and forsake his own Merey, which he might have had in Christ, Jonah 2. 8, 9. What doth he else but blaspheme God in his Heart, as it is Taid, 1 70h. 5. 10. He that believeth not God hath made him a Liar, because he believeth not the Record that God gave of his Son; and this is the Record that God hath given to us eternal Life, and this Life is in his Son: And that no Sin against the Law, is like unto this Sin; Christ testifies, Job. 15. 22. If I had not come and spoken to them, they had not had Sin; but now they have no Cloak for their Sin. This may convince a Man of the greatness of his Sin of not believing in Christ.

For convincing Men of Righteousness to be had only by Faith in Christ: Consider how, Rom. 10. 3, 4.

IT is faid, That the Icws being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousself of God; (and to they perished) for Christ is the End of the Law for Righteousness to every one that believeth: And Asts 13. 34. By Christ Jesus, all that believe, are justified from all things, from which ye could be justified by the Law of Moses. And I John 1. 7. The Blood of Jesus Christ, his Son, cleanseth us from all Sin.

For convincing a Man of Judgment, if a Man imbrace this Righteousnels: Confider, I John 3. 8. For this purpose the Son of God was manifested, that he might destroy the Works of the Devil. And Hebrews 9. 14. How much more Shall the Blood of Christ, who through the evernal Spirit, offered himself without Spot to God, purge your Confei-

ences from dead Works, to ferve the Living God.

But if a Man imbrace not this Righteousnels, his Doom is pronounced, John 3. If the that believeth not, is condemned already, because he hath not believed in the

Name of the only begotten Son of God. And this is the Condemnation, that Light is some into the World, and Men love Darkness rather than Light.

Hence let the Penitent, defiring to believe, reason thus:

What doth suffice to convince all the Elect in the World of the greatnoss of the Sin of not believing in Christ, or refusing to see to him for Relief from Sing done against the Law, and from Wrath due thereto, and what suscept to convince them, that Righten oufness, and eternal Life is to be had by Faith in Jefus Christ, or by confenting to the Covenant of Grace in him, and what sufficeth to convince them of Judgment to be exercifed by Christ for destroying the Works of the Devil in a Man, and santifying and saving all that believe in him, may suffice to convince me also.

But what the Spirit hath faid in these or other like Scriptures, sufficeth to convince the Elen World of the foresaid Sin, and Righteousness, and Judgmens.

Therefore what the Spirit hath faid in thefe and other like Scriptures ferveth to con-

vince me thereof alfo.

Whereupon let the Penitent desiring to believe, take with him Words, and fay heartily to the Lord, Seeing theu fayest, Seck ye my Face, my Soul answeresh unso thee, Thy Face, Lord will I seek; I have hearkened unto the Offer of an everlasting Covenant of all faving Mercies to be had in Christ, and I do beartily imbrace thy Offer. Lord let is be a Bargain, Lord I believe, holp my Unbelief. Behold I give my felf to thee to ferve thee in all things for ever, and I hope thy Right-hand shall fave me; the Lord will perfect that which concerneth me, thy Mercy, O Lord, endureth for ever; forfake not the Works of thine own Hands. Thus may a Man be made an unfeigned Believer in Christ.

For strengthening the Man's Faith who hath agreed unto the Covenant of Grace.

BEcause many true Believers are weak, and do much doubt if ever they shall be fure of the Soundne's of their own Faith and effectual Calling, or made certain of their Justification and Salvation, when they fee, that many, who profess strong in the Faith, and sure of his own Election and Salvation upon folial Grounds, by fure Warrans and true Evidences of Faith. To this end, among many other Scriptures, take thefe following:

1. For laying folid Grounds of Faith, Confider 2 Pet. 1. 10. Wherefore the rather Brethren, give Diligence to make fure your Calling and Election; for if ye do those

things ye shall never fall.

In which Words the Apostle teacheth us these four Things, for Help and Direc-

tion, how to be made strong in the Faith.

1. That such as believe in Christ Jesus, and are fled to him for Relief from Sin and Wrath, albeit they be weak in the Faith, yet they are indeed Children of the same Father with the Apostless for so he accounteth of them, while he calleth them Brethren.

2. That, albeit we be not fure, for the time of our effectual Calling and Blection, yet we may be made fure of both, if we use Diligence; for this he presup-

poseth, saying, Give Diligence to make your Calling and Election sure.

3. That we must not be discouraged, when we see many feeming Believers prove rotten Branches and make Desection, but we must the rather take the better heed.

to our selves; Wherefore the rather, Brethren, saith he, give all Diligence.
4. That the way to be sure both of our effectual Calling and Election, is to make fure Work of our Faith, by laying the Grounds of it folidly, and bringing forth the Pruies of our Paich in new Obedience constantly. For if ye do thefe things, faith he, ye shall never fall; understanding by these things what he hath said of sound faith, Veries 1. 2, 3, 4. and what he had faid of the bringing out of the Fruits of Paith, Veries 5 6, 7, 8.

To the same Purpose consider, Rom. 8. 1. There is therefore now no Condemnation. to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit. Ver. 2. For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death. Ver. 3. For what the Law could not do, in that it was weak through the Flesh, God sending his own Son, in the Likeness of singut Flesh; and for Sin condemned Sin in the Flesh. Ver. 4. That the righteenings of the Law might be fulfilled in us; who walk not after the Flesh, but after the Spirit.

Wherein the Apostle teacheth us these Four Things for laying of the Ground

of Faith folidly.

1. That every one is a true Believer, who in the fense of his Sin, and fear of God's Wrath, doth flee for full Relief from both unto Jesus Christ alone, as the only Mediator, and all-sufficient Redeemer of Men, and being fled to Christ, doth strive against his own Flesh, or corrupt Inclination of Nature, and studieth to follow the Rule of God's Spirit, fet down in his Word; for the Man whom the Apostle doth here bless as a true Believer, is a Man in Christ Jesus: Who doth not walk after the Flesh, but after the Spirit.

2. That all fuch Persons as are fled to Christ, and do strive against Sin, howsoever they may be possibly exercised under the sense of Wrath and tear of Condemnation, yet they are in no danger; For there is no Condemnation (faith he) to them

that are in Christ Jefus, who walk not after the Flesh, but after the Spirit.

3. That albeit the Apostle himself, (brought in here for Example's cause) and all other true Believers in Christ, be by Nature, under the Law of Sin and Death, or under the Covenant of Works (called the Law of Sin and Death, because it bindeth Sin and Death upon us, till Christ set us free,) yet the Law of the Spirit of Life in Christ Jesus, or the Covenant of Grace (so called, because it doth inable and quicken a Man to a Spiritual Life through Christ) doth set the Apostle and all true Believers free from the Covenant of Works, or the Law of Sin and Death; so that every Man may say with him, The Law of the Spirit of Life, or the Covenant of Grace, bath freed me from the Law of Sin and Death, or Covenant of Works.

4. That the Fountain and first Ground from whence our Freedom from the Curle of the Law doth flow, is the Covenant of Redemption, past betwixt God, and God the Son, as Incarnate, wherein Christ takes the Curle of the Law upon him for Sin, that the Believer, who could not otherwise be delivered from the Cove-mant of Works, may be delivered from it. And this Doctrine the Apostle holdeth forth in these Four Branches, 1. That it was utterly impossible for the Law, or the Covenant of Works, to bring Righteousness and Life to a Sinner, because it was weak. 2. That this Weaknels and Inability of the Law or Covenant of Works, is not the Fault of the Law, but the Fault of inful Flesh, which is neither able to pay the Penalty of Sin, nor to give perfect Obedience to the Law (presuppose by-gone Sins were forgiven) the Law was weak (saith he) through the Plesh. 3. That the Righteousness and Salvarion of Sinners, which was impossible Pleft. 3. That the Righteouinels and Salvation of Sinners, which was impossible to be brought about by the Law, is brought to pass by sending God's own Son, Jesus Christ, in the Fless, in whose Flesh Sin is condemned and punished, for making Satistaction in the behalf of the Elect, that they might be set free. 4. That, by this means, the Law looseth nothing, because the Righteousness of the Law, is best sulfilled this way; First, by Christ's giving perfect active Obedience in our Name unto it in all things: Next, by his paying in our Name, the Penalty (due to our Sins) in his Death. And Lastly, by his working of Sanctification in us, who are true Believers, who strive to give new Obedience unto the Law, and walk met after the Flesh. hue after the Spirit. not after the Flesh, but after the Spirit.

Warrants to believe.

FOr building our Confidence upon this folid Ground, these Four Warrants and special Motives to believe in Christ may serve; the first, whereof is, God's hear-

ty Invitation, holden forth, Ifaiah 55. Verses 1. 2, 3, 4,5.

Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money, come and buy without Money, and without Price. Verle 2. Wherefore do ye spend your Money for that which is no Bread, and your Labour for that which fatisfieth not? Hearhen diligently unto me, and eat ye that which is good, and let your Soul delight it self in Fatness. Verse 3. Incline your Ear and come to me: hear, and your Soul shall live, and I will make an everlasting Covenant with you even the sure Mercies of David. Verse 4. Behold, I have given him for a Witness to the People, a Leader and Commander to the People, &c.

Here (after fetting down the precious Ranfom of our Redemption by the Sufferings of Christ, and the rich Blessings purchased to us thereby in the two former Chapters) the Lord, in this Chapter,

1. Maketh open Offer of Christ and his Grace, by Proclamation of a free and gracious Mercate of Righteousness and Salvation, to be had through Christ to every Soul without Exception, that truly defires to be faved from Sin. Ho, every one that thirfteth, faith he.

2. He invitetheall Sinners, that for any Reason stand at Distance with God, to come and take from him Riches of Grace running in Chrift as a River to wash a-

way Sin, and to flacken Wrath: Come ye to the Waters, faith he.

3. Left any should stand aback, in the sense of his own finfulness or unworthiness, and inability to do any good, the Lord calleth upon such Persons in special,

faying, He that hath no Money, come.
4. He craveth no more of his Merchant, but that he be pleased with the Wares offered, which are Grace and more Grace, and that he heartily confent unto, and imbrace this Offer of Grace, that so he may close a Bargain and formal Covenant with God, Come, buy without Money, (saith he) Come eas; that is, consent to have, and take unto you all saving Graces, make the Wares your own, possess them, and make use of all Blessing in Christ; whatsoever maketh for your Spiritual Life and Comfort, use and enjoy it freely, without paying any thing for it: Come, buy Wine

and Milk without Money and without Price.

5. Because the Lord knoweth how much we are inclined to seek Righteousness. and Life by our own Performances, and fatisfaction to have Righteoninels and Life, as it were by the way of Works, and how loath we are to imbrace Christ Jefus, and to take Life by way of free Grace, through Jesus Christ, upon the Terms whereupon it is offered to us; therefore the Lord lovingly calls us off this our crooked and unhappy Way, with a gentle and timeous Admonition, giving us to understand, that we shall but lose our Labour in this our Way: Wherefore do ye Spend your Money (faith he) for that which is not Bread, and your Labour for that which fa-

6. The Lord promifeth to us folid Satisfaction in the way of betaking our felves unto the Grace of Chrift, even true Contentment, and fulnels of Spiritual Pleasure,

faying, Hearken diligently unto me, and eat that which is good, and let your Soul delight it felf in Farneß.

7. Because Faith cometh by hearing, he calleth for Audience unto the Explication of the Offer; and calleth for believing of, and liftening unto the Truth, which is able to beget the Application of faving Faith, and to draw the Soul to trust in God, Incline your Ear, and come unto me (faith he.) To which end the Lord Promises, that this Offer, being received, shall quicken the dead Sinner, and that upon welcoming of his Offer, he will close the Covenant of Grace with the Man that shall consent unto it, even an indissolvable Covenant of perpetual Reconciliation of Peace, Hearken and your Soul shall live, and I will make an everlasting Covenant with you. Which Covenant, he declareth, shall be in subftance the Assignation, and the making over of all the saving Graces, which David (who is Jelus Christ, Att 13. 34.) hath bought for us in the Covenant of Redemption, I will make a Covenant with you (faith he) even the fure Mercies of David. By fiere Mercies he means faving Graces, such as are Righteousness, Peace. and Joy in the Holy Ghoft, Adoption, Sanctification, and Glorification, and whatfoever belongs to Godliness and Life eternal.

To confirm and affure us of the real Grant of these saving Mercies, and to perswade us of the reality of the Covenant betwixt God and the Believer of this Word, the Pather hath made a Fourfold Gift of his eternal, and only begotten Son.

First, To be incarnate and born, for our fake, of the Seed of David his Type, for which cause he is called here, and All 13. 34. (David the true and everlating King of Israel) This is the great Gift of God to Man, Joh. 4. 10. And here (I

have given him to be David, or born of David to the People.)

Secondly, He hath made a Gift of Christ, to be a Witness to the People, both of the fure and faving Mercies granted to the Redeemed in the Covenant of Redemption, and also of the Fathers willingness, and purpose to apply them, and to make them fast in the Covenant of Reconciliation made with such as imbrace the Offer: I have given bim (faith the Lord here) to be a Witness to the People: and truly he is a sufficient Witness in this Matter, in many Respects: 1. Because he is one of the Persons of the Bleffed Trinity, and Party-contracter for us, in the Covenant of Redemption,

Redemption, before the World was. 2. He is by Office as Mediator, the Mefsenger of the Covenant, and has gotten Commission to reveal it. 3. He began actually to reveal it in Paradise, where he promised, That the Seed of the Woman should bruise the Head of the Serpent. 4. He set forth his own Death and Sufferings, and the great Benefits that should come thereby tous, in the Types and Pigures of Sacrifices and Ceremonics before his coming. I. He gave more and more Light about this Covenant, speaking by his Spirit, from Age to Age, in holy Prophets. 6. He came himself, in the Fulness of Time, and did bear Witness of all things belonging to this Covenant, and of God's willing Mind to take Believers into it, partly by uniting our Nature in one Person with the Divine Nature, partly by Preaching the good Tidings of the Covenant with his own Mouth, partly by paying the Price of Redemption on the Crofs, and partly by dealing fill with the People from the beginning to this Day, to draw in, and to hold in the Redeemed in this Covenant.

Thirdly God hath made a Gift of Christ, as a Leader to the People to bring us through all Difficulties, all Afflictions and Tentations, unto Life by this Covenant. And heit is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant, all the Way on unto Salvation. 1. By the Direction of his Word and Spirite 2. By the Example of his own Life, in Faith and Obedience even to the Death of the Cross. 3. By his powerful working, bearing his redeemed Ones in his Arms, and causing them to lean on him, while they go up through the

Wilderneis.

Fourthly, God hath made a Gift of Christ unto his People, as a Commander. which Office he faithfully exerciseth, by giving to his Kirk and People, Laws and Ordinances, Pastors and Governours, and all necessary Officers, by keeping Courts and Assemblies among them, to see that his Laws be obeyed, subduing by his Word, Spirit and Discipline, his People's Corruptions: and by his Wildom and Power, guarding them against all their Enemies whatfoever.

Hence he, who hath closed Bargain with God, may strongthen his Faith by rea-

foning after this manner:

Wholoever doth heartily receive the Offer of free Grace made here to Sinners, thirsting for Righteoniness and Salvation, unto him by everlasting Covenant be-longeth Christ, the true David, with all his sure and saving Mercies.

But I (may the weak Believer say) do heartily receive the Offer of free Grace, made here to Sinners, thirsting for Righteousness and Salvation.

Therefore unto me, by an everlasting Covenant, belongeth Christ Jesus, with all his fure and faving Mercies. .

The Second Warrant and Special Motive to imbrace Christ and believe in him, is the earnest Request that God maketh to us to be reconciled to him in Chrift : holden forth, 2 Corinthians 3. Verles 14, 19, 20, 21.

OD was in Christ reconciling the World unto himself, not imputing their Trespasses unto them, and hath committed unto we the Word of Keconciliation. Ver. 20. Now then we are Ambaff dors for Chrift, as though God did befeech you by us ; we pray you in Christ's stead, be ye reconciled to God. Verse'21. For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteoufness of God in him.

Wherein the Apostle teacheth us these Nine Doctrines:

1. That the Elect World, or the World of Redeemed Souls, are by Nature in the Effare of Enmity against God; This is presupposed in the word, Reconciliation; for Reconciliation, or renewing of Friendship cannot be, except betwixt those that have been at Enmity.

2. That in all the time by-past, fince the Fall of Adam, Christ Jesus, the eternal Son of God, as Mediator, and the Father in him, hath been about the making Friendship (by his Word and Spirit) betwixt himself, and the Elest World: God (saith he) was in Christ, reconciling the World to himself.

3. That the way of Reconciliation was in all Ages one and the fame in Substance, biz. by forgiving the Sins of them who do acknowledge their Sins, and their En-

miry against God, and do seek Reconciliation and Remission of Sins in Christ: For God (latch he) was in Christ, reconciling the World to himself, by way of not impus

sing their Trespasses unto them.

4. That the End and Scope of the Gospel and whole Word of God, is Threer. It lerveth to make People fenfible of their Sins, and of their Enmity against God, and of their Danger, if they should stand out, and not fear God's Displeasure. 2. The Word of God serveth to make Men acquainted with the Course, which God hath prepared for making Priendship with him through Christ, viz. That it Men shall acknowledge the Enmity, and shall be content to enter into a Covenant of Friendship with God, through Christ, then God will be contented to be reconciled with them freely. 3. The Word of God serveth to teach Men, how to carry themselves towards God, as Friends, after they are reconciled to him wiz. to be loath to fin against him, and to strive heartily to obey his Command-ments: and therefore the Word of God here is called the Word of Reconciliation, be-cause it teacheth us what need we have of Reconciliation, and how to make it, and

how to keep the Reconciliation of Friendship, being made with God thro Christ.

5. That albeit the hearing, believing, and obeying of this Word, doth belong to all those to whom this Gospel doth come, yet the Office of Preaching of it with Authority belongeth to none, but to such only as God doth call to this Ministry, and sendeth out with Commission for this Work; This the Apostle holdeth forth,

Verse 18. in these Words, He bath committed to us the Word of Reconciliation.
6. That the Ministers of the Gospel should behave themselves as Christ's Messengers, and should closely follow their Commission set down in the Word, Matthew 28. Verles 19, 20. And when they do fo, they should be received by the People, as Ambaffadors from God: for here the Apostle, in all their Names, saith, We are

Ambassadors for Christ, as though God did beseech you by us.
7. That Ministers in all Earnestness of Affections should deal with the People to acknowledge their Sins, and their Natural Enmity against God more and more feriously; and to consent to the Covenant of Grace and Ambassage of Christ more and more heartily; and to evidence more and more clearly their Reconciliation by a holy Carriage before God. This he holdeth torth, when he faith, We pray you

be reconciled to God.

8. That in the Ministers affectionate Dealing with the People, the People should confider, that they have to do with God and Christ, requesting them by the Minifters to be reconciled; now there cannot be a greater Inducement to break a Sinners hard Heart, than God's making Request to him for Friendship : for when it became us, who have done so many Wrongs to seek Friendship of God, he preventeth us : And (O Wonder of Wonders !) he requesteth us to be content to be reconciled with him ; and therefore most fearful Wrath muft abide them, who do fet light by this Request, and do not yield when they hear Ministers with Commission, saying, We are Ambassadors for Christ, at though God did befeech you by us &

we pray you in Christ's stead be ye reconciled to God.

9. To make it appear, how it cometh to pals, that the Covenant of Reconciliation should be so easily made up betwixt God and a humble Sinner seeing to Chrift, the Apostle leads us unto the Cause of it, holden forth in the Covenant of Redemption : the Sum whereof is this, It u agreed berwixt God and the Mediator Fefics Christ the Son of God, Suresy for the Redeemed, as Parties Contracters, that the Sins of the Redeemed Sould be imputed to innocent Christ, and he both condemned and put to Death for them, upon this very Condition, that who foever heartily confenes unto the Covenant of Reconciliation offered through Christ, Shall by the Imputation of his Obedience unto them, be juftified and holden Righteons before God ; for God hath made Christ, who know no Sin, to he Sin for us (faith the Apostle) that we might be made the Righteoufnes of God in him.

Hence may a weak Believer strengthen his Faith, by reasoning from this Ground

after this mannet :

He that upon the loving Request of God and Christ made to him by the Mouth of his Ministers (having Commission to that effect) hath imbraced the Offer of perperual Reconciliation through Christ, and do purpose by God's Grace, & a reconciled Person, to strive against Sin, and to serve God to his Power constantly, may be as sure to have Rightesusuell and eternal Life given to him, for the Obedience of Christ imputed to him, as it is five that Christ was condemned and put to Death for the Sins of the Redeemed

imputed to him.

But I (may the weak Believer (ay) upon the loving Request of God and Christ, made to me by the Mouth of his Ministers, have imbraced the Offer of perpetual Reconciliation through Christ, and do purpose by God's Grace, as a reconciled Person, to strive against Sin, and to serve God to my Power continually.

Therefore I may be as sure to have Righteousues and eternal Life given to me, for the Obedience of Christ, imputed to me, as I am sure that Christ was condemned and put to Death for the Sins of the Redeemed imputed to him.

The Third Warrant and special Motive to believe in Christ, is the strait and awful Command of God, charging all the Hearers of the Gospel to approach to Christ, in the Order set down by him, and to believe in him, bolden forth, I John 3. 23.

THis is his Commandment, that we foould believe on the Name of his Son Jefus Chrift, and to love one another, as he gave us Commandment.

Wherein the Apostle giveth us to understand these Five Doctrines:

1. That if any Man shall not be taken with the sweet Invitation of God, not with the humble and loving Request of God, made to him to be reconciled, he shall find he hath to do with the sovereign Authority of the highest Majesty;

for this is his Commandment, That we believe in bim, faith he.

2. That if any Man look on this Command, as he hath looked heretofore upon the neglected Commandments of the Law, he must consider, that this is a Command of the Gospel, posterior to the Law, given for making use of the Remedy of all Sins; which if it be disobeyed, there is no other Command to follow, but this, Go ye Curfed into the everlafting Fire of Hell; for this is his Commandment; the Obedience of which is most pleasant in his fight, Verse 22. And without which it

is impossible to please him. Hebrews 11.6.

That every one who heareth the Gospel, must make Conscience of the Duty of lively Paith, in Christ; the weak Believer must not think it Presumption to do what is commanded: the Person inclined to Desperation must take up himself, and think upon Obedience unto this fweet and faving Command : The frong Believer must dip yet more in the Sense of his Need he hath of Jesus Christ; and more and more grow in the Obedience of this Command; yea the most impenitent, prophane and wicked Person, must not thrust out himself, or be thrust out by others, from orderly aiming at this Duty, how desperate soever this Condition seem to be; for he that commands all Men to believe in Christ, doth thereby command all Men to be-Jieve that they are damned and loft without Christ: He thereby commands all Men to acknowledge their Sins, and their need of Christ; and in effect commands all Men to repent, that they may believe in him. And who oever do refule to repent of their by-gone Sins, are guilty of Disobedience to this Command given to all Hearers, but especially to these that are within the Visible Church ; for this is his Command, That we should believe in the Name of his Son Jefus Christ, saith he.

4. That he who obeyeth this Commandment hath built his Salvation on a solid Ground. For 1. He hath found the promised Messiah, compleatly surnished with all Perfections, unto the perfect Execution of the Offices of Prophet, Priest and King; for he is that Christ in whom the Man doth believe. 2. He hath imbraced a Saviour who is able to fave to the uttermost, yea, and who doth effectually fave every one that cometh to God through him : For he is Jesus the true Saviour of his People from their Sins. 3. He that obeyeth this Command, hath built his Salvation on the Rock, that is, on the Son of God, to whom it is no Robbery to be called equal to the Father, and who is worthy to be the Object of Saving Faith and of Spiritual Worship; for this is his Command (saith he) That

we believe in the Name of his Son Jesus Christ.

5. That he who hath believed on Jesus Christ (though he be freed from the Curse of the Law) is not freed from the Command and Obedience of the Law, but tied thereunto by a new Obligation, and a new Command from Christ. Which new Command from Chrift, importeth Help to obey the Command: unto which Command

mand from Chrift, the Father added his Authority, and command also; For this is bis Commandment (faith John) That we believe on the Name of his Son Jefus Chrift. and love one another, as he bath commanded us. The first part of which Command enjoining Belief in him necessarily implieth Love to God, and so Obedience to the first Table; for believing in God and loving God are inseparable. And the Second Part of the Command injoineth Love to our Neighbour (especially to the Houshold of Faith) and so obedience to the second Table of the Law.

Hence may a weak Believer ftrengthen himfelf, by reasoning from this Ground af-

ter this manner:

Whofoever in the fenfe of his own finfulnes, and fear of God's Wrath, at the Command of God, is fled to Jefus Christ, the only Remedy of Sin and Mifery, and hath engaged his Heart to the Obedience of the Law of Love, his Faith is not preftimptuous or dead. but true and faving Faith.

But I (may the weak Believer say) in the sense of my own sinfulness and fear of Gad's Wrazb, am fled to Fesies Christ, the only Remedy of Sin and Misery, and hath engaged my Heart to the Obedience of the Law of Love.

Therefore my Faith is not a prefumptuous and dead Faith, but true and faving Faith.

The Fourth Warrant and special Motive to believe in Christ, is much Affurance of Life given, in case Men shall obey the Command of Believing; and a fearful Certification of Defruction, in case they obey not, holden forth, John 1. Verse 35.

THE Father loveth the Son, and hath given all things into his Hand. Verse 36. He that believeth on the Son, hach everlafting Life; and he that believeth not the Son, Ball not fee Life, but the Wrath of God abideth on him.

Wherein are holden forth to us thele Five following Doctrines;

1. That the Father is well fatisfied with the Undertakings of the Son, entered Redeemer and Surety to pay the Ransom of Believers, and to perfect them in Hollness and Salvation. The Father loveth the Son, saith he, vix. As he standeth Mediator in our Name, undertaking to perfect our Redemption, in all Points. The Father loveth him, that is, doth heartily accept his Offer to do the Work; and is well pleased with him, his Soul delighteth in him, and resteth upon him, and maketh him in this his Office, the Receptacle of Love and Grace and good Will, to be conveyed by him to Believers in him.

2. That for fulfilling of the Covenant of Redemption, the Pather hath given to the Son (as he standerh in the Capacity of the Mediator, or as he is God incarnate, the Word made Flesh) all Authority in Heaven and in Earth, all Furniture of the Riches of Grace, and of Spirit and Life, with all Power and Ability, which the Union of the Divine Nature with the Humane, or which the Fulness of the Godbead, dwelling substantially in his Human Nature, or which the indivisible All-sufficiency and Omnipotency of the inseparable every where present Trinity doth import, or the Work of Redemption can require, the Father (saith he) hath given all things into the Son's Hand, to wit, for accomplishing his Work.

3. Great Assurance of Life is holden forth to all who shall heartily receive Christ and the Offer of the Covenant of Grace and Reconciliation through him, be that believeth on the Son (faith he) hath everlafting Life, for it is made fast unto him, I. In God's Purpose, and irrevocable Decree, as the Believer is a Man elested to Life.

2. By effectual calling of him unto Life by God, who as he is Faithful, so will he do it.

3. By Promise and everlasting Covenant sworn by God, to give the Believer strong Consolation in Life and Death, upon immutable Grounds. 4. By Pawn and Intestment under the Great Seal of the Sacrament of the Lord's Supper, so oft as the 5. In Christ the Reliever shall come to receive the Symbols and Pledges of Life. Fountain and Head of Life, who is entered in possession, as Attourney for Believers, in whom our Life is so laid up, that it cannot be taken away. 6. By begun Possession of Spiritual Life and Regeneration, and a Kingdom consisting in Rightequinels, Peace, and Joy in the Holy Ghoft creded within the Believer, as Farnelt of the full Possession of everlasting Life.

Ccca

4. A fearing Certification is given, if a Man receive not the Doctrine concerning Righeouthers and eternal Life to be had by Jefus Christ; be that believes not the son, shall not fee Life; that is, not so much as understand what it meanerh.

5. He farther certifieth, That if a Man receive not the Doctrine of the Son

of God, he shall be burthened twice with the Wrath of God, once as a born Rebel by Nature, he shall bear the Curse of the Law, or the Covenant of Works; and next he shall endure a greater Condemnation, in respect that Light being come into the World, and offered unto him, he hath rejected it, and loveth Darkness rather than Light, and this double Wrath shall be fast-ned immoveably upon him, so long as he remaineth in the Condition of Misbelief; The Wrath of God abideth on him, faith he.

Hence may the weak Believer strengthen his Faith, by reasoning from this

Ground after this manner:

Whofoever believeth the Dollrine delivered by the Son of God, and findeth himfelf partly drawn, powerfully to believe in him by the fight of Life in him, and partly driven by the Fear of God's Wrath to adhere unto him, may be fure of Right and Ditereft to Life eternal through him.

But finful and unworthy, I (may the weak Believer fay) do believe the Doftrine delivered by the Son of God, and do feel my felf partly drawn, powerly to believe in bim, by the fight of Life in him, and partly driven by the Fear of God's Wrath, to ad-

Therefore I may be fure of my Right and Interest unso evernal Life through him.

The Evidences of true Faith.

50 much for the laying the Grounds of Faith and Warrants to believe : Now for evidencing of true Faith by Fruits, thele Four Things are requifite, 1. That the Believer be foundly convinced, in his Judgment, of this Obligation, to keep the whole Moral Law, all the Days of his Life; and that not the lefs, but so much the more as he is delivered by Christ from the Covenant of Works, and the Curse of the Law. 2. That he endeavour to grow in the Exercise and daily Practice of Godliness and Righteousness. 3. That the Course of his new Obedience run in the right Channel, that is, through Paith in Christ, and through a good Con-lcience, to all the Duties of Love toward God and Man. That he keep strait Com-munion with the Fountain, Christ Jesus, from whom Grace must run along for surnishing of good Fruits.

Por the First, viz. To convince the Believer, in his Judgment, of his Obligation to keep the Moral Law, among many Paffages take Matthew 5. 16.

Be your Light to faine before Men, that they may fee your good Works, and glorify your Father which is in Heaven. Verse 17. Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil. Verle 18. For verily I say unto you, sill Heaven and Earth pass, one fot or one Tittle shall in no wife pass from the Law, till all be fulfilled. Verle 19. Whofoever therefore fall break one of thefe least Commandments, and Shall reach Men so, he shall be called least in the Kingdom of Heaven; but whosever shall do, and teach them, the same shall be called great in the Kingdom of Heaven. Verse 20. For I say unto you, that except your Righteousness shall exceed the Righteoufuels of the Scribes and Pharifees, ye shall in no cafe enter into the Kingdom of Heaven. Wherein our Lord,

1. Giveth Commandment to Believers, justified by Faith, to give Evidence of the

Grace of God in them, before Men, by doing good Works. Les your Light spine before all Men (Gith he) that they may see your good Works.

2. He induces them so to do, by shewing, That albeit they be not justified by Works, yet Speciators of their good Works may be converted or edified, and for Glory may redound to God by their good Works, when the Witnesses thereof, hall glerify your Father which is in Heaven.

2. He gives them no other Rule for their new Obedience, than the Moral Law. fet down, and explicated by Mofes and the Prophets. Think not (faith he) that

I am come to deftroy the Law and the Prophets.

4. He gives them to understand, That the Doctrine of Grace, and Preedom from the Curse of the Law by Faith in him, is readily mistaken by Mens corrupt Judgements, as if it did loofe or flacken the Obligation of Believers to obey the Commands, and to be subject to the Authority of the Law; and that this Error is in-deed a destroying of the Law, and of the Prophets, which he will in no Case ever endure in any of his Disciples, it is so contrary to the End of his coming, which is first to fanctify, and then to fave Believers. Think not (faith he) that I am come to destroy the Law and the Prophets.

6. That the Obligation of the Moral Law, in all Points, unto all holy Duties, is perpetual, and shall stand to the World's End, that is, Till Heaven and Earth

pafs away.

7. That as God hath had a Care of the Scriptures from the beginning, fo shall he have a care of them still to the World's End, that there shall not one for or one

Tittle of the Substance thereof be taken away, so faith the Text, Verse 18.

8. That as the breaking of the Moral Law, and defending the Transgression thereof to be no Sin doth exclude Men both from Heaven, and juftly also from the Fellowship of the true Kirk; so the Obedience of the Law, and teaching others to do the same, by Example, Counsel and Doctrine, according to every Man's Calling, proveth a Man to be a true Believer, and in great Estimation with God, and

worthy to be much esteemed of by the true Church, Verse 19.

9. That the Righteousness of every true Christian, must be more than the Righteousness of the Scribes and Pharisees; for the Scribes and Pharisees, albeit they took great Pains to discharge sundry Duties of the Law, yet they cut short the Exposition thereof, that it might the less condemn their Practice; they studied the ontward Part of the Duty, but neglected the inward and Spiritual Part: They discharged some meaner Duties carefully, but neglected Judgment, Mercy, and the Love of God: In a word, they went about to establish their own Righteonfness, and rejected the Righteonfness of God by Faith in Jesus. But a true Christian must have more than all this, he must acknowledge the full Extent of the Spiritual Meaning of the Law, and have a Respect to all the Commandments, and labour to cleanse himself from all Filthiness of Flesh and Spirit, and not lay weight upon what Service he hath done or shall do, but cloath himself with the imputed Righteousness of Christ, who only can hide his Nakedness, or else he cannot be faved, so faith the Text, except your Righzeoufnels, &c.

The Second thing requisite to evidence true Faith is, That the Believer endeavour to put the Rules of Godliness and Righteensness in Practice, and to grow in the Daily Exercise thereof: holden forth, 2 Peter I. 5.

ND besides this, giving all Diligence, add to your Faith, Vertue; and to Vertue. Knowledge; Veric 6. And to Knowledge, Temperance; and to Temperance, Patience; and to Parience, Godlines; Vetle 7. And to Godlines, Brotherly Kindness and to Brotherly Kindness, Charity. Verse 8. For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the Knowledge of our

Lord Fofus Christ.

Wherein the Apostle teacheth Believers, for evidencing of precious Faith in themselves, to endeavour to add to their Faith Seven other Sifter Graces: The Pint is Versue, or the active Exercise and Practice of all Moral Duties, that so Paich may not be idle, but put forth it felf in Work. The Second is Knowledge, which ferveth to furnish Faith with Information of the Truth to be believed, and to furnito Vertue with Direction what Duties are to be done, and how to go about then prudently. The Third is Temperance, which serveth to moderate the use of all pleasant Things, that a Man be not clogged therewith, nor made unfit for any. Man's Affections when he meeteth any Difficulty or unpleasant Thing, that he neither weary for Pains required in well doing, nor faint when the Lord chastiseth him, nor murmur when he crosseth him. The Fifth is Godliness, which may keep him up in all the Exercises of Religion, inward and outward, whereby he may be furnished from God, for all other Duties which he hath to do. The Sixth is Brokerly Kindness, which keepeth Estimation of, and Assection to all the Houshold of Faith, and to the Image of God in every one wheresoever it is seen. The Seventh is Love, which keepeth the Heart in readiness to do good to all Men, whatsoever they be, upon all Occasions which God shall offer.

2. Albeit it be true that there is much Corruption, and Instrmity in the Godly,

2. Albeit it be true that there is much Corruption, and Infirmity in the Godly, yet the Apostle will have Men uprightly endeavouring, and doing their best, as they are able, to join all these Graces one to another, and to grow in the Measure of exercising of them. Giving all Diligence (faith he) add to your Faith. Sec.

of exercifing of them: Giving all Diligence (faith he) add to your Faith, &c.

3. He assureth all professed Believers, that as they shall profit in the Obedience of his Direction, so they shall profitably prove the soundness of their own Faith; and if they want these Graces, that they shall be found blind Deceivers in them-felves, Verse 9.

The Third thing requisite to evidence true Faith is, That Obedience to the Law run in the right Channel, that is, through Faith in Christ, &c. holden forth, I Timothy I. 5.

NOw the End of the Commandment is Love out of a pure Heart, and of a good Con-

Wherein the Apostle teacheth us these Seven Doctrines:

That the Obedience of the Law must flow from Love, and Love from a more Heart, and a pure Heart from a good Conscience, and a good Conscience from Faith amfeigned: thus he maketh the only right Channel of good Works, the End of the

Law is Love, &c.

2. That the End of the Law is not that Men may be justified by their Obedience to it, as the Jewish Doctors did falsly teach: for it is impossible that Sinners can be justified by the Law, who for every Transgression are condemned by the Law; for the End of the Law is (not such as the Jewish Doctors taught, but) Love out of a pure Hears, &c.

3. That the true End of the Law, preached unto the People is, that they by the Law, being made to fee their deferved Condemnation, should flee to Christ unfeignedly, to be justified by Faith in him: So saith the Text, while it maketh Love

to flow through Faith in Christ.

4. That no Man can let himself in Love to obey the Law, except in as far as his Conscience is quieted by Faith, or is seeking to be quieted in Christ; for the End

of the Law is Love, out of a good Conscience and Faith unfeigned.

5. That feigned Faish goeth to Christ without reckoning with the Law, and so wants an Errand; but unfeigned Faith reckoneth with the Law, and is forced to slee for Refuge unto Christ, as the end of the Law, for Righteousness, so often as it finds it self guilty for breaking of the Law; For the End of the Law is Faith unfeigned.

6. That the Fruits of Love may come forth in all particularly, it is necessary that the Heart be brought to the hatred of all Sin and Uncleanness; and to a sted-fast Purpose to follow all Holiness universally; for the End of the Law is Love out of

a pure Heart.

7. That unfeigned Faith is able to make the Conscience good, and the Heart pure, and the Man lovingly obedient to the Law: For when Christ's Blood is seen by Faith to quiet Justice, then the Conscience becometh quiet also, and will not suffer the Heart to entertain the Love of Sin, but sets the Man on work to sear God for his Mercy, and obey all his Commandments out of Love to God for his free Gift of Justification by Grace bestowed on him: For this is the End of the Law indeed, whereby it obtaineth of a Man more Obedience than any other way.

The Fourth thing requisite to evidence true Faith, is the keeping of frait Communion with Chrift, the Fountain of all Grace, and of all good Works; holden forth, John 15. 5.

I Am the true Vine, ye are the Branches; he that abideth in me and I in him, the

fame bringeth forth much Fruit: for without me ye can do nothing. Wherein Christ in a Similitude from a Vine Tree teacheth us,

1. That by Nature we are wild barren Briars, till we be changed by coming unto Christ: and that Christ is that noble Vine Tree, having all Life and Sap of Grace in himself, and able to change the Nature of every one that cometh to him, and to communicate Spirit and Life to as many as shall believe in him. I am the Vine (faith he) and ye are the Branches.

2. That Chrift loveth to have Believers so united unto him, as that they be not separated at any time by unbelief: And that there may be a mutual Inhabitation of them in him, by Faith and Love : and of him in them, by his Word and Spirit, for he joineth these together: If ye abide in me and I in you as things inseparable.

3. That except a Man be ingrafted in Christ, and united to him by Faith, he

cannot do any the least good Works of his own Strength; yea, except in as far as a Man doth draw Spirit and Life from Christ by Faith, the Work which he doth is naughty and null in the Point of Goodness, in God's Estimation. For without me

(faith he) ye can do nothing.

That this mutual Inhabitation, is the Fountain and infallible Cause of constant continuing and abounding in well doing: For, he that abideth in me, and I in him (faith he) the same beareth much Fruit. Now as our abiding in Christ presupposeth Three things: 1. That we have heard the joyful Sound of the Golpel making Offer of Christ to us who are lost Sinners by the Law. 2. That we have heartily embraced the gracious Offer of Christ. 3. That by receiving of him we are become the Sons of God, John 1. 12. And are incorporated into his mystical Body, that he might dwell in us as his Temple, and we dwell in him as in the Relidence of Righteoufness and Life. So our abiding in Christ importeth other Three things: 1. An imploying of Chrift, in all our Addresses to God, and in all our Undertakings of what loever Piece of Service to him. 2. A Contentedness with his Sufficienty, without going out from him to feek Righteousness, or Life or Furniture in any case, in our own or any of the Creatures worthiness. 3. A Fixedness in our believing in him, a Fixedness in our imploying and making use of him, and a Fixedness in our Contentment in him, and adhering to him, fo that no Allurement, no Tentation of Satan or the World, no Terror nor Trouble may be able to drive our Spirits from firm adherence unto him: or from constant avowing of his Truth and obeying his Commands, who hath loved us and given himself for us: And in whom not only our Life is laid up, but also the Fulness of the God-head dwelleth Bodily, by reason of the substantial and personal Union of the Divine and Human Nature

Hence let every watchful Believer, for strengthening himself in Faith and Obe-

dience, reason after this manner :

Whosoever doth Daily imploy Christ Jestes, for cleansing his Conscience and Affections from the guiltiness and filthiness of Sins against the Law, and for inabling of him to give

Obedience to the Law in Love, he hath the Evidence of true Faith in himself.

But I (may every watchful Believer say) do Daily, imploy Jesus Christ, for cleansing my Conscience and Affection, from the guiltiness and silthiness of Sins against the Law;

and for inabling of me to give Obedience to the Law in Love.

Therefore I have the Evidence of true Faith in my felf.

And hence also let the sleepy and sluggish Believer reason, for his own up-ffirring, thus:

What foever is necessary for giving Evidence of true Faith I must study to do it, except

I would deceive my felf and perish.

But to imploy Christ Jesus Daily for cleansing of my Conscience and Affections from the guiltiness and silthiness of Sins against the Law, and for inabling of me to give Obedience to the Law in Love, is necessary for evidencing of true Faith in me.

Therefore this I muft fludy to do, except I would deceive my felf and perift.

And

And lastly, seeing Christ himself hath pointed this forth as an undoubted Evidence of a Man elected of God, unto Life, and given to Jesus Christ to be redeemed, if he come unto him, that is, close Covenant and keep Communion with him, as he teacheth us, John 6. 37. saying, All that the Father hath given me, shall come to me, and him that cometh to me, I will in no wife cast out. Let every Person who doth not in earnest make use of Christ, for remission of Sin and Amendment of Life, reason hence, and from the whole Premisses, after this manner, that his Conscience may be awakened.

Whofoever is neither by the Law nor by the Gospel, so convinced of Sin, Righteousness and Judgment, as to make him come to Christ, and imploy him Daily for Remission of Sin and Amendment of Life, he wanteth not only all Evidence of Saving Faith, but also all

Appearance of his Election so long as heremaineth in this Condition.

But I (may every impenitent person say) am neither by the Law nor Gospel so convinced of Sin, Righteonsness and Judgment, as to make me come to Christ, and imploy him Daily for Remission of Sin and Amendment of Life.

Therefore I want not only all Evidence of Saving Faith, but also all Appearance of my

Election fo long as I remain in this Condition.

POSTSCRIPT.

Very Learned and Godly Divine having bewailed the great Diffration, Corruptions, and Divisions that are in the Church, he thus represents the Cause and Cure: Among others, a principal Cause of these Mischiefs, is the great and common Neglect of the Governours of Families in the discharge of that Duty which they owe to God for the Souls that are under their Charge, especially in teaching them the Doctrine of Christianity. Families are Societies that must be sanctified to God as well as Churches: And the Governours of them have as truly a Charge of the Souls that are therein, as Paftors have of the Churches. But alas! how little is this confidered or regarded. But while negligent Ministers are (deservedly) cast out of their Places, the negligent Masters of Families take themselves to be almost blameless. They offer their Children to God in Baptism, and there they promise to teach them the Doctrine of the Gospel, and bring them up in the Nurture of the Lord; (but they easily promise, and easily break it) and educate their Children for the World and Plesh, and they have renounced these, and dedicated them to God. This Covenant breaking with God, and betraying the Souls of their Children to the Devil, must lye heavy on them here or hereafter. They beget Children, and keep Families, meerly for the World and the Flesh; but little consier what a Charge is committed to them, and what it is to bring up a Child for God, and govern a Family a sa fanctified Society. O how sweetly and successfully would the Work of God go on, if we would but all join to-gether in our several Places to promote it. Men need not then run without send-ing to be Preachers. But they might find that part of the Work that belongeth to them to be enough for them, and to be the best that they can be imployed in. Especially Women should be careful of this Duty, because as they are most about their Children, and have early and frequent Opportunities to instruct them, so is this the principal Service they can do to God in this World, being restrained from more Publick Work. And doubtless many an excellent Magistrate hath been sent into the Common-wealth, and many an excellent Paftor into the Church, and many a precious Saint to Heaven, through the happy Preparations of a holy Education, perhaps by a Woman, that thought her self useless and unserviceable to the Church. Would Parents but begin by times, and labour to affect the Hearts of their Children with the great Matters of everlasting Life, and to acquaint them with the Substance of the Doctrine of Christ, and when they find in them the Knowledge and Love of Christ, would bring them then to the Pastors of the Church to

be tried, confirmed and admitted to the further Priviledges of the Church, what happy well-ordered Churches might we have? Then one Paftor needed not be put to do the Work of two or three Hundred or Thouland Governours of Families, even to teach their Children those Principles which they should have taught them long before: Nor should we be put to Preach to so many miserable ignorant Souls, that be not prepared by Education to understand us: Nor should we have need to thut out so many from Holy Communion upon the Account of Ignorance, that yet have not the Grace to feel it, and lament it, nor the Wit and Patience to wait in a Learning State, till they are ready to be Fellow-Citizens with the Saints, and of the Houshold of God. But now they come to us with aged Self-conceitedness, being past Children, and yet worse than Children, still having the Ignorance of Children, but being over-grown the Teachableness of Children; and think them-felves wise, yea wise enough to quarrel with the wisest of their Teachers, because they have lived long enough to have been wise; and the Evidence of their Knowledge is their aged Ignorance: And they are readier to fly in our Faces for Church-pri-viledges, than to learn of us, and obey our Instructions till they are prepared for them, that they may do them good; like snappish Curs, that will snap us by the Fingers for their Meat, and snatch it out of our Hands; and not like Children, that ftay till we give it them. Parents have so used them to be unruly, that Ministers have to deal but with too sew but the unruly. And it is for want of this laying the Foundation well at first, that Prosessor themselves are so ignorant as most are, and that so many, especially of the younger Sort, do swallow down almost any Error that is offered them, and follow any Sect of Dividers that will entice them, so it be but done with earnestness and plausibility. For alas! though by the Grace of God, their Hearts may be changed in an Hour, (whenever they understand but the Essentials of the Faith) yet their Understandings must have Time and Diligence to swrnish them with such Knowledge, as must stabish them, and fortify them against Deceits. Upon these and many the like Considerations, we should intreat all Christian Families, to take more Pains in this necessary Work; and to get better acquainted with the Substance of Christianity. And to that end, (taking along some moving Treatises to awake the Heart) I know not what Work should be fitter for their use, than that compiled by the Assembly at Westminster. A Synod of as Godly, judicious Divines, notwithstanding all the bitter Words, which they have reflay till we give it them. Parents have so used them to be unruly, that Ministers ly, judicious Divines, notwithstanding all the bitter Words, which they have received from discontented and self-conceited Men,) I verily think, as ever England faw; Though they had the Unhappiness to be imployed in calamitous Times, when the Noise of Wars, did stop Men's Ears, and the Liceptiousness of Wars, did fet every wanton Tongue and Pen at Liberty to reproach them; and the Pro-fecution and Event of those Wars, did exasperate partial and discontented Men, so dishonour themselves by seeking to dishonour them: I dare say, if in the Days of old, when Councils were in Power and Account, they had but such a Council of Bishops, as this of Presbyters was, the Pame of it for Learning and Holiness, and all Ministerial Abilities, would with very great Honour have been transmitted to

I do therefore defire, That all Masters of Families would first study well this Work themselves, and then teach it their Children and Servants according to their several Capacities. And if they once understand these Grounds of Religion, they will be able to read other Books more understandingly, and hear Sermons more profitably, and confer more judiciously, and hold fast the Doctrine of Christ more strong, than ever you are like to do by any other Course, First, let them read and learn the Shorter Carethism 3 and next, the Larger: and lastly, read the Confession

of Faith.

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Chief Points spoken to in the Confession of Faith, and the Larger Catechism; wherein the Substance of the Shorter is comprehended.

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